

# The Legendary Story of Lord Hanuman

(Spanning 3 Eras: Treta, Dwapar and Kali Yugs  
& Outlining His Greatness and Glories)

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Presented By:--

Ajai Kumar Chhawchharia  
Ayodhya (Faizabad, U.P.)

Full address of Author—36-A, Rajghat Colony, Parikrama Marg,  
P.O.—Ayodhya, Pin—224123  
Distt.—Faizabad, U.P. India.  
Mobile: +919451290400, +919935613060

Website: < [www.tulsidas-ram-books.weebly.com](http://www.tulsidas-ram-books.weebly.com) >

Email of Author: (i) < [ajaichhawchharia@gmail.com](mailto:ajaichhawchharia@gmail.com) >

(ii) < [ajaikumarbooks@gmail.com](mailto:ajaikumarbooks@gmail.com) >

Facebook ID < [www.facebook.com/ajaikumarchhawchharia8](https://www.facebook.com/ajaikumarchhawchharia8) >

Linkedin: [www.linkedin.com/AjaiKumarChhawchharia](https://www.linkedin.com/AjaiKumarChhawchharia)

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# The Legendary Story of Lord Hanuman

## (Spanning 3 Eras: Treta, Dwapar and Kali Yugs & Outlining His Greatness and Glories)

### Chapter 1

#### Preface

महाबीर बिनवउँ हनुमाना । राम जासु जस आप बखाना ॥ १० ॥  
 सो०. प्रनवउँ पवनकुमार खल बन पावक ग्यानघन ।  
 जासु हृदय आगार बसहिं राम सर चाप धर ॥ १७ ॥

mahābīra binava'um̐ hanumānā. rāma jāsu jasa āpa bakhānā. 10.  
 sōraṭhā.  
 pranava'um̐ pavanakumāra khala bana pāvaka gyānaghana.  
 jāsu hṛdaya āgāra basahim̐ rāma sara cāpa dhara. (Sortha no. 17.)

“I pay my deepest regards and sincere obeisance to Lord Hanuman whose magnificent glories, astounding deeds, stupendous achievements, majesty, greatness and renown are acknowledged, reiterated, lauded and applauded by even Lord Ram (who was an incarnation of Lord Vishnu, the Supreme Being).

I bow my head most reverentially before the son of the Wind-God (i.e. Lord Hanuman) who is like a wild forest-fire for those who are wicked, crooked, deceitful, sinful and pervert. The Lord is a treasury full of Gyan (knowledge, wisdom, enlightenment, realisation, erudition and sagacity).

Indeed, he is the one whose heart is the palatial realm where Lord Ram always lives, holding a bow and an arrow in his hands.” (Tulsidas’ Ram Charit Manas, Baal Kand, Chaupai line no. 10 along with Sortha no. 17 that follows it.)

Lord Hanuman is one of those revered and favourite deities in Hinduism who finds an universal appeal amongst the faithfuls; he is respected for his glorious virtues and stellar qualities, as well as for his munificent, benevolent and helpful nature, for his willingness to go out of his way to extend an all-out help to devotees, grant them protection and ensure their welfare, especially to those who are also devotees of Lord Ram, the Lord to whom Hanuman himself is devoted.

In almost every village and community of India where Hindu deities are worshipped in some or the other form, one would certainly find Lord Hanuman’s presence, for it is a common belief that his grace acts as a catalyst to please the other deities who are

worshipped by the common man, as well as the firm belief that Lord Hanuman's presence grants protection against all odds, and shield the people from a variety of problems of life. Worshipping Lord Hanuman and offering obeisance to him brings auspiciousness, happiness, success in all endeavours and in all spheres of life, freedom from fears of all kinds, including from enemies, evil powers, malignant stars, diseases, ill-fortunes, etc., and at the same time, as an added bonus of sorts, give spiritual strength and peace to the worshipper, even paving the way for his attaining closeness to Lord Ram in a subtle way, which in itself leads to deliverance, emancipation and salvation of the person's soul.

Lord Hanuman was the greatest devotee of Lord Ram; he was trusted and loved by the Lord Ram who was an incarnation of the Supreme Being. As noted above, Hanuman is a revered deity renowned for being a gracious, kind, benevolent and merciful Lord who would give unquestioned protection to a devotee, both his as well as of Lord Ram; Hanuman grants fearlessness and deliverance from all sorts of problems, difficulties, miseries and troubles faced by the devotee in life. No evil force would ever dare to torment a devotee of Lord Hanuman. He is easy to please and obliging towards a devotee, needing only sincerity and faith on the part of a devotee. Lord Hanuman is the first deity who is approached by a person in trouble and facing some or the other kind of problem in life, for the affected person is sure of deliverance by the grace of Lord Hanuman, and this single virtue of the Lord has made him extremely popular amongst the people because there is rarely anyone in the world who can claim that he or she faces no trouble or problem in life. And even in the rare case that there is a person who truly can claim that no trouble or problem torment him or her, then also worshipping Lord Hanuman comes as a boon for the devotee as it grants the person spiritual peace, solace and security. Worshipping Lord Hanuman gives a person enough confidence and inner strength to face and overcome future problems and troubles in life, besides making the person eligible for receiving Lord Ram's special attention and grace.

The best thing and the so-called 'icing of the pudding' about worshipping Lord Hanuman is that if the worshipper is a devotee of Lord Ram, then Hanuman would go to any length, he would walk the extra miles so to say, to protect and help the concerned person in every possible way, in a selfless manner and without any persuasion.

The magnificent and fabulous Story of Lord Hanuman, and the awe-inspiring legends associated with him, are very intricately and inseparably linked to and woven into the fabric of the legendary story of Lord Ram's life as narrated in the famous epic known as the 'Ramayana' so much so that to imagine the latter (i.e. Lord Ram's story) without the presence of the former (Hanuman) would be like imagining a flower without its colour and sweet fragrance, the sun without its splendour and brilliance, the cloud without its life-giving rain, the forest without its verdant greenery, the mountain without its forests and snow-capped peaks, the wind, the water and the earth without their life-sustaining abilities, and the body of a living being without any life in it. In fact, if the fame, the glory and the majesty of Lord Ram is the flag, then Hanuman is the flagstaff!

The story of the Ramayana would have been completely different had it not been for Hanuman. Lord Hanuman had played the central, pivotal and a crucial role in the

entire story, and was instrumental in Lord Ram achieving successes in all his endeavours. It was Hanuman who was also instrumental in Sugriv regaining his lost prestige and right to the throne of Kishkindha; it was he who leapt across the vast and formidable barrier in the form of the ocean and reached Lanka, searched out Sita, trounced the pride of the demons by thrashing the demon army and burning their capital city of Lanka, and then coming back unscathed to give the happy news to Lord Ram; it was he who had led the charge of Lord Ram's army against the demon enemies, it was he who virtually ruled the battle-field and determined the direction the war would eventually take by steering the course of developments leading to the vanquishing of the demon enemies and the victory of Lord Ram, and in the process showcasing his matchless valour, vigour, strength, intelligence, swiftness, agility, skills and expertise. He therefore played the most important role in ensuring the victory of Lord Ram, the liberation of Sita from the captivity of the demons, the coronation of Vibhishan on the throne of Lanka, and the elimination of the evil forces represented by the demons, thereby freeing the earth of its cumbersome burden, the main reason why Lord Vishnu had to come down to earth in the form of an incarnation of Lord Ram.

It was Hanuman who had saved the lives of all the chief protagonists of the epic story of Ramayana—for instance, (i) he had saved Sugriv from the wrath of his brother Baali as well as (ii) Vibhishan from that of his brother Ravana; (iii) during the war at Lanka he had saved the life of both Lord Ram and his brother Laxman as well as of the monkey army on many occasions; (iv) he had saved Sita's life when she was almost drowned in despair and had lost all hopes of deliverance from captivity of the demons by giving her hope with an assurance that she would soon be rescued by Lord Ram from the clutches of demons, and then once again at the end of the war, by informing her of the actual victory of the Lord and the fulfilment of his word-of-honour given to her earlier that she would soon be freed from the clutches of the demons. (v) Hanuman had also saved the life of Bharat when he went and conveyed the good news of the Lord's arrival at Ayodhya just in the nick of time on the last day of the 14-year period of exile when Bharat was contemplating giving his life because he had lost all hopes of Lord Ram's return.

Lord Ram had repeatedly acknowledged this fact and reiterated his obligation towards Hanuman; the Lord had lavishly lauded and applauded Hanuman on many an occasion, saying that he would remain indebted to him forever. Sita had also accepted her indebtedness towards him. Both have honoured Hanuman by calling him their 'son'.

If ever there was anyone in the story of the Ramayana who could carry aloft the flag of Lord Ram's glory, who could steal the thunder, as it were, of all the worldly exploits of Lord Ram, who could understand and realise the true nature of Lord Ram as being the Supreme Being himself in the Lord's human form, whose whole life, his very existence, every pore of his body, every hair, every breath, every thought, every deed, were devoted to Lord Ram and serving the Lord, who was the most enlightened of all the Lord's devotees, whose heart was an abode of Lord Ram, who could qualify himself to the exalted pedestal of making Lord Ram feel indebted towards him and be called the Lord's foster-son, whom Sita too would call her son and bless him liberally, and who showed by deeds, words and actions what the virtues of devotion, faith,

loyalty, service, truthful knowledge, wisdom, courage, strength, humility, surrender, perseverance etc. really mean—then surely it was none other than Hanuman.

Hanuman had shown by practice in his exemplary life what the real meaning of the terms devotion, service, selflessness, humility and modesty is; what constitutes the virtues of submission, faith, conviction and belief in the Lord; what is true wisdom, sagacity, erudition and intelligence is; what is enlightenment, realisation and truthful knowledge; what is vigour, strength, valour, courage, fortitude, perseverance and steadfastness of purpose is.

The life of Hanuman is a landmark one, and by examining it closely and understanding it from various angles or perspectives one comes face to face with a noble soul who exemplifies grand virtues and excellence of character that would make any of us a perfect being. By the study of his life one gets to learn about so many eclectic and grand virtues that were being implemented by him in practice that one would feel elated and fulfilled if one were to emulate them in one's own life. The story of the life and times of Hanuman is a grand and a marvellous epic of its own standing. It's an epic story of stellar virtues and grand qualities, having its own grandeur and magnificence, its own exalted stature, its own individuality and uniqueness, and its own importance, relevance and significance; it sets out a benchmark of what consists of virtuousness, righteousness, piety, holiness, humility, submission, faith, love and devotion for Lord God. It teaches us to employ our different kinds of strengths and resources, physical, mental and moral, to support what is right and noble, to help those who need it, and take a firm stand against evil and negative forces in the world; it teaches us to never boast about our achievements but give credit of whatever good we do to our beloved Lord God, who in the case of Hanuman was Lord Ram, the Supreme Being in a human form.

One outstanding facet of his life is the fact that Hanuman was privy to the philosophies of life and the essential teachings of the scriptures as expounded and elucidated by the Supreme Lord himself in his form as Lord Ram during the Treta-Yuga, and as Lord Krishna in the Dwapar-Yuga. In this context it is indeed remarkable that the famous preaching of Lord Krishna to Arjun on the battle-field prior to the start of the epic Mahabharat War, the teaching that has come to be known as the 'Geeta' down the ages, was heard by Hanuman who was sitting atop the chariot of Arjun. Both Arjun and Krishna are no more, but Hanuman lives amongst us as a direct witness of the preaching of Geeta. Earlier in Treta -Yuga, he was taught personally by Lord Ram and his divine consort Sita on the fundamentals of metaphysics, spiritualism, theology and devotion. So he is perhaps the only holy Soul who is privileged to have heard the divine preaching uttered by the Supreme Lord himself in his two human manifestations as Lord Ram and Lord Krishna.

While there are many a versions of the epic story of the Ramayana, and there are countless renderings of them in so many languages by so many authors, but unfortunately there is no single comprehensive narration on the legend and greatness of Hanuman. His life story, the events that made him so famous and legendary, and the definitely glorious virtues and exemplary characters that he possessed have made Lord Hanuman stand tall, head over shoulders, amongst all the other personalities that are associated with the timeless story of Lord Ram as narrated in the Ramayana.



Lord Hanuman's story lies embedded in the story of the Ramayana, and is an integral and an inseparable part of it, but this priceless gem of a story remains virtually in the shadows of the great legends associated with Lord Ram. So there was a necessity to write a separate Book that would be exclusively focussed on Lord Hanuman, highlighting his colossal stature, his grand virtues, his eclectic glories, his excellent character, his unmatched greatness, his wisdom and intelligence, and his stellar life devoted to serving Lord Ram. This Book is my attempt in this direction.

Since the story of Lord Hanuman is scattered in the various scriptures, I had to collate and correlate them in order to draw a complete portrait of Lord Hanuman, complete with narrating his glories and his greatness that is well-organized and well-structured, a picture that is complete, comprehensive, coherent and cohesive as far as was possible for me; it's my humble attempt to draw a picture that gives a wide-angle panoramic view of the glories and greatness of Lord Hanuman.

To ensure that our present narration of the grand and marvellous Story of Lord Hanuman, about his life and times, as well as his countless virtues and glories, acquires the quality of authenticity and sanctity, I have taken great care that the narration is based entirely on the scriptures, and for this purpose I have included direct quotation of verses from the different scriptures. In fact, nothing is said in our present Book that is not supported by one or the other scripture. My attempt has been to present the grand Story of Lord Hanuman entirely as it is narrated in the scriptures, with no distortions, no interferences and no interpolations. Of course it is obvious, true and understood as well, that an author might have to take some liberty while explaining ancient scriptural texts to a modern world in a modern language, such as English in our case, yet the authenticity and sanctity is maintained at all costs; this has been my sincere endeavour while preparing this Book. I had always kept in mind that this is not an ordinary book, but a Holy Book of sorts as it is directly and exclusively devoted to Lord Hanuman, the greatest devotee of Lord Ram and a revered deity in his own right in the present age called the Kali-Yuga. The greatest benefit of this approach is that it gives our narration a stamp of scriptural authority, validity, sanctity and holiness that it deserves as it is a narration of the divine story of Lord Hanuman.

It often happens that with the passage of time many new ideas and thoughts are added and included in successive narrations by generations of teachers and preachers to explain the matter by way of examples, parables and metaphors, to add colour and flavour to the text, which after a long time get quietly incorporated into the main text. Perhaps this is the reason why so many variations occur today. But these additions have their own utility and tradition. So for our purpose of narrating the story of Hanuman we shall use materials from different sources, because, as we shall see, each serves its own purpose. Our story would therefore be an all-inclusive story of Lord Hanuman that would keep the reader engaged by its comprehensive nature, its expanse and its charm.

As we go through the text we discover the factors how an individual soul born humbly into the monkey race and given the name of Hanuman or Aanjanya transformed into the colossus Lord who became the rallying point around which the success of Lord Ram's campaign for eliminating the sinful and cruel demon forces revolved, as well as the pedestal on which Lord Ram's glory rested in the epic narration of the Lord's divine story known as Ramayana in this world; Hanuman is

like the flagstaff that holds aloft the flag of Lord Ram's glory and fame, as well as the holiness of the Lord's Name. Not only that, we shall discover the grand and most virtuous qualities which are lauded in the scriptures as the pillars of Dharma revealing themselves in practical terms in the life and deeds of Hanuman so much so that the Supreme Lord of this world Lord Sri Ram acknowledged them repeatedly himself. This is one of the reasons why Lord Ram asked Hanuman to remain behind at the time of the Lord's ascension to heaven so that a wise individual with powerful and unquestioned moral authority, with excellent wisdom, intelligence and prudence, who has the required ability and potential, could remain in this world to give protection to it, to maintain and uphold the principles of Dharma (righteousness, auspiciousness, probity, propriety, and nobility of conduct and thought) and Satya (truthfulness) that were so assiduously and painstakingly established by the Lord himself, and take care of the world, the Lord's devotees and pious people in the future time to come when there were fair chances of resurgence of negative forces and a real possibility of descent of the society into the dark cavernous world of chaos marked by sins, falsehoods, perversions and negativity as time passed.

It is believed that Hanuman ubiquitously lives now in this world in an invisible and subtle form that is omnipresent, omnipotent and almighty, ever ready to protect and help those who invoke him, those who are the followers of the principles of Dharma and Satya, those who seek shelter and protection from powerful negative forces around them, those who take refuge under the umbrella of Lord Ram's holy and divine name—surely, there must be some power to protect and help them. Just like Lord Ram living in this world in an invisible form and is represented by his Holy Name, so is also the case of Hanuman—i.e. both Lord Ram and Lord Hanuman are deemed to be present wherever, whenever they are remembered by devotees; they are present and ready to help and protect the devotee who offers obeisance to them by way of prayers and hymns sung in their honour. And the most remarkable thing is both of them are very easy to please; they would go out of their way to ensure good and well-being of their devotees, of all those who seek refuge and shelter with them. Lord Hanuman ensures that no one amongst his devotees is let down; he ensures that those who have devotion for Lord Ram are taken special care of.

Lord Hanuman personified the glorious virtues of spiritual wisdom, intelligence, prudence, devotion for and submission before Lord Ram, commitment to serve the Lord at all costs, as well as the highest spiritual state of existence known as 'Samadhi' when the practitioner goes about doing the routine affairs of the world externally, but internally he is unconcerned with and oblivious to what his gross body does in the outside gross, mortal material world, for he remains deeply focused on his inner-self known as the truthful Atma as well as on the divine Being known as the Parmatma. Hanuman exemplified the main thrust of the teaching of Lord Krishna in the famous Geeta as well as of the Upanishads which say that one should not think that he is the doer of anything, that one should not expect any reward for his deeds, that one should do whatever is expected of him but offer each deed as an offering to the Supreme Lord, and that this becomes the real form of worship of the Lord without any rituals and pretensions. In his life, Lord Hanuman followed this principles to the last dot—he is credited with so many great deeds that even Lord Ram expressed his personal gratitude towards him, but Hanuman never bragged of his achievements; he always remained humble; he was silently meditating on the Lord Ram's Holy Name and divine Form, and never took the credit for doing anything himself. When anyone

praised him, including the Lord himself, he simply said that all the credit goes to the Lord, and he was just acting as inspired and instructed by him like a puppet does at the hands of the puppeteer. {This idea is expressly stated by Lord Hanuman himself in Tulsidas's Ram Charit Manas, Sundar Kand, Doha no. 33 along with Chaupai line nos. 6-9 that precede it.}

The faith and trust that Lord Ram had in Hanuman can be judged by two important incidents—one is when the Lord entrusted him with his signet ring at the time the monkeys were embarking on the mission of finding Sita, and the other is at the time of Lord's departure from this world when he instructed Hanuman to live in this world to act as a guardian angel of his Holy Name and to act as the upholder of the principles of Dharma and Satya. The Lord knew very well that it was only Hanuman who could be exclusively trusted with this all-important task. No contaminations of this evil, corrupt and sinful world could affect Hanuman in the least. Well, it was not without reason that both Lord Ram and Sita called Hanuman their 'son' and praised him without any reservations.

Hanuman took birth during the incarnation of Lord Vishnu, the Supreme Being, as Lord Ram, and Hanuman himself was born as the son of the Wind God. He is also said to be a revelation of Lord Rudra, the most ferocious form of the eleven forms of Shiva, the 3<sup>rd</sup> God of the Trinity. From the perspective of metaphysics, Hanuman can be said to represent the dynamism, the strength, the vigour, the potent, the power and the force of the Supreme Being. While the Shakti, the female aspect of the dynamic powers of the Supreme Being, protects this creation from within, Hanuman, the male aspect of the same dynamism, protects it from the outside. Lord Hanuman represents a personified form of all the noble, good and holy qualities that the soul inherently possesses.

So, if the body of an individual creature is the symbolic representative of the Supreme Being known as Brahm, then the Shakti aspect of Brahm protects the creature from the inside by the way of the body's internal strength, energy, vitality, virility and the functioning of the vital life-forces called the Prans, while Hanuman represents the power of Brahm to extend support and protection to the creature by the way of the body's external abilities, strength, vigour, valour, courage, potentials, powers and other such glorious virtues that the physical body possesses and displays.

Since Hanuman was blessed by Lord Ram with the boon of an exceptionally long life—as long as he wants as well as till the time the Lord's glories and holy name are honoured in this world—his life spans three eras according to the Hindu belief. He was born in the Treta-Yuga, the era of Lord Ram. In this era, Hanuman's story is intricately woven into the fabric of the story of Lord Ram as narrated in the many versions of Ramayana.

When Lord Ram left for his heavenly abode at the end of Treta-Yuga, he instructed Hanuman to remain behind to uphold Dharma and Satya as well as to afford protection to the Lord's devotees and act as the guardian angel of the Lord's holy name till the age of Kali Yuga, at the end of which he would be free to come to heaven to serve the Supreme Being there. [Refer: (a) Veda Vyas's 'Adhyatma Ramayan' ((i) Lanka Kand, Canto 16, verse nos. 12-16; (ii) Uttar Kand, Canto 9,

verse nos. 34-34 ½ ). (b) Valmiki's epic narration of the story of Lord Ram, well known as 'Valmiki Ramayana' ( Uttar Kand, Sarga 108, verse nos. 32-35 ½. ]

Since Kali Yuga comes after the Dwapar Yuga, it follows that Lord Hanuman was also present during the latter era, during the age of Lord Krishna. So we find his physical presence in the epic story of the Mahabharat when he meets Bhim, the brother of Arjun, who had gone to collect a fragrant lotus flower in the Kadali Van<sup>1</sup>, and again he is shown as sitting atop the war standard and the war chariot of Arjun which was driven by Lord Krishna himself during the war of the Mahabharat<sup>2</sup>. Arjun won the war of Mahabharat because of this single factor—Hanuman protecting him and ensuring his victory over the enemies<sup>3</sup>. [Refer: <sup>1</sup>Mahabharat, Van Parva, Sarga 146, verse no. 49—to Sarga 150, verse 18. <sup>2</sup>Mahabharat, Karna Parva, Sarga 87, verse nos. 7 and 94-96; Srimad Bhagwat Mahapurana, (i) Skandha (Canto) 1, Adhyaaye (Chapter) 14, verse no. 22; and (ii) Skandha / (Canto) 5, Adhyaaye (Chapter) 19, Verse 1-8. <sup>3</sup>Mahabharat, Shalya Parva, Sarga 61, verse nos. 7-13.]

We find a remarkable corollary here—Hanuman was the one who led Ram and Laxman to victory during the war at Lanka, and it was Hanuman again who led Krishna and Arjun to victory during the war of Mahabharat.

There is one most interesting thing that we discover here—Hanuman was the only other individual besides Arjun who had directly heard Lord Krishna preaching Geeta (also pronounced as Gita) prior to the start of the Mahabharat war by the simple fact that Hanuman was sitting atop the war chariot of Arjun when Lord Krishna had preached Geeta to him.

In the present era called Kali-Yuga, Lord Hanuman lives in a sublime and subtle form that is embodied in the various Mantras, Stutis and Stotras (hymns and prayers) dedicated to him. Hence, in this era of Kaliyug, Hanuman is glorified as a revered deity who is invoked for all-round protection and welfare of the devotee, both the physical as well as the spiritual.

Even when we take a look at the individuals who narrated the story of Lord Ram known as the Ramayana in which Hanuman invariably plays a central and pivotal we deduce this fact. For instance, the first narration of Ramayan was by sage Valmiki who was a contemporary of Ram during the Treta-Yuga, then by sage Veda Vyas who lived during the Dwapar Yuga, the age of Lord Krishna, when we find the sage mentioning Lord Hanuman's presence in his classical books Mahabharat and Srimad Bhagwat, and finally in Kali Yuga when the great saint-poet Goswami Tulsidas mentions Lord Hanuman in all the books he has penned, such as Ram Charit Manas, Vinai Patrika, Geetawali and Kavitaawali. Tulsidas' three books of prayers for Lord Hanuman, viz. Hanuman Chalisa, Bajran Baan and Hanuman Bahuk were written by him when he had physically suffered and Lord Hanuman personally intervened to protect and relieve him from his torments.

Presence of Hanuman in the two ancient ages called the Treta-Yuga and the Dwapar-Yuga of Lord Ram and Lord Krishna respectively, has been certified by great sages who had penned classical narrations of the events of those periods—viz. (i) sage Valmiki who was a contemporary of Lord Ram and had written the famous epic known as the Ramayana, and (ii) sage Veda Vyas who had penned the Adhyatma

Ramayan dedicated to Lord Ram, and the Bhagwat Maha-Puran dedicated to Lord Krishna, as well as the Mahabharat, the epic war between the Kauravs and the Pandavas in which Lord Krishna had participated. Presence of Hanuman in the story of the Ramayana is well known, but upon a close look at the epics related to Dwapa-Yuga, the ones dealing with the story of Lord Krishna, we discover that Hanuman was present during that age too.

Srimad Bhagwat Mahapuran, a classical Book that describes the life and time of Lord Krishna and pertains to the Dwapar-Yuga, quotes sage Shukdeo to narrate a prayer that Hanuman has said to honour Lord Ram (Srimad Bhagwat: Skandha (chapter) 5, Adhyaaye (canto) 19, verse nos. 1-8). {It is said that Narad met Lord Hanuman when he set out to search for an individual who can be regarded as the best devotee of the Supreme Being and the wisest one.} Then again, Hanuman finds his presence when Lord Ram's story is narrated in Skandha 9, Adhyaaye 10 and 11 of Srimad Bhagwat.

Further, Hanuman's presence is found in Mahabharat—when Bhim meets Hanuman (Van Parva, Sarga 146, verse no. 49—to Sarga 150, verse 18), and then in the main war where we find Hanuman sitting atop the war chariot of Arjun and leading the war from there (Karna Parva, Sarga 87, verse nos. 7 and 94-96). Hanuman sitting atop the war chariot of Arjun is also mentioned in Srimad Bhagwat, (i) Skandha (Canto) 1, Adhyaaye (Chapter) 14, verse no. 22; and (ii) Skandha / (Canto) 5, Adhyaaye (Chapter) 19, Verse 1-8.

When we come to Kaliyug we find that the greatest and the most famous narration of the story of Lord Ram has been done by saint Goswami Tulsidas in his magnum-opus known as the 'Ram Charit Manas' which has no parallel in the realm of devotional literature ever written during this era. Not only this, Tulsidas has written a number of books on Lord Ram, such as Kavitaawali, Geetawali, Dohawali and Vinai Patrika, and Hanuman stands like a colossus in all of them simply because the story of Lord Ram is incomplete and devoid of its beauty, charm, glory and greatness if Hanuman is removed from it. Of particular relevance are two books of prayers written by Tulsidas that are called 'Hanuman Bahuk' and 'Bajranj Baan'. These he had written when a severe pain had afflicted him in his arms during the later years of his life. Besides these, he had written another book of prayer which is extremely popular, and it is called 'Hanuman Chalisa'. He had written it when it is said he was imprisoned by an emperor of that time who wanted to test his devotion for Lord Ram and Hanuman. A huge army of monkeys had invaded Delhi where he was imprisoned, and started causing havoc till the time the emperor realised his mistake and released Tulsidas from prison. These things establish Lord Hanuman's continuous presence in the Kali Yuga as well.

Thus we see that Hanuman easily straddles three eras—Treta, Dwapar and Kali. During the Treta-Yuga he lived mainly in Kishkindha, and for some time in the mountain called Rishyamook to accompany Sugriv when he was exiled by his brother Baali, and it was here that he had first met Lord Ram. After Lord Ram's coronation in Ayodhya, Hanuman went to the Himalayas in the north of India to do penance. When Lord Ram left for his heavenly abode at the end of Treta and ordered Hanuman to stay behind, it was here that the latter went and lived, waiting for Lord Vishnu's advent as Krishna during the Dwapar-Yuga. During this era the part of Himalayas was known as Kimpurush. When Kali-Yuga arrived at the end of Dwapar, Hanuman began to live

wherever Lord Ram's Holy Name was said. In other words, during Kali-Yuga Hanuman's presence is where Lord Ram's name is present, and that, in simple terms, means 'everywhere' because sound is present everywhere and Lord Ram's Holy Name can be said anytime, anywhere and by anyone. In the current era therefore, Hanuman is omnipresent and immanent, living in a subtle and sublime form everywhere. His blessings can be invoked anytime and anywhere; what one needs is faith and devotion in the Lord.

Like a cup dipped in an ocean can only collect a sample of the vast, measureless, fathomless quantity of water that is present in this Nature's reservoir, no one can therefore lay claim to be able to narrate all that is there to be narrated about the glories of Lord Sri Ram and Lord Hanuman. But like that symbolic cup of water, this Book of ours also represents a humble attempt by the author to try to collate, correlate and present to his readers a comprehensive picture of the Glories of Lord Hanuman, in as simple and an ordinary English language as is possible for him.

So in this Book, glories of Hanuman and legends attached with him have been narrated in a comprehensive way by including relevant material dedicated to the glories and greatness of Lord Hanuman sourced from wide range of scriptural texts, such as works of Goswami Tulsidas, the Vedas, the different versions of the Ramayana, and a host of other assorted sources such as Mahabharat, Srimad Bhagwat, and other sources such as the many prayers, hymns, stotras and other kinds of devotional material dedicated to Lord Hanuman were available.

The presentation in this Book gives a wide-ranging, panoramic and kaleidoscopic view of the greatness of Lord Hanuman: his magnificent glories, his stellar qualities, his excellent virtues and character, his erudition and wisdom, the various boons and blessings he had received, his munificent and benevolent nature, his willingness to go out of the way to help devotees and grant them protection, as well as the fact how close he was to his beloved Lord Ram. In this age of Kali-Yuga, Lord Ram had assigned him the task to protect his devotees, and to keep the world purified by singing the Lord's Holy Name and spreading cheer amongst his devotees by assuring them of help, protection and deliverance.

It is to be especially noted here that the famed glories and greatness of Lord Hanuman are clearly and explicitly enumerated in the verses of all the Prayers, Hymns, Stotras and Stutis etc. dedicated to Lord Hanuman that have been published separately by this author as an independent Book titled "Devotional Stotras and Stutis of Lord Hanuman". These Prayers represent a bond that a devotee shares with Lord Hanuman; it is a bond of alchemy of devotion, faith, trust, respect, love, adoration and submission to the Lord who protects and takes care of his devotee under all circumstances.

In our present Book, we get to read a comprehensive narration of the legendary and remarkable story of Lord Hanuman spreading over three Yugs, or eras, known as Treta-Yuga, Dwapar-Yuga and Kali-Yuga, corresponding to the ages of Lord Ram, Lord Krishna and the current age. We read about his birth, his early childhood days, and about his days as an adult when he was blessed with an opportunity to eternally serve Lord Ram and become the Lord's favourite devotee.

Chapter 2 describes Lord Hanuman's birth and events associated with his childhood days, especially the most remarkable one when he leapt to grab the sun, thinking it to be a ripe fruit dangling from the sky, how he was injured when Indra, the king of Gods, hit him with his weapon known as Vajra in order to stop him from doing this, and how all the great Gods got together to bless him and grant him several boons.

Chapter 3 describes his life and time when he grew up to become an adult. This indeed is the most brilliant phase of his life, especially because he was the chosen one by Lord Ram, the Supreme Being, developing a close bond with the Lord, becoming the Lord's trusted aide and confidante, and serving the Lord for the rest of his life. Even at the time of Lord Ram's departure from this mortal world, Hanuman was commanded by the Lord to stay behind to take care of Dharma, protect and help his devotees, and hold aloft high the flag of Lord Ram's Holy Name.

Chapter 4 describes the Story of how Lord Hanuman had rescued Lord Ram and Laxman from the clutches of Ahiravana, the demon ruler of the nether-world.

Chapter 5 deals with the theme of Lord Hanuman's presence during Dwaparyug, the age of Lord Krishna. Here we learn many interesting facts about his life during this era. The first instance is found when Hanuman meets Bhim while the latter was going to bring a fragrant flower from a forest called 'Kadali Van', a forest of banana groves. { Van Parva, Sarga 146, verse no. 49—to Sarga 150, verse 18.}

The second instance is found during the epic War of Mahabharat when he sat atop the war chariot of Arjun to ensure the latter's victory in the war. {(i) Mahabharat, Karna Parva, Sarga 87, verse nos. 7 and 94-96; Shalya Parva, Sarga 61, verse nos. 7-13; and (ii) Srimad Bhagwat Mahapuram, (i) Skandha (Canto) 1, Adhyaaye (Chapter) 14, verse no. 22; and (ii) Skandha / (Canto) 5, Adhyaaye (Chapter) 19, Verse 1-8.} Hanuman riding Arjun's chariot is also found in 'Parashar Sanhita'.

Further, in Srimad Bhagwat Mahapuram we come across a prayer that Hanuman offered in honour of Lord Ram (Canto 5, Chapter 19, Verse 1-8). As is well known, Srimad Bhagwat pertains to the age of Lord Krishna, i.e. Dwapar-Yuga. This prayer is quoted in the context of sage Narad meeting Hanuman when he set out to search for an individual who can be regarded as the best devotee of the Supreme Being and the most wise one.

Chapter 6 deals with the theme of Lord Hanuman's presence in Kali-Yuga, the present age of ours. This is certified in Veda Vyas's 'Adhyatma Ramayan' {(i) Lanka Kand, Canto 16, verse nos. 12-16; (ii) Uttar Kand, Canto 9, verse nos. 34-34 ½.}, and Valmiki's epic narration of the story of Lord Ram, well known as 'Valmiki Ramayana' { Uttar Kand, Sarga 108, verse nos. 32-35 ½}.

In Chapter 7, titled 'Many Interesting Facts About Lord Hanuman' we read more about Hanuman, and learn many interesting things about him. The most interesting, important and significant point explained in this chapter pertains to the question 'whether Hanuman was actually a "monkey", who is an animal, as has he been depicted to be by the constant use of this word'. The answer is 'definitely no, he certainly was not an animal known as the monkey, and neither were any of the others who had been depicted as monkeys and bears who helped Lord Ram in his campaign to free Sita from the clutches of the demon king Ravana of Lanka'. Then, who were they? This question has been explained in a logical manner in this chapter no. 7.

Besides this, many other interesting facts about Lord Hanuman have been summarised in this chapter, such as the story behind Hanuman loving to be covered in a layer of Sindoor, or vermillion paste; and his many other special virtues and qualities that make him stand out and attain fame as a devotee and follower par-excellence of Lord Ram, one that so rightly deserves the honours bestowed upon him.

That said, the author of this present Book begs, with all humility, modesty and sincerity at his command, for forgiveness for all errors of omission and commission that he may have made while writing the Book, considering the fact that Lord Hanuman's fame and glories are so immense, so stupendous, so magnificent and so luminous that it's not possible for a human being to claim that any attempt to narrate them is perfect and complete in all respects, for to make any such a claim would be like showing lamp to the Sun.

It's to express my sincerest gratitude to Lord Hanuman, it is to say 'thank you' to Hanuman for all the protection, grace, kindness and mercy he has shown to me in my life, for the handholding he has done to help me to overcome the turmoil and upheavals of life which would have otherwise turned my boat upside down somewhere midstream, and it is to pay my obeisance and respects to Lord Hanuman that I have gathered courage to write this book titled 'Lord Hanuman: His Legendary Glories and Greatness'.

Well, it goes without saying that whatever I write and am given credit for actually is being done by my beloved Lord Ram. In the form of this book, the Supreme Being wishes to express his thanks to Hanuman for whatever he has done for the Lord while he was playing his divine sport on earth during the two previous eras of Treta-Yuga and Dwapar-Yuga in his incarnations as Ram and Krishna respectively, as well as in upholding the glory of Lord Ram's divine Name as well as the principles of Dharma and Satya during the present era of Kali-Yuga. Hanuman represents all the fine characters and qualities of the devotees of Lord Ram, and as such the Lord wishes to thank them and assure his blessing to all of them who would try their best to emulate Hanuman in their lives, in their thoughts and their deeds.

As for me finally, I find no sufficient word that could express my deep and profound sense of gratitude and thanks for my Guru Lord Hanuman ji as well as to my beloved Lord Ram because words have their own limitations and they cannot do justice to the language of the heart and the mind. The extent of the benevolence, the munificence, the grace, the kindness and the benediction that the Lord has been gracious enough to shower on me, and without whose wish, direct intervention and constant guidance this volume, like the others that have already been published, would not have materialized at all.

The author also seeks the blessings of all who read this Book, and would consider his efforts successful and fruitful when the reader enjoys it and is enlightened about the many facets of Lord Hanuman's glories and greatness that are enumerated in this Book.

I humbly present this Book to my esteemed readers with a sincere request to excuse me for the errors of omission and commission that I may have inadvertently made due to oversight or other factors unbeknown to me, and this request is very sincere and out



of the depths of my heart. At the same time, I ask forgiveness from my beloved Lord Ram as well as from Lord Hanuman for all my incompetence and childishness by submitting before them—‘Oh Lord! I have uttered what I did not understand, things too wonderful for me which I did not know’ (Bible, Job 42/2), but ‘must I not take heed to speak what the Lord has put in my mouth?’ (Bible, Numbers 23/12), for ‘the Spirit of the Lord spoke by me, and His word was on my tongue (when I spoke what I said or wrote what I had written)’ (Bible, 2 Samuel 23/2).

Finally, the author also acknowledges, with thanks, the help provided to him by Sri Somil Bharti, B.Tech (IIT Kharagpur), MBA (IIM, Calcutta), of Unnao, Uttar Pradesh, India, by way of providing Roman Transliteration / English Transcription of the various Sanskrit and Hindi Texts of the different scriptures used in this Book which was crucial as this Book on Lord Hanuman is primarily aimed at the English speaking world.

Amen!

Author: Ajai Kumar Chhawchharia

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# The Legendary Story of Lord Hanuman

## Lord Hanuman's birth and early childhood days

### Chapter 2

In this Chapter no. 2 we would be reading about Lord Hanuman's early childhood days, and the stupendous courage and abilities he exhibited even in his nascent years. The topics covered in this chapter are the following:

- (a) : Hanuman leaping in the sky to grab the rising sun;
- (b) : Indra hitting Hanuman with his weapon called the Vajra, thereby injuring him;
- (c) : All the major Gods blessing Hanuman and granting him many boons;
- (d) : The main purpose Lord Hanuman's birth in the monkey race.

We shall read the relevant texts of the following Scriptures, one by one, in this connection:-

- 1: Valmiki Ramayan, Kishkindha Kand, Sarga 66, verse nos. 1-30: Page 18
- 2: Valmiki Ramayan, Uttar Kand, Sarga 35, verse nos. 1-65: Page 31
- 3: Valmiki Ramayan, Uttar Kand, Sarga 36, verse nos. 1-46: Page 62
- 4: Anand Ramayan, Saar Kand, Sarga 13, verse nos. 153-178,  
and verse nos. 185-189: Page 83
- 5: Anand Ramayan, Manohar Kand, Sarga 10, verse nos. 15-41½: Page 93
- 6: Skanda Puran, Avanti Khand, Canto 79, verse nos. 1-54: Page 100
- 7: Adhyatma Ramayan, Baal Kand, Sarga 2, verse nos. 22-32; Kishkindha Kand, Sarga 9, verse no. 16-17½: Page 119
- 8: Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 3-10 that precedes Doha no. 30: Page 122

That said, now let us proceed with our narration:-

#### **1: Valmiki Ramayan, Kishkindha Kand, Sarga 66, verse nos. 1-30:-**

Background of the narrative: On the instructions of Lord Ram, Sugriv, the king of Kishkindha, had sent a number of teams consisting of monkey and bear warriors in every direction to search for Sita, Lord Ram's consort, who had been abducted from Panchavati.

One such team consisted of senior members of the court of Kishkindha—such as Angad (the crown prince), Jamvant (the chief of the bears), Nala and Neela (the kingdom's architects, builders and planners), and of course Hanuman (who was

Sugriv's favourite minister, trusted companion and faithful aide, as well as a great devotee and a favourite of Lord Ram).

This team was sent in the south direction, where the island of Lanka, the kingdom of the demon race headed by Ravana, the abductor of Sita, was located in the middle of the ocean. When this group arrived on the northern shore of the mighty ocean, it found that the latter blocked their way and stopped their further progress. All the monkeys and bears were dumbfounded and perplexed because it seemed impossible to cross this formidable barrier to reach Lanka. Even Angad expressed helplessness, saying he could go across but has doubts if he can return. At this point of time, the elderly chief of the bear community, i.e. Jamvant, decided to motivate Hanuman to do his duties and save their reputation and honour, because Jamvant knew who Hanuman actually was, and what kind of stupendous powers and abilities he inherently possessed, but which had remained dormant all the while due to some curse in an ancient time, and it was now the right time to revive them.

Jamvant therefore reminded Hanuman of his glory and responsibilities, of his matchless strength, powers, valour and abilities that he had forgotten but which he inherently possessed, cajoling and encouraging him to rise to the occasion and prove his mantle, for this was the opportunity which would help him serve the Supreme Being in the form of Lord Ram, which in turn would make his life rewarded and make him the most favourite of the Lord, besides making him famous in the annals of history, and remembered as the greatest devotee of the Lord, as well as the one who had saved the honour and glory of the monkey race of the kingdom of Kishkindha. Jamvant reminded Hanuman that the main purpose of his birth was to serve Lord Ram when the Lord needed his service the most—refer: Tulsidas' epic 'Ram Charit Manas', Kishkindha Kand, Chaupai line no. 6 that precedes Doha no. 30.

No sooner was Hanuman reminded of his forgotten valour and glories, that he was the son of the Wind God and a manifestation of Lord Shiva who was himself a great devotee of Lord Ram, than he immediately recalled all his forgotten powers, abilities, strength and valour, about his long forgotten glories and purpose of life, and as a result he transmuted, in a fraction of a second, into a colossal figure resembling a huge mountain, ready to break all barriers and overcome all obstacles, no matter what and how strong they were, individually or collectively, in order to serve his Lord Ram in the best possible manner.

With this background information in place, now let us begin reading this fascinating episode as narrated in Valmiki's famous epic 'The Ramayana', in its Kishkindha Kand (Chapter 4), Sarga (Canto) 66, verse nos. 1- 30 as follows:

**अनेकशतसाहस्रीं विषण्णां हरिवाहिनीम्।**

**जाम्बवान्समुदीक्षयैवं हनूमन्तमथाब्रवीत्॥ 4.66.1॥**

anēkaśatasāhasrīṇ viṣaṇṇān harivāhinīm.

jāmbavān samudīkṣayaivaṇ hanūmantamathābravīt॥ 4.66.1॥

Verse no. 1 - When Jamvant observed that the thousands of monkeys sent with him to search for Sita were extremely worried and perplexed (when they discovered the vast ocean stretching till the horizon before them, effectively blocking their way and stopping any further progress), he turned towards Hanuman (who was sitting quietly in a distance till now) and said to the latter— (1)

वीर वानरलोकस्य सर्वशास्त्रविदां वर।

तूष्णीमेकान्तमाश्रित्य हनूमन्किं न जल्पसि॥4.66.2॥

vīra vānaralōkasya sarvaśāstravidāṅ vara.

tūṣṇīmēkāntamāśritya hanūmankiṅ na jalpasi॥4.66.2॥

Verse no. 2 - 'Oh Hanuman! Thou art a great warrior and the most valiant in the kingdom of the monkeys; thou art an expert in the scriptures and well skilled in their meaning. Say, why art thou sitting nonchalantly and quietly alone at a distance, showing aught no interest in the developments? Why dost thee naught speak aught anything<sup>1</sup>? (2)

[Note—<sup>1</sup>Let us imagine for a while that we are present on that occasion and are privy to what Jamvant had said to Hanuman in order to motivate the latter and encourage him to stand up to the occasion and prove his might, his competence, his glorious virtues and his worth at this testing time when a lot was at stake, for this opportunity will be lost forever if he procrastinated and demurred any further.

Jamvant said to Hanuman: “My dear, why art thou aught naught showing any interest when we face such a huge challenge in our lives like the one we had never ever faced earlier? Why dost thou not come forward to help us during these testing times when thou can really help us to save our honour and the dignity of the entire race, and naught doeth aught anything for our redemption as well as for the fulfilment of Lord Ram’s mission?

Say dear, why dost thou sit silently, nonchalantly, uninterested and seemingly indifferent to the developments in a matter so grave as to have a direct bearing on the success or failure of Lord Ram’s mission to not only free Sita from the clutches of her abductors, but simultaneously also to eliminate the scourge of the evil demons and the reign of terror and cruelty that they havest unleashed on this helpless and hapless world? Say my dear son, doth thou naught wot that here is a golden opportunity, a rare chance and a great privilege that hast presented itself before thee to serve Lord Vishnu, who hast manifested himself as Lord Ram to revive peace and order in this world, as well as to restore the glory of Dharma which havest been so much trampled upon by the ruthlessness perpetrated by evil forces represented by the demon race\*.

Oh son, come on! Recall the great boons that havest been granted to thee by Brahma, the creator, and other senior Gods in the past when thou wert a child, but which had remained hidden and forgotten by thee due to some curse cast upon thee at that time because thou hadst been a little naughty during thine childhood days. Verily, please don’t feel sour, sad, sullen, and ill in heart by those curses, for it was necessary then to rein thee in and prevent thee from committing more mischief as a child—albeit thou hadst done such mischief only playfully and had no wrong motive behind them, such as to harm or insult anyone—by admonishing thee in the form of mild curses which were simply like ordinary restrictions that are used to discipline a naughty child. But remember that the curses hast also brought along wonderful boons and blessings for thee in disguise, which thy wouldst have missed otherwise, and which make thee the most valiant, valorous, intelligent, powerful, strong and invincible one in this creation, along with being able to serve the Supreme Being who hath come down to this world in the form of Lord Ram, so as to be profusely blessed

by the Lord and become his favourite devotee. Say, who else has this fruit in life so easily available to him like the way it is available to thine blessed self?

So come on; get up and get going! Girdle thine self with confidence to accomplish Lord Ram's mission, and never doubt about thine success in it as it is guaranteed and wouldst come naturally to thee, because don't forget that the Supreme Being in the form of Lord Ram is at thine back to help thee, to protect thee, to handhold thee, to remove all hurdles and obstacles from thy path so as to make all thine endeavours successful. There is no iota of doubt in it.

So therefore, stop procrastinating, stop brooding, overcome hesitance and doubts, and stand up with confidence to do Lord Ram's work. Thou hast the grit, the ability, the competence, the strength, the powers, the intelligence, the authority and the mandate# to successfully accomplish Lord Ram's mission and attain victory in it, and at the same time redeem the honour and reputation of the entire race of ours, as well as to reclaim thine past glories and establish them like the sun shining brilliantly in the sky."

\*Refer: Valmiki Ramayan, Baal Kand, Sarga 15, verse nos. 16-22.

#Refer: Valmiki Ramayan, Kishkindha Kand, Sarga 44, verse nos. 8-17.]

**हनूमन्हरिराजस्य सुग्रीवस्य समो ह्यसि।**

**रामलक्ष्मणयोश्चापि तेजसा च बलेन च॥4.66.3॥**

hanūmanharirājasya sugrīvasya samō hyasi.

rāmalakṣmaṇayōścāpi tējasā ca balēna ca॥4.66.3॥

Verse no. 3 - Hanuman! You are equal to Sugriv, the king of the monkeys, in valour, abilities and powers. Besides, you are no less than Lord Ram and Laxman in brilliance and strength. (3)

**अरिष्टनेमिनः पुत्रो वैनतेयो महाबलः।**

**गरुत्मानिति विख्यात उत्तमस्सर्वपक्षिणाम्॥4.66.4॥**

ariṣṭanēminaḥ putrō vainatēyō mahābalaḥ.

garutmāniti vikhyāta uttamassarvapakṣiṇām॥4.66.4॥

Verse no. 4 - Thou art the son of Arishtanemi (sage Kashyap), and thou art exceptionally strong and powerful.

Just like Garud (the king of birds and the heavenly mount of Lord Vishnu), who is renowned in this world and is the son of Vinata (the mother of all the birds in creation), thou art also famed for thine powers, strength and speed.

{Garud is the fastest bird in creation, and that is why Lord Vishnu, the second God of the Trinity who is responsible for sustenance and protection of this creation, had selected this bird to become his vehicle, because Garud could take Lord Vishnu to all the corners of creation in a jiffy. Garud is also very strong, and Lord Vishnu mounted on his back during all the battles the Lord had to fight to overcome negative, evil and destructive forces of creation in order to protect it and save righteous and law abiding creatures of this creation, as well as to preserve 'Dharma' representing

principles of righteousness, probity, propriety, nobility, morality and ethics in thought and conduct.} (4)

**बहुशो हि मया दृष्टः सागरे स महाबलः।**

**भुजङ्गानुद्धरन्पक्षी महावेगो महायशः॥4.66.5॥**

bahuśō hi mayā dr̥ṣṭaḥ sāgarē sa mahābalaḥ.  
bhujāṅgānuddharanpakṣī mahāvēgō mahāyaśāḥ॥4.66.5॥

Verse no. 5 - I have seen many times that the mighty Garuda, who is very powerful, swift and famous, swooping down from the sky into the water of the ocean below to snatch sea-serpents from it and flying away with ease. (5)

**पक्षयोर्यद्बलं तस्य तावद्भुजबलं तव।**

**विक्रमश्चापि वेगश्च न ते तेनावहीयते॥4.66.6॥**

pakṣayōryadbalaṁ tasya tāvadbhujabalaṁ tava.  
vikramaścāpi vēgaśca na tē tēnāvahīyatē॥4.66.6॥

Verse no. 6 - The strength and power and majesty that the he (Garud) possesses in his two mighty wings are also similarly possessed by you in your two strong, muscular and valiant arms. Truly indeed, your speed and valour are no less than that of Garud. (6)

**बलं बुद्धिश्च तेजश्च सत्त्वं च हरिपुङ्गव।**

**विशिष्टं सर्वभूतेषु किमात्मानं न बुध्यसे॥4.66.7॥**

balaṁ buddhiśca tējaśca sattvaṁ ca haripuṅgava!  
viśiṣṭaṁ sarvabhūtēṣu kimātmānaṁ na budhyasē॥4.66.7॥

Verse no. 7 - Oh the great leader of the monkeys! You are superior in strength, wisdom, brilliance and valour as compared to all other living beings.

Why do you not realise your own strength; why do you not understand that you possess matchless powers, abilities, strength and valour that are hidden and are lying latent within you?

Hence, why don't you prepare yourself to accomplish the task at hand (which is to cross the ocean to reach the island of Lanka, search Sita, and come with her news so that we can go and tell Lord Ram all about her and her whereabouts)? (7)

अप्सराप्सरसां श्रेष्ठा विख्याता पुञ्जिकस्थला।  
अञ्जनेति परिख्याता पत्नी केसरिणो हरेः॥4.66.8॥

apsarāpsarasān śrēṣṭhā vikhyātā puñjikasthalā.  
añjanēti parikhyātā patnī kēsariṇō harēḥ॥4.66.8॥

Verse no. 8 – {Now, Jamvant tells Hanuman the story of his birth in the following verses.}

There was a famous Apsara (courtesans of heaven; damsels who live in heaven and attend the court of Indra, the king of Gods) known by the name of Punjikasthala. She was superior to and regarded as the best amongst all other Apsaras.

Once upon a time she was born as a female monkey who was named Anjane or Anjani. She became the wife of a great and famous monkey chieftain known by the name of Kesari. (8)

विख्याता त्रिषु लोकेषु रूपेणाप्रतिमा भुवि।  
अभिशापादभूत्तात वानरी कामरूपिणी॥4.66.9॥

vikhyātā triṣu lōkēṣu rūpēṇāpratimā bhuvi.  
abhiśāpādabhūttāta vānarī kāmārūpiṇī॥4.66.9॥

Verse no. 9 - Oh dear (tāta)! She was famous in the three worlds, was peerless in beauty, and she could change form at her free will.

She was born as a monkey on this land due to some curse that she had incurred. (9)

दुहिता वानरेन्द्रस्य कुञ्जरस्य महात्मनः।  
मानुषं विग्रहं कृत्वा रूपयौवनशालिनी॥4.66.10॥  
विचित्रमाल्याभरणा महार्हक्षौमवासिनी।  
अचरत्पर्वतस्याग्रे प्रावृडम्बुदसन्निभे॥4.66.11॥

duhitā vānarēndrasya kuñjarasya mahātmanah.  
mānuṣaṁ vighrahaṁ kṛtvā rūpayauvanaśālinī॥4.66.10॥  
vicitramālyābharaṇā mahārhaḥkṣaumavāsini.  
acaratparvatasyāgrē prāvṛḍambudāsannibhē॥4.66.11॥

Verse nos. 10-11 - She was the daughter of a great king of monkeys called Kunjara.

That young and beautiful lady had assumed a charming human form that was decked-up with beautiful garlands, ornaments and silk clothes.

Proud of her lustrous beauty and seductive charm, she roamed around on the top of a lofty mountain so dark and high that it almost touched the sky, and appeared to be like a dark rain-bearing cloud hanging there majestically. (10-11)

तस्या वस्त्रं विशालाक्ष्याः पीतं रक्तदशं शुभम्।  
स्थितायाः पर्वतस्याग्रे मारुतोऽपहरच्छनैः॥4.66.12॥

tasyā vastraṁ viśālākṣyāḥ pītaṁ raktadaśaṁ śubham.  
sthitāyāḥ parvatasyāgrē mārutō.paharacchanaiḥ॥4.66.12॥

Verse no. 12 – That lady with beautiful large eyes wore a yellow garment that had red fringes.

She stood charmingly on the summit of that mountain. Just at that moment the Wind God arrived, and the result was that a strong gust of wind began blowing, which filled her loose garment and made a billow of it. By-and-by, the wind grew stronger, and finally her clothes were blown away. (12)

स ददर्श ततस्तस्या वृत्तावूरु सुसंहतौ।  
स्तनौ च पीनौ सहितौ सुजातं चारु चाननम्॥4.66.13॥

sa dadarśa tatastasyā vṛttāvūrū susaṁhatau.  
stanau ca pīnau sahitaṁ sujātaṁ cāru cānanam॥4.66.13॥

Verse no. 13 - It was then that he (i.e. the Wind God) saw her curved, well-set thighs, her beautiful, well carved, plump and pointed breasts, and her lovely, chiselled and pleasing face. (13)

तां विशालायतश्रोणीं तनुमध्यां यशस्विनीम्।  
दृष्टवैव शुभसर्वाङ्गीं पवनः काममोहितः॥4.66.14॥

tāṁ viśālāyataśrōṇīṁ tanumadhyāṁ yaśasvinīm.  
drṣṭavaiva śubhasarvāṅgīṁ pavanaḥ kāmamōhitaḥ॥4.66.14॥

Verse no. 14 - On seeing the broad hips, slender waist and beautiful limbs of that famous lady, the Wind God became infatuated. (14)

स तां भुजाभ्यां दीर्घाभ्यां पर्यष्वजत मारुतः।  
मन्मथाविष्टसर्वाङ्गो गतात्मा तामनिन्दिताम्॥4.66.15॥

sa tāṁ bhujābhyāṁ dīrghābhyāṁ paryaṣvajata mārutaḥ.  
manmathāviṣṭasarvāṅgō gatātmā tāmaninditām॥4.66.15॥

Verse no. 15 - The Wind God lost his self-control and temptations overtook him. His whole being was overpowered by love and passion for her beautiful, flawless body.



Unable to restrain himself any longer, he extended his long arms and embraced her.  
(15)

सा तु तत्रैव सम्भ्रान्ता सुव्रता वाक्यमब्रवीत्।  
एकपत्नीव्रतमिदं को नाशयितुमिच्छति॥4.66.16॥

sā tu tatraiva sambhrāntā suvratā vākyamabravīt.  
ēkapatnīvratamidaṁ kō nāśayitumicchati॥4.66.16॥

Verse no. 16 - She was bewildered by this sudden and unexpected embrace by someone she did not know. Being chaste by nature, and a strict observer of the principles of probity and propriety, never thinking of violating her vows of chastity, she was stunned, alarmed and worried by this mysterious development.

She became nervous and said alarmingly: ‘Who is this that dares to violate me and break my vows of chastity and loyalty towards my husband (Kesari), for I am wedded to him alone, and never think of being touched by any other male.’ (16)

अञ्जनाया वचशुत्वा मारुतः प्रत्यभाषत।  
न त्वां हिंसामि सुश्रोणि मा भूते सुभगे भयम्॥4.66.17॥

añjanāyā vacśutvā mārutaḥ pratyabhāṣata.  
na tvāṁ hiṁsāmi suśrōṇi! mā bhūttē subhagē bhayam॥4.66.17॥

Verse no. 17 - On hearing Anjana's words, the Wind God replied, ‘Oh auspicious lady, I mean no harm to thee. I have reached out to you only mentally, and have enjoyed this encounter at the mental and emotional level alone. I have not touched thine body in physical terms. So therefore, you need not fear.’<sup>1</sup> (17)

[Note—<sup>1</sup>What the Wind God hints at and intends to say is that Anjana need not worry of inviting her husband Kesari’s wrath or scorn from the world for this encounter that she fears would damage her reputation forever, for no one would ever know what had happened unless she herself divulges it instead of maintaining secrecy over the incident. This would help her save her reputation and honour before others.

Further, from a practical point of view, what the Wind God basically says is that it is not necessary that one needs to actually touch anything physically in this world to enjoy that thing and derive pleasure which he seeks from that thing. It can be done at the mental level too. But while physical interaction is seen by the world and it could lead one to trouble and land one in a soup, such interaction done at the mental level allows that person to enjoy the pleasure that he seeks, but with the privilege of maintaining secrecy about the whole affair, thereby freeing him from embarrassment, ridicule and scorn.

By extension it would clearly mean that ‘sin’ has two dimensions—one is its grosser form when the wrong is done at the physical plane of existence, and the other is its subtler form when the same sin is committed by a person in his mind and thoughts. Both corrupt him; both forms are sins nevertheless, even if one is its manifested form, and the other is its unseen and hidden form.]

मनसाऽस्मि गतो यत्त्वां परिष्वज्य यशस्विनीम्।  
वीर्यवान्बुद्धिसम्पन्नः पुत्रस्तव भविष्यति॥4.66.18॥

manasā.smi gatō yattvāṅ pariṣvajya yaśasvinīm.  
vīryavānbuddhisampanna: putrastava bhaviṣyati॥4.66.18॥

Verse no. 18 - [The Wind God continued—] ‘Oh lady renowned for her righteousness (yaśasvinīm)! I have had the pleasure of deriving enjoyment by embracing thee and being united with thee only at the mental level, without actually touching thee physically<sup>1</sup>. [So therefore, there is no need for thee to worry for thine reputation. Further, no one is witness to this encounter, and so unless thou show imprudence and fail to observe discretion yourself, there is no cause for thee to panic and lose thine self-respect.]

Nevertheless, this encounter, albeit done at a subtle level of the mind instead of the physical level of the body, cannot go in vain and unrewarded. Hence, by my blessings, thou shalt bear a son who wouldst be endowed with excellent wisdom, qualities and virtues, and have great valour, strength and courage<sup>2</sup>. (18)

[Note—<sup>1</sup>In this context, refer to note appended to verse no. 17 herein above.

All inmates of this creation who have life, i.e. the inhabitants of the animate world, such as humans and animals and other creatures of the mortal world in which we live, as well as those who live in the heaven, such as the many Gods, and they include the Wind God, have two levels of existence—one is the physical level that is at the gross level of existence and is visible to the naked eye, and the other is at the subtle level that is not visible to one’s eyes. The physical body of a creature comes under the former category, while the creature’s mind and heart, collectively called the ‘Mana’, come under the latter category.

The Wind God had not revealed his actual form that would have been ‘visible’ at all to Anjana or to anyone present anywhere near; he had made contact with Anjana in an ‘invisible form’ by the way of a gust of wind blowing over her, because no one can actually see the air or the wind, but one can only feel or experience their existence or presence by the effect they have on a person. When the ‘wind’ blows, no one can actually see it, but its presence is evident when it ruffles one’s hairs and caresses one’s skin with its soft and subtle touch which everyone can feel or experience. That is why hot wind, such as the one blowing in deserts or on hot summer days, scorches a person’s skin and makes him very restless and thirsty. On the other hand, cool breeze is very soothing and comforting. Similarly, no one actually sees the ‘air’, but its presence is evident when we breathe, because if there is no air we feel suffocated.

This is what the Wind God meant while assuring Anjana that this secret encounter would not harm her reputation—because countless creatures feel the embrace of the ‘wind’ when it blows over them, but no hue or cry is raised over it; it is quite natural for it to happen, and no one even notices it as something especial.

<sup>2</sup>But in the case of Anjana, this encounter with the ‘wind’ was a different matter, as it was done purposely by the Wind God with a mental desire to enjoy contact with her. So therefore, it was tantamount to having an intercourse with her, albeit at a subtle level of the mind. And this encounter could not go in vain, as the Wind God is one of

the most ‘potent’ forces in creation, the other being the Fire God and the Water God—because without this Trinity of Primary Elements, no life would survive in this creation.

This is why the Wind God blessed Anjana that she would definitely bear a son with matchless qualities and virtues, as the child would be a fruit of this once-in-a-lifetime encounter.]

**महासत्त्वो महातेजा महाबलपराक्रमः।**

**लङ्घने प्लवने चैव भविष्यति हि मत्समः॥4.66.19॥**

mahāsattvō mahātējā mahābalaparākramah.

laṅghanē plavanē caiva bhaviṣyati hi matsamah।।4.66.19।।

Verse no. 19 – That son would have great courage and power; he would be endowed with great energy and radiance; and he will have exceptional valour, strength and gallantry that would be natural to his character.

Besides this, he would be like me in his ability to leap, cross and fly over all obstacles whatsoever<sup>1</sup>. (19)

[Note—<sup>1</sup>It is a normal observance that the wind can go anywhere, cover any distance, go to any height, and even pass through small holes. It is the wind that carries the clouds on its back across the wide realm of the sky. The wind blows with equal speed on the plains as well as on the summits of the highest mountains. The wind can pass through small apertures and crevices. It can also pass through water as is seen in the form of bubbles when air is blown through a pipe in it.

This particular boon granted by the Wind God came in handy when Hanuman had to leap across, or fly across, the ocean to reach Lanka in search of Sita, and then come back with equal ease. It also explains how Hanuman was able to enter the impregnable fort of Lanka in a very miniature form, as small as a mosquito, as narrated in all the version of the Ramayana—it is because he found some hole or space in the brickwork or the stones of the wall of the fort or one of its mighty gates, and then quietly sneaked in through it.]

**एवमुक्ता ततस्तुष्टा जननी ते महाकपे।**

**गुहायां त्वां महाबाहो प्रजज्ञे प्लवगर्षभम्॥4.66.20॥**

ēvamuktā tatastuṣṭā jananī tē mahākapē.

guhāyāñ tvāñ mahābāhō prajajñē plavagarṣabham।।4.66.20।।

Verse no. 20 - Oh great monkey (mahākapē)! When your mother (Anjana) heard this assurance from the Wind God, she was very pleased, and felt happy and comforted.

Oh the one with arms that are strong and muscular (mahābāhō)! In the monkey race, thou art as strong and powerful as a bull (plavagarṣabham). She (Anjana) then retired to a cave, where she gave birth to you. (20)

अभ्युत्थितं ततस्सूर्यं बालो दृष्ट्वा महावने।  
फलं चेति जिघृक्षुस्त्वमुत्प्लुत्याभ्युद्गतो दिवम्॥4.66.21॥

abhyutthitaṁ tatassūryaṁ bālō dṛṣṭvā mahāvanē.  
phalaṁ cēti jighṛkṣustvamutplutyābhyudgatō divam॥4.66.21॥

Verse no. 21 - Once it so happened that when you were in a great forest you saw the sun rising in the sky from behind the canopy of trees.

Thinking that the bright disc of the sun was a ripe fruit dangling from the roof of the forest (i.e. the sky that covered the forest), you decided to reach out to it in order to grab it and taste it. So, with this intention, you made a giant leap and went flying into the sky towards the sun. (21)

शतानि त्रीणि गत्वाऽथ योजनानां महाकपे।  
तेजसा तस्य निर्धूतो न विषादं ततोगतः॥4.66.22॥

śatāni trīṇi gatvā.ṭha yōjanānāṁ mahākapē!  
tējasā tasya nirdhūtō na viṣādaṁ tatōgataḥ॥4.66.22॥

Verse no. 22 - Oh great monkey (mahākapē)! You went on flying and reached the height of three hundred Yojans (1 Yojan = approx. 8 miles), yet the blinding brightness, the splendour and the heat of the sun did not deter you, nor did it make you feel depressed or lose courage. (22)

तावदापपत स्तूर्णमन्तरिक्षं महाकपे।  
क्षिप्तमिन्द्रेण ते वज्रं कोपाविष्टेन धीमता॥4.66.23॥

tāvadāpapata stūrṇamantarikṣaṁ mahākapē!  
kṣiptamindrēṇa tē vajraṁ kōpāviṣṭēna dhīmatā॥4.66.23॥

Verse no. 23 – Oh great monkey (mahākapē)! When you reached the sun in a short span of time (without bothering about its heat or fearing that the sun might scorch you to death, thereby showing your formidable courage, dare-devilry and the indomitable spirit to overcome all obstacles that come in your way and allow you to do what you want), the king of Gods, i.e. Indra, became alarmed (because the physical sun is a visible manifestation of the Sun God, and being the King of the Gods it was obligatory on Indra to protect one of his subjects from danger or harm of any kind). So, Indra vented his annoyance by shooting his weapon known as the Vajra (literally referring to the thunderbolt) at you. The Vajra was like a gleaming dart that was dazzling with high voltage energy<sup>1</sup>. (23)

[Note—<sup>1</sup>According to Anand Ramayan, Saar Kand, Sarga 13, verse nos. 164-183, it was Rahu (the demon with a severed head who was given the permission to devour

the sun and the moon once in a while to satisfy his hunger and vent his anger at them for divulging the demon's identity and preventing him from drinking Amrit, the ambrosia of eternity, when it was being distributed amongst the gods) who had gone to threaten Indra to stop Hanuman from grabbing the sun as the latter was meant to be gobbled by Rahu to the exclusion of all others, for otherwise he (Rahu) will get at Indra's throat and kill him instead of the sun. Therefore, Indra was left with no choice but to go and throw his Vajra at Hanuman in order to stop him from grabbing the sun.]

तदा शैलाग्रशिखरे वामो हनुरभज्यत।

ततो हि नामधेयं ते हनुमानिति कीर्त्यते॥4.66.24॥

tadā śailāgraśikharē vāmō hanurabhajyata.

tatō hi nāmadhēyaṁ tē hanumāniti kīrtyatē॥4.66.24॥

Verse no. 24 – When hit by the Vajra, your chin was broken (slightly dented; hanurabhajyata), and you fell down and landed on the edge of a rock on the summit of a mighty mountain (śailāgraśikharē).

Since then, you are widely and popularly known as Hanuman, i.e. the one with a broken chin (nāmadhēyaṁ tē hanumāniti)<sup>1</sup>. (24)

[Note—<sup>1</sup>The word Hanuman has two interpretations: viz. (i) one who has a broken chin; and (ii) the one whose excessive pride, about his own ability and strength, which had made him arrogant, was destroyed.]

तस्त्वावि निहतं दृष्ट्वा वायुर्गन्धवहस्स्वयम्।

त्रैलोक्ये भृशसङ्क्रुद्धो न ववौ वै प्रभञ्जनः॥4.66.25॥

tastvāvi nihataṁ dr̥ṣṭvā vāyurgandhavahassvayam.

trailōkyē bhr̥śasaṅkr̥ddhō na vavau vai prabhañjanaḥ॥4.66.25॥

Verse no. 25 - When the Wind God, who is famed as being a carrier of smell or fragrance (vāyurgandhavahassvayam), saw that you have been injured (by the Vajra thrown by Indra), he became very angry (because you are his son).

To take revenge, the Wind God, who is so powerful that he can break (uproot) the tallest and the sturdiest of trees (prabhañjanaḥ), stopped his movement (i.e. the wind stopped blowing) in the entire realm of the three worlds (i.e. everywhere; which obviously meant suffocation for every entity that had life). (25)

सम्भ्रान्ताश्च सूर्यास्सर्वे त्रैलोक्ये क्षुभिते सति।

प्रसादयन्ति संक्रुद्धं मारुतं भुवनेश्वराः॥4.66.26॥

sambhrāntāśca sūrāssarvē trailōkyē kṣubhitē sati.  
prasādayanti saṅkruddhaṁ mārutaṁ bhuvanēśvarāḥ।।4.66.26।।

Verse no. 26 – This event, i.e. the cessation of flow of air or wind in the world, caused immense fear amongst the Gods, because when the wind or the air stopped flowing there was havoc in the whole world, and the animate creation was terrified and extremely distressed.

Faced with the prospect of complete annihilation, all the guardians or the Lords of the world (bhuvanēśvarāḥ; i.e. all the Gods) got together and began to propitiate the Wind God in order to calm down his anger, and to pray to him to have mercy on the creatures by forgiving them while restoring the flow of the air and the wind simultaneously. (26)

प्रसादिते च पवने ब्रह्मा तुभ्यं वरं ददौ।  
अशस्त्रवध्यतां तात समरे सत्यविक्रम।।4.66.27।।

prasāditē ca pavanē brahmā tubhyaṁ varaṁ dadau.  
aśastravadhyatāṁ tāta! samarē satyavikrama।।4.66.27।।

Verse no. 27 – My dear (tāta)! In order to completely satisfy the Wind God and remove the cause of his anger, Brahma— the creator, the eldest of the Gods, and the patriarch of creation— granted you a boon that you would not be killed by any kind of weapon that may strike you during a battle (aśastravadhyatāṁ). This boon made you truly invincible and a valiant, fearless warrior whom no power in creation could ever defeat or subdue (satyavikrama). (27)

वज्रस्य च निपातेन विरुजं त्वां समीक्ष्य च।  
सहस्रनेत्रः प्रीतात्मा ददौ ते वरमुत्तमम्।।4.66.28।।  
स्वच्छन्दतश्च मरणं तेभूयादिति वै प्रभो।  
स त्वं केसरिणः पुत्रः क्षेत्रजो भीमविक्रमः।।4.66.29।।  
मारुतस्यौरसः पुत्रस्तेजसा चापि तत्समः।  
त्वं हि वायुसुतो वत्स प्लवने चापि तत्समः।।4.66.30।।

vajrasya ca nipātēna virujaṁ tvāṁ samīkṣya ca.  
sahasranētraḥ prītātmā dadau tē varamuttamam।।4.66.28।।  
svacchandataśca maraṇaṁ tēbhūyāditi vai prabhō.  
sa tvaṁ kēsariṇaḥ putraḥ kṣētrajō bhīmavikramaḥ।।4.66.29।।  
mārutasyaurasaḥ putrastējasā cāpi tatsamaḥ.  
tvaṁ hi vāyusutō vatsa! plavanē cāpi tatsamaḥ।।4.66.30।।

Verse no. 28-30 – When Indra, who has a thousand eyes (sahasranētraḥ), observed that your injury caused by the strike of his Vajra had immediately healed by the blessings of Brahma, he was mightily pleased. In his turn he also gave you a

wonderful boon, blessing you thus: “Oh Lord (prabhō)! You would have the right to choose when to die (svacchandataśca maraṇaḥ). Thus, death would come to you only when you so wish, and never otherwise (maraṇaḥ tēbhūyāditi vai). [To wit, you will conquer death.]” [28-28½ ]

Jamvant continued: ‘In this way, you are a very powerful, strong and most valiant (bhīmavikramaḥ) son of Kesari (because your mother Anjan was legally wedded to him; Kesari was her husband and Lord, and therefore had the sole right to beget a son from her; sa tvaṇ kēsariṇaḥ putraḥ kṣētrajō).

But at the same time as this fact, you had also inherited the remarkable genes of the powerful Wind God (“mārutasyaurasaḥ”: because of reasons cited herein above in this narration). Hence, your strength, power and valour bear his stamp as well, making you as strong, powerful and valiant as him (the Wind God: putrastējasā cāpi tatsamaḥ). [29-29 ½ ]

Therefore, oh dear son (vatsa), being the son of the Wind God, you have inherited all the spectacular qualities of the latter, and so you are as competent and able like your father to be able to fly in the sky and leap across the ocean with ease (in order to reach Lanka and search for Sita)<sup>1</sup>.’ [30] (28-30)

[Note—<sup>1</sup>Jamvant also implied that Hanuman need not fear of being harmed in any way by the ferocious demons living in Lanka—as the boons granted to him by Brahma and Indra would protect him like an impenetrable shield.]

## 2: Valmiki Ramayan, Uttar Kand, Sarga 35, verse nos. 1-65:-

In Valmiki’s epic story of the ‘Ramayana’, Uttar Kand, Sarga 35, verse nos. 1-65, we read in substantial detail about the birth of Hanuman, his childhood days, the episode of his leaping at the sun to grab it, attacking Rahu when the latter tried to stop him, as well as the elephant of Indra when the latter tried to intervene on the behalf of Rahu, his getting injured and fainting when Indra used his weapon known as Vajra to punish Hanuman, the anger of the Wind God when he saw his son thus wounded, the resultant turmoil in the world when the wind stopped blowing and the movement of air stopped, and Brahma, the creator, along with all other Gods praying to the Wind God to forgive Indra and bless them all as the whole creation was suffering and faced annihilation due to the sudden stoppage of the flow of wind and the air in the world.

In the beginning of this Canto, from verse no. 1 to 10, Lord Ram has lavishly praised Hanuman and his stellar qualities, telling sage Agastya that he (Lord Ram) feels privileged to have an aide and trusted companion like Hanuman with him. Then when the Lord expressed his desire to learn more about Hanuman and his history, the sage narrated the entire episode of Hanuman’s birth (verse nos. 14-65) and the different kinds of boons he had received from different Gods (Sarga 36, verse nos. 1-49).

That said, now let us begin reading this interesting story of Lord Hanuman as follows:-

|| वाल्मीकि रामायण - उत्तरकाण्ड ||

|| सर्ग ३५ ||

अपृच्छत ततो रामो दक्षिणाशालयं मुनिम् ।  
प्राञ्जलिर्विनयोपेत इदमाह वचोऽर्थवत् ॥ १॥

.. vālmīki rāmāyaṇa - uttarakāṇḍa ..

sarga - 35

apṛcchata tato rāmo dakṣiṇāśālayaṁ munim .  
prāñjalirvinayopeta idamāha vaco.arthavat .. 1..

Verse no. 1 – Lord Ram joined the palms of his hands as he spoke prayerfully and with due respect (prāñjalirvinayopeta) to sage Agastya who lives in the southern direction (“dakṣiṇāśālayaṁ”; i.e. in the south of the continent of India, beyond the Vindhya range of mountains) as follows— (1)

अतुलं बलमेताभ्यां वालिनो रावणस्य च ।  
न त्वेतौ हनुमद्वीर्यैः समाविति मतिर्मम ॥ २॥

atulaṁ balametābhyāṁ vāline rāvaṇasya ca .  
na tvetau hanumadvīryaiḥ samāviti matirmama .. 2..

Verse no. 2 - ‘Oh revered sage! There is surely no doubt that there was no match for the valour and strength that both Baali (the erstwhile ruler of the kingdom of monkeys in Kishkindha, and the elder brother of Sugriv who was one of the trusted aides of Lord Ram) and Ravana (the formidable demon king of Lanka who had abducted Sita, the wife of Lord Ram, that led to the epic War of Lanka in which Ravana and his ferocious demon clan was eliminated) possessed.

But it is my considered view that none of them, singly or jointly, could ever match the power, the strength and the valour that Hanuman possesses. (2)

शौर्यं दाक्ष्यं बलं धैर्यं प्राज्ञता नयसाधनम् ।  
विक्रमश्च प्रभावश्च हनूमति कृतालयाः ॥ ३॥

śauryaṁ dākṣyaṁ balaṁ dhairyaṁ prājñatā nayasāadhanam .  
vikramaśca prabhāvaśca hanūmati kṛtālayāḥ .. 3..

Verse no. 3 - The stellar qualities of gallantry, valour, expertise, competence, strength, confidence, patience, resilience, intelligence and wisdom, prudence and understanding the principles of probity and propriety, and the cumulative benefits that they bestow on a person that leads to fame and glory—all these virtues are integral to Hanuman; he inherently possesses all these qualities in him as part of his character. (3)



दृष्ट्वोदधिं विषीदन्तीं तदैष कपिवाहिनीम् ।  
समाशवास्य कपीन्भूयो योजनानां शतं प्लुतः ॥ ४॥

dr̥ṣṭvodadhiṃ viṣīdantiṃ tadaiṣa kapivāhinīm .  
samāśvāsyā kapīnbhūyo yojanānāṃ śataṃ plutaḥ .. 4..

Verse no. 4- When he (Hanuman) observed that the army of monkeys (kapivāhinīm) was distressed, perturbed, and felt frustrated when it saw the formidable barrier of the vast ocean stretching before them, thereby blocking its progress further in search of Sita, he encouraged his companions to have patience and confidence in him even as he made a giant leap covering a distance of a hundred Yojans (roughly 800 miles) to cross the ocean to reach Lanka. (4)

धर्षयित्वा पुरीं लङ्कां रावणान्तःपुरं तथा ।  
दृष्ट्वा सम्भाषिता चापि सीता विश्वासिता तथा ॥ ५॥

dharṣayitvā purīm laṅkāṃ rāvaṇāntaḥpuraṃ tathā .  
dr̥ṣṭvā sambhāṣitā cāpi sītā viśvāsitā tathā .. 5..

Verse no. 5 – Once he landed on the soil of Lanka, he easily overcame all its protective barriers that were meant to protect the well-fortified city from any intruder<sup>1</sup>, and entered the magnificent city, renowned for its grandeur and opulence, unhindered.

He explored the city and went straight to the private chambers of the royal palace of Ravana, the king of demons. Then he met Sita (in the royal garden where she was confined as a captive), talked with her, and reassured her of deliverance from her sufferings very soon. (5)

[Note—<sup>1</sup>The city of Lanka was heavily fortified. In all probabilities, its parameter walls were protected by a web of magical charms much like we in modern world protect our country's borders with electronic sensors and gadgets such as radars, lasers, cameras etc. in order to detect any intruder who is trying to sneak in. But even the smartest of sensors and electronic gadgets would miss small creatures, such as mosquitoes, flies and other kinds of insects who freely pass in and out of the border fences without raising an alarm. This explains, and is the obvious reason, why it is described in the story of the Ramayana that Hanuman had assumed a small body resembling that of a mosquito while entering Lanka—because being endowed with wisdom and intelligence he knew that the only simple and easy way to breach the city's defences is to become like a mosquito while passing through its security barrier.]

सेनाग्रगा मन्त्रिसुताः किङ्करा रावणात्मजः ।  
एते हनुमता तत्र एकेन विनिपातिताः ॥ ६॥

senāgragā mantrisutāḥ kiṅkarā rāvaṇātmajāḥ .

ete hanumatā tatra ekena vinipātītāḥ .. 6..

Verse no. 6 – There in the royal garden (known as the Ashok Vana), he (Hanuman) fought and decimated single-handedly all the mighty demon warriors who dared to resist him, such as the commanders of the demon army of Ravana, the sons of the ministers and courtiers, the guards and other attendants of the garden, as well as Akshaykumar, the son of Ravana<sup>1</sup>. (6)

[Note—<sup>1</sup>The guards and the attendants had tried to stop Hanuman when he began eating fruits and destroying the royal garden of Ravana by uprooting trees and knocking down its pavilions. Those who managed to flee went and reported the carnage to Ravana, who immediately dispatched his brave commanders and the warrior sons of his ministers and courtiers under the overall command of his own son Akshaykumar. As this army of demon warriors tried to stop Hanuman and catch him, the latter went berserk, beating and kicking them mercilessly, and slaying all of them ruthlessly.]

**भूयो बन्धाद्विमुक्तेन सम्भाषित्वा दशाननम् ।**

**लङ्का भस्मीकृता तेन पावकेनेव मेदिनी || ७||**

bhūyo bandhādvimuktena sambhāṣitvā daśānanam .  
laṅkā bhasmīkṛtā tena pāvakeneva medinī .. 7..

Verse no. 7 – After that, when Ravana (came to know of the mayhem unleashed by Hanuman, he) sent his other son Meghanad (who was extremely bold, powerful and invincible in the battle-field) to catch hold of Hanuman, he (Hanuman) voluntarily became a captive in the snare consisting of serpents that was thrown by Meghanad to capture him<sup>1</sup>, and later on he freed himself with ease from this snare on his own account by relying on his own strength and ability.

In Ravana's court, Hanuman had a conversation with the former (during which he tried to persuade the demon king to return Sita to Lord Ram and make peace with him).

By-and-by, just like the case of the doomsday fire that had scorched the earth and laid it to waste, Hanuman set Lanka on fire and reduced it to ashes<sup>2</sup>. (7)

[Note—<sup>1</sup>Hanuman rightly thought that it was an opportunity to go directly to meet Ravana face to face and see if the vexed issue could be resolved amicably. So therefore he allowed himself to be caught in Meghanad's snare so that he would be taken straight to Ravana's court in the presence of all the ministers and courtiers. Further, this would give him an opportunity to judge the defence capabilities and the strength of the demon army, as well as its morale, as he was pretty sure that they would be out in full form and force since the news of what he had just done to the large detachment of soldiers and demon warriors, including sons of ministers and courtiers, and Ravana's son Akshaykumar who were sent to nab him, must have spread like wild-fire in the city.

<sup>2</sup>When Ravana paid no heed to Hanuman's wise advice to return Sita to Lord Ram, and abandon the nonsensical idea of fighting with the Lord instead, Ravana had

become furious. He ordered his demons that the tail of Hanuman be set on fire so that it is scorched and resembles a burnt log of wood as a punishment for killing so many demon warriors, as well as a rebuke to Lord Ram when Hanuman returns to him with his burnt tail, thereby proving that he could not defend himself against the might of Ravana. But as soon as the oil-soaked clothes that were wrapped around Hanuman's tail were lit, he reduced the size of his body, loosening the tail from grip of the clothes that were tied around it, and then ran around the city, jumping from one building to another while dragging the burning length of the rope-like cloth behind him. As a result, the whole city of Lanka was set ablaze. The obvious reason for this happening is that in ancient times buildings were made around a wooden frame like we have cement-concrete structures nowadays. It is said that Lanka was a 'golden city'—which means that the exterior walls of the wooden buildings were covered with a thin plaster made of molten gold or a thin plate of gold. When the underlying wooden structure caught fire, the gold melted and drained down the streets. This explains how Lanka was 'reduced to ashes'—because when the wood is completely burnt, what remains is ash.]

**न कालस्य न शक्रस्य न विष्णोर्वित्तपस्य च ।**

**कर्माणि तानि श्रूयन्ते यानि युद्धे हनूमतः ॥ ८॥**

na kālasya na śakrasya na viṣṇorvittapasya ca .

karmāṇi tāni śrūyante yāni yuddhe hanūmataḥ .. 8..

Verse no. 8 – The sort of gallantry, valour, courage, resilience, dare-devilry, strength, power, fearlessness, boldness, bravery and punch that Hanuman had displayed during the war (of Lanka) were exemplary and unmatched in nature, because the type of deeds of bravery, valiance and gallantry that he had exhibited in the battle-field are never heard of anywhere else, not even in the case of Kaal (the god of death), Indra (the king of gods), Lord Vishnu (the powerful second god of the Trinity who is responsible for taking care of the welfare of this creation, which obliged him to get involved in numerous no-holds barred battles with powerful demons and other negative powers in this creation) and Varun (the god of water; he is very powerful in nature, and can kill by drowning every entity in creation)—all of whom are said to have legendary powers and are deemed to invincible in the battle-field. [To wit, Hanuman surpassed all these great Gods as far as the virtues listed herein above are concerned.] (8)

**एतस्य बाहुवीर्येण लङ्का सीता च लक्ष्मणः ।**

**प्राप्तो मया जयश्चैव राज्यं मित्राणि बान्धवाः ॥ ९॥**

etasya bāhuvīryeṇa laṅkā sītā ca lakṣmaṇaḥ .

prāpto mayā jayaścaiva rājyaṃ mitrāṇi bāndhavāḥ .. 9..

Verse no. 9 – {Expressing his indebtedness to Hanuman and how much he is obliged to him, Lord Ram continued—} 'Verily indeed, it is on the strength of Hanuman's arms that I have been able to keep my promise of granting kingdom of Lanka to

Vibhishan<sup>1</sup>. Not only that, but I had attained victory over enemies (the demons of Lanka led by Ravana, their powerful king whom even the mighty gods feared), got back my kingdom of Ayodhya<sup>2</sup>, as well as Sita<sup>3</sup>, Laxman<sup>4</sup>, my friends and kith-and-kin (my family)<sup>5</sup> too by relying on the strength of Hanuman's arms. I owe all these achievements to Hanuman and his strength, because otherwise I would have been helpless and unable to achieve success in my endeavours. (9)

[Note—<sup>1</sup>When Vibhishan—the younger brother of Ravana who was insulted by the latter and kicked out of the kingdom when the former tried to reason with and persuade his elder brother to come to his senses and avoid a ruinous war with Lord Ram by returning his wife Sita to him—decided to come and join Lord Ram's camp, the Lord had welcomed him warmly. At that time the Lord had promised Vibhishan that when the war ended, he (Vibhishan) would be crowned as the next King of Lanka. Suppose the war was lost and the Lord had suffered defeat—how could he have fulfilled his promise of making Vibhishan the King of Lanka?

Here the Lord acknowledges Hanuman's role in winning the epic War of Lanka when he says that he could make Vibhishan its king only because Hanuman had helped the Lord to attain victory.

In this connection, the reader would be amused to read what the famous saint-poet Goswami Tulsidas has written about Lord Ram praising Hanuman's deeds during the war of Lanka in his classical narration of the Story of Lord Ram in his Book 'Kavitawali Ramayan', in its Lanka Kand, verse no. 40—which goes as follows:

“Verse no. 40—Hanuman dashed elephants against elephants, killed horses by swinging other horses against them, crashed chariots against chariots and broke them into splinters (1). The demon army staggered and swooned when it was punched, bitten, kicked and thrashed by Hanuman (2).

Lord Ram again and again (repeatedly) praised the astounding valour and the magnificent feats of Hanuman, and said, ‘Look, Laxman! Just have a look at the expertise in war of dear Hanuman. How marvelous his tail looks, by which he entraps the demons and dashes them against the ground.’

Tulsidas also praises the affection of his Lord towards his devoted servants (Hanuman) (3-4).”

<sup>2</sup>Lord Ram could return to Ayodhya alive, hale and hearty, only because he had succeeded in attaining victory in the war of Lanka. Just imagine what would have been the Lord's fate had he fallen victim to Ravana and his wrath, or to the unpredictable horrors of war. Thus, the Lord credits Hanuman for his safe return to Ayodhya to reclaim his inheritance, because it was Hanuman who had single-handedly decimated the ferocious demon army.

<sup>3</sup>Retrieval of Sita too depended on the successful outcome of the war. Besides, it was Hanuman who had the courage to enter the enemies' den in Lanka to find out where Sita was; none of the other monkey or bear warriors had the ability or the guts to do it. Since the Lord has already acknowledged Hanuman's role in winning the great war, it naturally follows that the Lord is obliged to Hanuman for getting Sita back.

<sup>4</sup>During the war, Laxman was seriously wounded. He fell to the ground and would have died had it not been for Hanuman who first brought the medicine man known by the name of Sushen from inside Lanka, and when this doctor prescribed a particular

life-restoring herb that could be found only in the northern mountains (i.e. the Himalayas), which were far away from the battle-field of Lanka, it was Hanuman who flew with the speed and agility of wind to go and come back with the herb in time so that life of Laxman could be saved. Lord Ram refers to this incident when he says that he got back Laxman also due to Hanuman.

<sup>5</sup>Getting back to Ayodhya and subsequently meeting all his old friends and family members obviously refers to the success of Lord Ram in the war of Lanka, and his safe return home with Sita and Laxman by his side. As already mentioned herein above, Lord Ram attributes this development to Hanuman, because without the latter nothing would have been possible.]

हनुमान्यदि मे न स्याद्वानराधिपतेः सखा ।

प्रवृत्तमपि को वेत्तुं जानक्याः शक्तिमान्भवेत् ॥ १०॥

hanūmānyadi me na syādvānarādhīpateḥ sakhā .  
pravṛttamapi ko vettuṃ jānakyaḥ śaktimānbhavet .. 10..

Verse no. 10 – Had I not met Hanuman, who is a friend of Sugriv, the king of the monkey race, who else would have been able to even find out where Sita was<sup>1</sup>? (10)

[Note—<sup>1</sup>This is because when the detachment of senior monkey warriors sent to search for Sita came to the shore of the southern ocean, they found it impossible to overcome this mighty barrier which blocked their way. None knew how to go across the ocean, find out where Sita actually was, and come back safely. Had it not been for Hanuman, the mission would have come to an abrupt halt. This is what Lord Ram means here while crediting Hanuman for getting Sita back from the clutches of her abductors.]

किमर्थं वाली चैतेन सुग्रीवप्रियकाम्यया ।

तदा वैरे समुत्पन्ने न दग्धो वीरुधो यथा ॥ ११॥

kimarthaṃ vālī caitena sugrīvapriyakāmyayā .  
tadā vāire samutpanne na dagdho vīrudho yathā .. 11..

Verse no. 11- {Now, Lord Ram expressed surprise at a particular event when Hanuman had not employed his unique abilities and strength though he possessed them. The Lord wondered why was it so; why did Hanuman not help Sugriv when the latter was roughly treated by his elder brother Baali and thrown out of the kingdom of Kishkindha?}

Lord Ram said to sage Agastya: ‘I am unable to understand why Hanuman had not employed his powers and strength to help his master, lord and patron Sugriv against his elder brother Baali when the two opposed each other? Why did not Hanuman help Sugriv by trouncing Baali and reducing the latter to ashes by his wrath (as he had

done to the city of Lanka by burning it down) just like the wild fire in the forest reduces all the trees to ashes? I wonder why Hanuman did not do it<sup>1</sup>. (11)

[Note—<sup>1</sup>Lord Ram was referring to the episode when Baali and Sugriv became enemies due to some misunderstanding between the two brothers, who were very friendly and had cordial relations earlier. Baali had beaten and kicked out Sugriv from the kingdom. At that time, it was expected from Hanuman that he would help Sugriv and punish Baali for his impudence, rudeness and injustice. But Hanuman kept quiet and did nothing. So, Lord Ram expresses his wonderment at Hanuman's meek behaviour and abject surrender at that time when his nature is to protect those who are in distress and at the receiving end of injustice.]

न हि वेदितवान्मन्ये हनूमानात्मनो बलम् ।  
यदृष्टवाञ्जीवितेष्टं क्लिश्यन्तं वानराधिपम् ॥ १२॥

na hi veditavānmanye hanūmānātmano balam .  
yadr̥ṣṭavāñjiviteṣṭaṁ kliśyantaṁ vānarādhīpam .. 12..

Verse no. 12 – Lord Ram continued: ‘In my view it was because Hanuman was not at all aware of his abilities, powers and strength. Obviously this is the only reason why Hanuman helplessly watched the sufferings of Sugriv, who was dearer to him than his own life, without taking any steps to help the latter. (12)

एतन्मे भगवन्सर्वं हनूमति महामुने ।  
विस्तरेण यथातत्त्वं कथयामरपूजित ॥ १३॥

etanme bhagavansarvaṁ hanūmati mahāmune .  
vistareṇa yathātattvaṁ kathayāmarapūjita .. 13..

Verse no. 13 – Oh great sage (mahāmune)! Please be gracious to narrate everything in detail about Hanuman who is worshipped in the world like one would worship gods (bhagavansarvaṁ hanūmati -- pūjita).’ (13)

राघवस्य वचः श्रुत्वा हेतुयुक्तमृषिस्ततः ।  
हनूमतः समक्षं तमिदं वचनमब्रवीत् ॥ १४॥

rāghavasya vacaḥ śrutvā hetuyuktamṛṣistataḥ .  
hanūmataḥ samakṣaṁ tamidaṁ vacanamabravīt .. 14..

Verse no. 14 – Hearing these words of Lord Ram (“rāghava”; the Lord of the family of kings descending from the ancient king Raghu) which implied that the Lord wished to hear the primary reason why Hanuman had not remembered his stellar qualities, his gallantry, his valour, his powers and strength when his close friend Sugriv was

subjected to great humiliation and was unjustly treated by his elder brother Baali, sage Agastya answered as follows while Hanuman too listened to what the sage said<sup>1</sup>. (14)

[Note—<sup>1</sup>The idea behind specially pointing out that ‘Hanuman was present when sage Agastya narrated his history to Lord Ram’ is that the sage wanted Hanuman to know about his past. Further, it also ensured that what the sage said was indeed a true history of Hanuman, because any distortion in it would be immediately red-flagged by the latter. It was also a sort of reminder to Hanuman to learn from history, to learn that reckless actions and undue pride, with its attendant arrogance, haughtiness and imprudence, are not good for anyone, because he had suffered himself because of these negative traits, and therefore he must be watchful about his behaviour and actions for the rest of his life.

The sage indirectly warned Hanuman that the lavish praise which Lord Ram has just now heaped on him must not go into his head and pump him with pride, because it would lead to his downfall. To the credit of Hanuman, he had always remained simple, humble and submissive throughout his life which was completely devoted to Lord Ram; never even once did he show any trace of haughtiness, arrogance and ego. His muscles fluttered only when some devotee suffered, when some injustice was done to some innocent soul, when Lord Ram ordered him to do something, or when some kind of harm came the Lord’s way or his devotee’s way. Otherwise he would ordinarily keep quiet and remain docile.]

सत्यमेतद्रघुश्रेष्ठ यद्ब्रवीषि हनूमतः ।

न बले विद्यते तुल्यो न गतौ न मतौ परः ॥ १५॥

satyametadraghuśreṣṭha yadbraviṣi hanūmataḥ .  
na bale vidyate tulyo na gatau na matau paraḥ .. 15..

Verse no. 15 – Sage Agastya said: ‘Oh the most exalted Lord of the family of king Raghu (raghuśreṣṭha)! Whatever you have said about Hanuman is indeed true. Truly speaking, there is no one who can match him in strength and valour, in speed and agility, and in wisdom and intelligence. (15)

अमोघशपैः शापस्तु दत्तोऽस्य ऋषिभिः पुरा ।

न वेदिता बलं येन बली सन्नरिमर्दनः ॥ १६॥

amoghaśāpaiḥ śāpastu datto.asya ṛṣibhiḥ purā .  
na veditā balaṁ yena balī sannarimardanaḥ .. 16..

Verse no. 16 – Oh Lord Ram, thou art a vanquisher of enemies (sannarimardanaḥ)! It so happened that sometimes in the past, great sages— who possessed immense spiritual powers that ensured that whatever they said would never go in vain— had cursed him (Hanuman) that he would not be aware of his powers, strength and abilities though he inherently possessed these qualities as an integral part of his character.

[To wit, the sages cursed Hanuman that though he possesses immense powers and strength to achieve success in anything he does, that though there is nothing that is beyond his abilities, yet he would be unaware of these qualities inherently present in him, as a result of which he became seemingly meek, submissive, weak and docile. (16)

बाल्येऽप्येतेन यत्कर्म कृतं राम महाबल |  
तन्न वर्णयितुं शक्यमतिबालतयास्य ते || १७||

bālye.apyetenā yatkarma kṛtaṁ rāma mahābala .  
tanna varṇayituṁ śakyamatibālatayāsyā te .. 17..

Verse no. 17 – Oh most strong, powerful, valorous, valiant and gallant Lord Ram (rāma mahābala)! The deeds that he (Hanuman) had done even during his childhood days are so marvellous and great that they cannot be described fully enough to do justice to them. It was at a time when he was merely a child, and whatever he did during that phase of his life, no matter how astonishing and astounding they may have been, were simply done in a playful manner as children would normally do, without his making any special effort for doing them, or were they done to show-off his abilities. (17)

यदि वास्ति त्वभिप्रायस्तच्छ्रोतुं तव राघव |  
समाधाय मतिं राम निशामय वदाम्यहम् || १८||

yadi vāsti tvabhiprāyastacchrotuṁ tava rāghava .  
samādhāya matiṁ rāma niśāmaya vadāmyaham .. 18..

Verse no. 18 – Oh Raghav (Lord Ram; rāghava)! If you are really interested in hearing the story of Hanuman, then please listen carefully, for I shall now narrate everything related to his early life to you in detail. (18)

सूर्यदत्तवरस्वर्णः सुमेरुर्नाम पर्वतः |  
यत्र राज्यं प्रशास्त्यस्य केशरी नाम वै पिता || १९||

sūryadattavarasvarṇaḥ sumerurnāma parvataḥ .  
yatra rājyaṁ praśāstyasya keśarī nāma vai pitā .. 19..

Verse no. 19 – There is a great mountain named ‘Sumeru’. This mountain was blessed by the Sun God so that it acquired a glowing radiance and a golden hue like that possessed by its benefactor and patron, the Sun God. This mountain was ruled by Kesari, the father of Hanuman.

[To wit, Kesari was the king or the chieftain of the mountain tribes that lived on this and other surrounding mountains. Since ‘monkeys’ were the dominant



inhabitants of this area which had thick forests and large mountain ranges, it is safely assumed that Kesari was the king of the monkey race.] (19)

तस्य भार्या बभूवेष्टा ह्यञ्जनेति परिश्रुता ।  
जनयामास तस्यां वै वायुरात्मजमुत्तमम् ॥ २०॥

tasya bhāryā babhūveṣṭā hyañjaneti pariśrutā .  
janayāmāsa tasyāṃ vai vāyurātmajamuttamam .. 20..

Verse no. 20 – Kesari had a famous wife named ‘Anjana’ whom he loved a lot. The Wind God impregnated Anjana<sup>1</sup>, and she gave birth to an excellent and a blessed son. (20)

[Note—<sup>1</sup>Details of who Anjana was in her previous life and how the Wind God came to impregnate her has already been described earlier when we read Valmiki Ramayan’s Kishkindha Kand, Sarga 66, verse nos. 8-30.]

शालिशूकसमाभासं प्रासूतेमं तदाञ्जना ।  
फलान्याहर्तुकामा वै निष्क्रान्ता गहने चरा ॥ २१॥

śālīśūkasamābhāsaṃ prāsūtemaṃ tadāñjanā .  
phalānyāhartukāmā vai niṣkrāntā gahane carā .. 21..

Verse no. 21 – When Anjana gave birth to him (Hanuman), his complexion had a golden-grey hue like that of the tip of a ripe rice stalk which grows during winter (śālīśūkasamābhāsaṃ).

One day, mother Anjana left home to fetch fresh fruits, and went deep inside a dense forest. (21)

एष मातुर्वियोगाच्च क्षुधया च भृशार्दितः ।  
रुरोद शिशुरत्यर्थं शिशुः शरभराड् इव ॥ २२॥

eṣa māturvīyogācca kṣudhayā ca bhr̥śārditaḥ .  
ruroda śīśuratyartham śīśuḥ śarabharāḍ iva .. 22..

Verse no. 22 – At that time the child Hanuman got separated from his mother, and soon became very hungry. He began crying loudly due to hunger just like the young Kartikeya<sup>1</sup> had done when he found himself alone in a forest of thorns in some ancient time. (22)

[Note—<sup>1</sup>Kartikeya is the son of Lord Shiva and his consort goddess Parvati, and is the brother of Lord Ganesh. Karitkeya is the god of war. He successfully fought and won the battle against a demon named Tarkasur. Once he threw his weapon (a spear or dart) on a tree, cutting it into two halves; one turned into a peacock, and the other into

a rooster. Thus, a peacock became his vehicle, and the rooster became a coat-of-arm that was depicted as an emblem on Kartikeya's flag.]

ततोद्यन्तं विवस्वन्तं जपा पुष्पोत्करोपमम् ।

ददृशे फललोभाच्च उत्पपात रविं प्रति ॥ २३॥

tatodyantaṃ vivasvantaṃ japā puṣpotkaropamam .  
dadṛśe phalalobhācca utpapāta raviṃ prati .. 23..

Verse no. 23 – Just at that time he (Hanuman) saw the sun rising in the east. The sun was reddish in hue like the flower of the ‘shoe plant’, called ‘japa flower’ in Sanskrit (japā puṣpotkaropamam)<sup>1</sup>.

Thinking it to be a ripe fruit worth eating, he leapt towards the sun with the intention to grab it to satisfy his hunger. (23)

[Note—<sup>1</sup>The flowers of the shoe plant are red in colour and are mostly used for decorative purposes. It is a perennial shrub that belongs to the Hibiscus family.]

बालार्काभिमुखो बालो बालार्क इव मूर्तिमान् ।

ग्रहीतुकामो बालार्क प्लवतेऽम्बरमध्यगः ॥ २४॥

bālārkābhimukho bālo bālārka iva mūrtimān .  
grahītukāmo bālārkaṃ plavate.ambaramadhyagaḥ .. 24..

Verse no. 24 – Facing the disc of the young sun (i.e. the rising sun), young Hanuman, who was as radiant and glorious as the sun itself, kept on flying higher and higher into the sky with the desire to grab the sun. (24)

एतस्मिन्प्लवनाने तु शिशुभावे हनूमति ।

देवदानवसिद्धानां विस्मयः सुमहानभूत् ॥ २५॥

etasminplavanāne tu śiśubhāve hanūmati .  
devadānavasiddhānāṃ vismayaḥ sumahānabhūt .. 25..

Verse no. 25 – When the young Hanuman was thus flying in the sky towards the sun, fearlessly and with ease, the gods, the demons and the yakshas (demi-gods) who observed this development were wonderstruck at this miraculous feat. (25)

नाप्येवं वेगवान्वायुर्गरुडो न मनस्तथा ।

यथायं वायुपुत्रस्तु क्रमतेऽम्बरमुत्तमम् ॥ २६॥

nāpyevaṃ vegavānvāyurgaruḍo na manastathā .

yathāyaṃ vāyuputrastu kramate.ambaramuttamam .. 26..

Verse no. 26 – They (gods, demons, yakshas) were so awe-struck when they observed the speed with which Hanuman was moving towards the sun that they began to think that such speed and agility is not possessed even by the Wind God, nor by Garud (the heavenly eagle which is the mount of Lord Vishnu; it is renowned for its lightening speed) or by Mana (the ‘mind’ which has the ability to fly off from one subject and land on another, that may be diametrically opposite to the former and present on the other side of the spectrum of existence, in a split second)<sup>1</sup>. (26)

[Note—<sup>1</sup>In this world, there is no other entity faster than the three mentioned here—the ‘wind’, the ‘vehicle of Lord Vishnu’, and the ‘mind’; they are here now and in the next moment can be at some distant point. To wit, Hanuman’s speed was faster than the speed of sound, even surpassing that of light.]

यदि तावच्छिशोरस्य ईदृशौ गतिविक्रमौ |  
यौवनं बलमासाद्य कथं वेगो भविष्यति || २७||

yadi tāvacchīśorasya īdṛśau gativikramau .  
yauvanaṃ balamāsādyā katham vego bhaviṣyati .. 27..

Verse no. 27 – Those (i.e. the gods, the demons and the yakshas) who observed Hanuman thus flying speedily and fearlessly towards the sun wondered in amazement that if this was the astounding feat of a child then one cannot imagine what kind of speed, agility, gallantry, bravery, courage and valour the child would show when he grows up to be an adult; these stellar qualities in this child would defy all measurements and understandings in the world, and verily indeed, they would make him one of his only kind in the whole world. (27)

तमनुप्लवते वायुः प्लवन्तं पुत्रमात्मनः |  
सूर्यदाहभयाद्रक्षस्तुषारचयशीतलः || २८||

tamanuplavate vāyuḥ plavantaṃ putramātmanah .  
sūryadāhabhayādrakṣaṃstuṣārachayaśītalah .. 28..

Verse no. 28 – When the Wind God saw that his son was flying towards the sun and rapidly closing in on the latter, he became concerned about Hanuman’s safety, as getting too close to the celestial fire-ball (the sun) posed the potential danger of burning Hanuman and scorching him beyond recovery.

So therefore, in order to protect and shield his son from getting scorched by the heat of the blazing sun, the Wind God followed him from behind in the form of a strong gust of icy-cold wind (in order to negate the heat of the sun)<sup>1</sup>. (28)

[Note—<sup>1</sup>It is just like the case of large air coolers, that blow cold air with high thrust, that are installed in factories and huge shopping malls and other public areas where temperatures are high so as to cool the atmosphere and give comfort to people.

The Wind God following Hanuman from behind also helped in the latter's flight towards the sun, propelling him forward and supporting him from the rear, nullifying drag and gravitational pull of the earth which might have otherwise slowed down Hanuman quite a bit.]

**बहुयोजनसाहसं क्रमत्येष ततोऽम्बरम् ।**

**पितुर्बलाच्च बाल्याच्च भास्कराभ्याशमागतः ॥ २९॥**

bahuyojanasāhasraṃ kramatyēṣa tato.ambaram .  
piturbalācca bālyācca bhāskarābhyāśamāgataḥ .. 29..

Verse no. 29 – In this way, the child Hanuman went on flying unhindered in the sky, relying on his own abilities to fly as well as being helped forward by his father, the Wind God, who followed him from the rear, thereby propelling him and supporting him from behind with adequate forward thrust.

Thus, Hanuman went on rising higher and higher in the sky and went many thousand Yojans (1 Yojan = 8 miles approximately) up till he came very near the sun. (29)

**शिशुरेष त्वदोषज्ञ इति मत्वा दिवाकरः ।**

**कार्यं चात्र समायत्तमित्येवं न ददाह सः ॥ ३०॥**

śiśureṣa tvadoṣajña iti matvā divākaraḥ .  
kāryaṃ cātra samāyattamityevaṃ na dadāha saḥ .. 30..

Verse no. 30 – The Sun God thought that Hanuman was a mere child, and due to his young age he was not too careful about doing what is right and shunning what is wrong. So, he deserved compassion, leniency and forgiveness for his mischievous act. Besides this, there were many crucial matters and vital interests of the gods and pious people that would be taken care of Hanuman later on in life when he grows up to become an adult.

These thoughts prevented the Sun God from using his powers to burn Hanuman, and he decided to spare him from being scorched by the blazing heat of the sun's disc. (30)

**यमेव दिवसं ह्येष ग्रहीतुं भास्करं प्लुतः ।**

**तमेव दिवसं राहुर्जिघृक्षति दिवाकरम् ॥ ३१॥**

yameva divasaṃ hyeṣa grahītum bhāskaraṃ plutāḥ .  
tameva divasaṃ rāhurjighṛkṣati divākaram .. 31..

Verse no. 31 – It so happened that the day on which he (Hanuman) had jumped into the sky with the intention of grabbing the sun, it was also the time for the solar eclipse when Rahu (the severed head of a demon who had been granted a boon in some

ancient time that once in a while he would be able to grab the sun and swallow it to satisfy his hunger as well as his vent anger against the latter for preventing him from drinking Amrit, the ambrosia of eternity, when it was being distributed amongst the gods) too comes to grab and swallow the sun, thereby causing it's disc to become dark, which is called the 'solar eclipse'. (31)

**अनेन च परामृष्टो राम सूर्यरथोपति ।**

**अपक्रान्तस्ततस्त्रस्तो राहुश्चन्द्रार्कमर्दनः ॥ ३२॥**

anena ca parāmṛṣṭo rāma sūryarathopati .  
apakrāntastatastrasto rāhuścandrārkamardanaḥ .. 32..

Verse no. 32 – Rahu alighted on the top of the chariot of the Sun God (preparing to gobble the entire disc of the sun in a gradual manner). When Hanuman saw this gigantic apparition suddenly appearing on the sun and rapidly engulfing it in its shadow, he touched it (Rahu) both out of curiosity, as well as to have a feel of it and ascertain what this mysterious thing was.

No sooner did Hanuman touch Rahu, who has a reputation of vanquishing the pride of both the sun and the moon (by subduing them and making them lose their shine and brilliance, which in practice causes their respective eclipses according to Hindu mythology), than he (Rahu) became terrified and shuddered at this unexpected interference by some unknown force (because he had never expected that there could be someone else in this creation who would be mighty enough to dare come near the sun and manage to survive). (32)

**स इन्द्रभवनं गत्वा सरोषः सिंहिकासुतः ।**

**अब्रवीद्भुकुटीं कृत्वा देवं देवगणैर्वृतम् ॥ ३३॥**

sa indrabhavanaṃ gatvā saroṣaḥ siṃhikāsutaḥ .  
abravīdbhukuṭīṃ kṛtvā devaṃ devagaṇairvṛtam .. 33..

Verse no. 33 – The son of Singhika (“siṃhikāsutaḥ”; Rahu) became infuriated, and he ran straight to the court of Indra, the king of gods, while he was sitting there surrounded by other gods. Rahu arched his eyebrows in anger and glared at Indra, saying --- (33)

**बुभुक्षापनयं दत्त्वा चन्द्रार्को मम वासव ।**

**किमिदं तत्त्वया दत्तमन्यस्य बलवृत्रहन् ॥ ३४॥**

bubhukṣāpanayaṃ dattvā candrārkau mama vāsava .  
kimidaṃ tattvayā dattamanyasya balavṛtrahan .. 34..

Verse no. 34 – {Rahu admonished and threatened Indra as follows—} “Oh you vanquisher of the powerful demon Vrittasur (balavṛtrahan)<sup>1</sup>. Remember that you had

granted the sun and the moon to me in some ancient time to satisfy my hunger. But it seems that you have betrayed me by giving them to someone else\*. Say, why did this come to happen; why did you snatch my food and give it to somebody else? It's your going back on your word, and you will face the consequences for your mischief.

{\*Rahu was referring to Hanuman who was ready to grab the sun and eat it. Rahu thought that Indra had cheated him by quietly granting Hanuman the permission to gobble up the sun inspite of being aware that it was assigned solely to Rahu.} (34)

[Note—<sup>1</sup>Vrittasur was a powerful and strong demon shaped like a serpent. He had blocked the flow of ancient rivers during the time of the Rig Veda's composition, i.e. the earlier phases of creation. This caused the land to dry up and the danger of annihilation of civilisation. Hence, Indra had slayed him with his weapon called the Vajra to free the flow of the rivers and protect the world.]

अद्याहं पर्वकाले तु जिघृक्षुः सूर्यमागतः ।

अथान्यो राहुरासाद्य जग्राह सहसा रविम् ॥ ३५॥

adyāhaṃ parvakāle tu jighṛkṣuḥ sūryamāgataḥ .  
athānyo rāhurāsādy jagrāha sahasā ravim .. 35..

Verse no. 35 – Today, the day following the dark moon night (parvakāle), when I had gone to grab the sun to feed my hunger, I discovered that some other Rahu (athānyo rāhu) had arrived to grab the sun.”

{Rahu was referring to Hanuman, thinking him to be another demon who had come to grab the sun at the behest of Indra who wanted to prevent Rahu from having his food so that he would starve to death.} (35)

स राहोर्वचनं श्रुत्वा वासवः सम्भ्रमान्वितः ।

उत्पपातासनं हित्वा उद्वहन्काञ्चनस्रजम् ॥ ३६॥

sa rāhorvacanaṃ śrutvā vāsavaḥ sambhramānvitaḥ .  
utpapātāsanam hitvā udvahankāñcanasrajam .. 36..

Verse no. 36 – Hearing these words of Rahu, Indra became annoyed and worried (because he was surprised that there would be another Rahu who would dare to go and grab the sun without his permission, which annoyed him all the more because Indra was the ‘king of heaven’, and it was very wrong for someone to do anything within his realm without his knowledge and permission).

So peeved was Indra, who wore a golden necklace as a symbol of his being the king of the gods, that he immediately got down from his throne and stood up. (36)

ततः कैलासकूटाभं चतुर्दन्तं मदस्रवम् ।

शृङ्गारकारिणं प्रांशुं स्वर्णघण्टाट्टहासिनम् ॥ ३७॥

इन्द्रः करीन्द्रमारुह्य राहुं कृत्वा पुरःसरम् ।  
प्रायाद्यत्राभवत्सूर्यः सहानेन हनूमता ॥ ३८॥

tataḥ kailāsakūṭābhaṃ caturdantaṃ madasravam .  
śṛṅgārakāriṇaṃ prāṃṣuṃ svarṇaghaṇṭāṭṭahāsinam .. 37..

indrah karīndramāruhya rāhuṃ kṛtvā puraḥsaram .  
prāyādyatrābhavatsūryaḥ sahānena hanūmatā .. 38..

Verse nos. 37-38 - After that, he (Indra) immediately mounted his famous elephant called ‘Erawat’. This elephant had a glowing grey complexion, and was as high as Mt. Kailash (the abode of Lord Shiva which is white because it is covered with ice; “kailāsakūṭābhaṃ”). It had four large tusks (caturdantaṃ), a thick sap seeped out and flowed down in a stream from its head (madasravam), was decorated with different kind of ornaments (śṛṅgārakāriṇaṃ), and not only did it wear a huge golden bell that hung from its neck, and it made a sound which resonated in a deafening manner when the elephant moved, but its trumpeting sound itself resembled the ringing of a large bell (prāṃṣuṃ svarṇaghaṇṭāṭṭahāsinam) {with the result that the two sounds coalesced with each other to produce an ear-splitting noise that would send a chill down the spine of Indra’s enemies}. (37)

Thus mounted on his formidable war elephant, and with Rahu showing the way by leading from the front, Indra went to that place where Hanuman and the sun were facing each other. (38)

अथातिरभसेनागाद्राहुरुत्सृज्य वासवम् ।  
अनेन च स वै दृष्ट आधावञ्शैलकूटवत् ॥ ३९॥

athātirabhasenāgādrāhurutsrjya vāsavam .  
anena ca sa vai dṛṣṭa ādhāvañśailakūṭavat .. 39..

Verse no. 39 – Meanwhile, Rahu (was so agitated and aggressive that he) left behind Indra and dashed alone to challenge Hanuman (because he was confident of subduing the latter as Indra was coming from the rear to support him).

Hanuman saw that Rahu, who had a colossal size like that of a mighty mountain, coming hastily towards him. (39)

ततः सूर्यं समुत्सृज्य राहुमेवमवेक्ष्य च ।  
उत्पपात पुनर्व्योमं ग्रीहीतुं सिंहिका सुतम् ॥ ४०॥

tataḥ sūryaṃ samutsrjya rāhumevamavekṣya ca .  
utpapāta punarvyoma grahītuṃ siṃhikā sutam .. 40..

Verse no. 40 – Thinking that Rahu was another huge fruit dangling from the sky, Hanuman left the sun and lunged at the son of Singhika (“*siṃhikā sutam*”; Rahu) to grab him (*grahītum*). (40)

उत्सृज्यार्कमिमं राम आधावन्तं प्लवङ्गमम् ।

दृष्ट्वा राहुः परावृत्य मुखशेषः पराङ्मुखः ॥ ४१॥

*utsrjyārkamimam rāma ādhāvantaṃ plavaṅgamam .*  
*dr̥ṣṭvā rāhuḥ parāvṛtya mukhaśeṣaḥ parāṇmukhaḥ .. 41..*

Verse no. 41 – {Sage Agastya continued—} ‘Oh Lord Ram! No sooner did Rahu, who had nothing but a big open mouth to represent his full body<sup>1</sup>, saw that the young Hanuman had left the sun and turned towards him to lunge forward and grab him, than he became so mightily terrified that he immediately turned on his heels and ran away as fast as he could. (41)

[Note--<sup>1</sup>Rahu and Ketu—The legend has it that Rahu was the eldest son of the demon Viprachitti and his wife Shinghikaa. His younger brothers were Ilvala, Vaataapi, Narak amongst others. When Lord Vishnu, disguised as the beautiful Mohini, was distributing the ambrosia of eternity called Amrit to the Gods during the episode of the churning of the ocean as told in the Purans, Rahu assumed the form of a God and surreptitiously entered the lines of the Gods to take this Amrit. When his cheating was discovered, Vishnu cut-off his head with his weapon called the Chakra Sudarshan (a circular saw-like discus). But it so happened that before the head was severed Rahu had already drunk some Amrit, and so did not die. His head and torso became two independent entities. The former was called ‘Rahu’ and the latter ‘Ketu’. The Ketu is seen as the comet that sometimes crosses the night sky.

Since the Moon God and the Sun God had betrayed him, Rahu takes revenge by devouring them periodically to satisfy his hunger. He devours them when they are in their full glory—viz. he devours the Moon God during the full moon night, and the Sun God only during the day time, either when the sun rises or during its journey across the sky, but never at sunset when the sun is already losing its radiance and is on the decline.

Again, since the head of Rahu was severed from the neck, hence both the Moon God and the Sun God re-emerge from the lower end of the head after they have been devoured by the mouth of Rahu. This is why the moon and the sun appear to be getting gradually cut-off from view from one end of their discs, symbolizing their gradually entering the mouth of Rahu as the latter begins to devour them. Then for some time they remain dark or obstructed from view symbolizing the period when they remain inside the mouth of Rahu. Finally, they gradually regain their original shape symbolizing their ejection from the lower end of Rahu’s neck where it was severed from the trunk.

Thus we see that the mythological origin of the solar and lunar eclipse can be traced to this event of the churning of the ocean and the demon Rahu getting his head cut-off because he had cheated Vishnu in an attempt to drink Amrit. But having already drunk this elixir, he could not die; the head became Rahu and the trunk became Ketu (a comet). Because of this enmity, Rahu extracted a boon that he would eat the sun and the moon periodically when he felt hungry, which, according to



mythology, he does during the solar and lunar eclipses respectively. The sun or the moon enter his mouth (the beginning of the eclipse), and emerge from his severed throat (marking the end of eclipse).

The story of Rahu and his head getting severed by Lord Vishnu's discus appears in Srimad Bhagwat MahaPuran, Chapter 8, Canto 9, especially verse nos. 24-26.

The story of why Rahu devours the sun and the moon periodically on different occasions has been narrated in Anand Ramayan, Saar Kand, Sarga 13, verse nos. 179-183. It was narrated to Lord Ram by sage Agastya when the Lord wanted to know about it. Briefly the story is as follows:

Lord Ram asked sage Agastya to tell him why Indra, the king of gods, had given the sun to Rahu to vent his ire upon. The sage replied: "The demon named Rahu had attained immortality by drinking Amrit, the ambrosia of immortality. This resulted in his occupying space that was reserved for senior gods in heaven. These gods are represented by the Sun, the Moon, Mars, Saturn, Jupiter, Mercury, and Venus. Since Rahu was primarily evil by nature, he began to torment his neighbouring gods or planets. To get rid of this perpetual problem, the gods got together and told Rahu to vent his ire on the Sun and the Moon, and leave the rest of them alone. The gods thought that humans on earth would do religious deeds, make charities and perform penances during the time when Rahu attacks either of them, and the good effects of such deeds and charities and penances would be able to liberate the Sun and the Moon from the clutches of Rahu. This is why during the solar and the lunar eclipses people do all sorts of worship, make charities and sacrifices, and do other kinds of religious deeds. These activities please Rahu who satisfies himself by accepting such offerings; he withdraws himself, and leaves the Sun and the Moon alone. This devouring of the sun and the moon by Rahu causes the solar and the lunar eclipses respectively, and the good effects of various religious deeds done by humans during this period result in Rahu withdrawing from the scene, and sparing both the sun and the moon from further torments." (Verse nos. 179-183)

Actually however, as modern science has shown us, the phenomenon of the lunar eclipse is due to the earth's shadow falling on the moon's surface when it comes in the path of this shadow during its revolution around the earth. The solar eclipse is caused when the moon comes in between the sun and the earth, thereby blocking the view of the sun from the surface of the earth. It is interesting to note that this scientific fact was known to the great Rishis (sages and seers) of ancient times, to those who had preached the Upanishads, and it is clearly mentioned in Varaaha Upanishad, Canto 2, verse no. 74 of the Krishna Yajur Veda tradition which says "When the moon is said to be devoured by the demon Rahu (the severed head of a demon) during the lunar eclipse, people start offering worship, making sacrifices, doing penances, taking purifying baths, giving alms and making charities, observing austerities etc. so that the Moon God is freed from the demon's curse, but all their deeds are a waste of effort and done in utter ignorance because there is no such event, and the darkness on the moon's disc is actually a shadow of the earth falling upon it. This shadow would go away on its own when the time comes even if no such hue and cry is raised by worried worshippers. So it is a height of stupidity and profound ignorance to even think that the Moon God has been cursed or is being devoured, and by doing so many religious deeds it can be freed from its torments."

Similarly, the solar eclipse is caused when the moon comes in between the shiny surface of the sun and the view from earth, thereby blocking the former's view from the latter's surface.

The elongated torso of Rahu came to known as ‘Ketu’ and it is recognized as the comet in modern science. That is why sighting of the comet is regarded as a bad omen.

Both Rahu and Ketu are placed amongst the nine planets. They represent the two nodal points where the celestial equator cuts the ecliptic.

In iconography, Rahu is depicted as just a head or even as a snake’s hood.

In Tulsidas’ epic ‘Ram Charit Manas’ we find that a reference is given to this mythological phenomenon in its Lanka Kand, Chaupai line no. 6 that precedes Doha no. 12. When Lord Ram asks his companions what they think of the dark spots on the moon, one of them said that they are caused by the wound inflicted upon the moon by Rahu.]

**इन्द्रमाशंसमानस्तु त्रातारं सिंहिकासुतः ।**

**इन्द्र इन्द्रेति सन्त्रासान्मुहुर्मुहुरभाषत ॥ ४२॥**

indramāśamsamānastu trātāraṃ siṃhikāsutaḥ .  
indra indreti santrāsānmuhurmuhurabhāṣata .. 42..

Verse no. 42 – At that time, greatly alarmed for his own safety, the son of Singhika (“siṃhikāsutaḥ”; Rahu) cried out aloud in distress from afar: “Indra, Indra”, to seek his help and intervention. (42)

**राहोर्विक्रोशमानस्य प्रागेवालक्षितः स्वरः ।**

**श्रुत्वेन्द्रोवाच मां भैषीरयमेनं निहन्म्यहम् ॥ ४३॥**

rāhorvikrośamānasya prāgevālakṣitaḥ svaraḥ .  
śrutvendrovāca māṃ bhaiṣīrayamenam nihanmyaham .. 43..

Verse no. 43 – When Indra heard someone calling him by name in a distressful manner, he immediately realised that it was Rahu calling him for help, because he recognised his voice. So, Indra replied: “Don’t you be afraid; I shall kill this creature who is attacking you.” (43)

**ऐरावतं ततो दृष्ट्वा महत्तदिदमित्यपि ।**

**फलं तं हस्तिराजानमभिदुद्राव मारुतिः ॥ ४४॥**

airāvataṃ tato drṣṭvā mahattadidamityapi .  
phalaṃ taṃ hastirājānamabhidudrāva mārutiḥ .. 44..

Verse no. 44 – Meanwhile, the young Hanuman’s attention was drawn towards Erawat, the mighty elephant of Indra. Hanuman thought that this was some other great fruit, and therefore he turned away from Rahu and lunged towards Erawat (to grab him). (44)

तदास्य धावतो रूपमैरावतजिघृक्षया ।

मुहूर्तमभवद्घोरमिन्द्राग्न्योरिव भास्वरम् ॥ ४५॥

tadāsyā dhāvato rūpamairāvatajighṛkṣayā .

muhūrtamabhadghoramindrāgnyoriva bhāsvaram .. 45..

Verse no. 45 – At the time when Hanuman had dashed towards Erawat with an intention to grab him (by the head), his form had become very aggressive and ferocious, with his (hairs bristling and the) body glowing with high energy, like that of Indra and the Fire God respectively. (45)

एवमाधावमानं तु नातिक्रुद्धः शचीपतिः ।

हस्तान्तेनातिमुक्तेन कुलिशेनाभ्यताडयत् ॥ ४६॥

evamādhāvamānaṃ tu nātikruddhaḥ śacīpatiḥ .

hastāntenātimuktena kulīśenābhyatāḍayat .. 46..

Verse no. 46 – When Indra, the husband of Sachi (śacīpatiḥ), saw that the attacker (i.e. Hanuman) was a mere child, his anger abated a lot. Yet, in order to stop the attacker who was fearlessly lunging at his elephant, Indra had no option but to throw his weapon called Vajra at the child Hanuman (with the primary objective to stop him)\*.

{\*Indra realised that the attacker was a child, and therefore his anger subsided. Yet something was to be done immediately to prevent any catastrophic development from unfolding before it was too late. Hence, Indra threw his Vajra at Hanuman, but he used only a mild force so that the child won't be much injured. The Vajra was intended to push Hanuman back and stop him from attacking Erawat.} (46)

ततो गिरौ पपातैष इन्द्रवज्राभिताडितः ।

पतमानस्य चैतस्य वामो हनुरभज्यत ॥ ४७॥

tato girau papātaiṣa indravajrābhitāḍitaḥ .

patamānasya caitasya vāmo hanurabhajyata .. 47..

Verse no. 47 – Thus hit by the powerful Vajra, he (Hanuman) fell down on a high mountain. While falling, he hit a rock, which caused his left chin to get fractured. (47)

तस्मिंस्तु पतिते बाले वज्रताडनविह्वले ।

चक्रोधेन्द्राय पवनः प्रजानामशिवाय च ॥ ४८॥

tasmiṃstu patite bāle vajratāḍanavihvale .

cukrodhendrāya pavanaḥ prajānāmaśivāya ca .. 48..

Verse no. 48 – No sooner did Hanuman fell down injured and agitated after being hit by the Vajra, than his father, the Wind God, became very peeved and angry at Indra (who had thrown the Vajra at the child, thereby injuring him and causing him distress).

The anger and annoyance of the Wind God proved to be detrimental to the welfare of the subjects of this creation. {Why? This is answered in the following verse.} (48)

**विण्मूत्राशयमावृत्य प्रजास्वन्तर्गतः प्रभुः ।  
रुरोध सर्वभूतानि यथा वर्षाणि वासवः ॥ ४९॥**

viṇmūtrāśayamāvṛtya prajāsvantargataḥ prabhuḥ .  
rurodha sarvabhūtāni yathā varṣāṇi vāsavaḥ .. 49..

Verse no. 49 –The powerful Wind God is the Lord (prabhuḥ) who sustains life in all living beings by way of his presence in a subtle manner within their bodies in the form of the essential wind force known as the ‘vital wind’ that helps to sustain life by regulating the functioning of all vital organs within the body of a creature (prajāsvantargataḥ).

Thus, in order to show his extreme annoyance, the Wind God stopped the flow of the vital winds in the bodies of all living beings, thereby obstructing the movement of urine and faecal matters (viṇmūtrāśayamāvṛtya --- rurodha sarvabhūtāni) in the same way as an angry Indra can stop rainfall (“yathā varṣāṇi vāsavaḥ”; because Indra is the Lord of rain-bearing clouds, he can show his anger by stopping rains, thereby causing immense suffering to the world in the form of drought and its consequent famine). (49)

**वायुप्रकोपाद्भूतानि निरुच्छवासानि सर्वतः ।  
सन्धिभिर्भज्यमानानि काष्ठभूतानि जज्ञिरे ॥ ५०॥**

vāyuprakopādbhūtāni nirucchvāsāni sarvataḥ .  
sandhibhirbhajyamānāni kāṣṭhabhūtāni jajñire .. 50..

Verse no. 50 – As a result of the Wind God’s wrath, air stopped flowing, which in turn caused mass suffocation amongst the living beings as they couldn’t breathe. All the joints of their bodies started becoming stiff; and death-like rigor mortis set in so much so that the entire spectrum of animate creation began to appear to look like wooden toys which neither breathe nor move on their own as they lack life in them. (50)

**निःस्वधं निर्वषट्कारं निष्क्रियं धर्मवर्जितम् ।  
वायुप्रकोपात्त्रैलोक्यं निरयस्थमिवाबभौ ॥ ५१॥**

niḥsvadhaṃ nirvaṣaṭkāraṃ niṣkriyaṃ dharmavarjitam .  
vāyuprakopāṭtrailokaṃ nirayasthamivābābhau .. 51..

Verse no. 51 – The entire realm of this creation, i.e. all the three divisions of this world (the heaven, the earth and the nether world), came to a standstill so much so that even basic religious activities, such as study and reading of the Vedas (scriptures) and performance of fire sacrifices, stopped.

The result was that the entire population of the world began to suffer immensely as if all living beings had been condemned to hell at a mass scale. (51)

ततः प्रजाः सगन्धर्वाः सदेवासुरमानुषाः ।  
प्रजापतिं समाधावन्नसुखार्ताः सुखैषिणः ॥ ५२॥

tataḥ prajāḥ sagandharvāḥ sadevāsura mānuṣāḥ .  
prajāpatiṃ samādhāvannasukhārtāḥ sukhaiṣiṇaḥ .. 52..

Verse no. 52 – Faced with the prospect of torture and annihilation, the utterly distressed subjects of this creation, such as the Gandharvas (“gandharvāḥ”; demi-gods who live in heaven; they are musicians in the court of Indra, the king of gods, and are responsible for maintaining beauty of heaven), the different Gods (devā), the Asurs (“sura”; non-gods; residents of the nether world), and the human beings (“mānuṣāḥ”; residents of the terrestrial world; inhabitants of earth)—all of them got together and ran to their Lord, i.e. the creator Brahma, who is also known as ‘Prajapati’, literally meaning the Lord of the subjects of this creation (prajāpatiṃ), to find a solution to this unprecedented disastrous situation (samādhāna) and ask him to do something to make them happy and comfortable once again (sukhārtāḥ sukhaiṣiṇaḥ). (52)

ऊचुः प्राञ्जलयो देवा दरोदरनिभोदराः ।  
त्वया स्म भगवन्सृष्टाः प्रजानाथ चतुर्विधाः ॥ ५३॥

ūcuḥ prāñjalayo devā darodaranibhodarāḥ .  
tvayā sma bhagavansṛṣṭāḥ prajānātha caturvidhāḥ .. 53..

Verse no. 53 – At that time the abdomen of the Gods had swollen in such a manner that it appeared as if they had some serious disease when the stomach becomes bloated, almost to bursting (devā darodaranibhodarāḥ). {It was caused by retention of urine and faecal matter, as well as stoppage of breath and functioning of internal organs.}

Being immensely distressed with this condition, the Gods raised their hands and prayed very earnestly to the Creator (Brahma, their guardian): “Oh Lord and the Caretaker of the subjects of this creation (bhagavan --- prajānātha)! You have created four types of subjects in this creation<sup>1</sup>. (53)

[Note—<sup>1</sup>The four types of creatures in this creation are the following: (i) Udbhij—these are those life forms that are born from seeds, such as members of the plant kingdom; (ii) Swedaj—they are those which are born from dampness and sweat, such as fungi, algae, bacteria, germs, mosquito, lice, flies etc.; (iii) Andaj—they are placed higher up in the evolutionary ladder, and are born from eggs, whether inside the mother's womb or outside, such birds as pigeon, sparrow, parrot, peacock etc. who come under this category; and (iv) Jaruyuj—these are the creatures that are born as embryo that develops inside the mother's womb; under this class come the animals such as horses, cows, dogs, elephants etc., as well as the humans.]

त्वया दत्तोऽयमस्माकमायुषः पवनः पतिः ।  
 सोऽस्मान्प्राणेश्वरो भूत्वा कस्मादेषोऽद्य सत्तम ॥ ५४॥  
 रुरोध दुःखं जनयन्नन्तःपुर इव स्त्रियः ।  
 तस्मात्त्वां शरणं प्राप्ता वायुनोपहता विभो ॥ ५५॥  
 वायुसंरोधजं दुःखमिदं नो नुद शत्रुहन् ॥ ५६॥

tvayā datto.ayamasmakamāyusaḥ pavanaḥ patiḥ .  
 so.asmānprāṇeśvaro bhūtvā kasmādeṣo.adya sattama .. 54..  
 rurodha duḥkhaṁ janayannantahpura iva striyaḥ .  
 tasmāttvām śaraṇaṁ prāptā vāyunopahatā vibho .. 55..  
 vāyusaṁrodhajaṁ duḥkhamidaṁ no nuda śatruhan .. 56..

Verse no. 54-56 – You have made the Wind God the caretaker of our lives and assigned him the duty to ensure that we live the full span of our lives for the length of the time as decided by you at the time of our births.

Oh the most graceful Lord (sattama)! The Wind God is the Lord of our lives (54) ---

Yet now he himself is subjecting us to intense torture and distress by stopping the flow of air and vital winds inside our bodies, making us feel suffocated and agitated just an evil woman (i.e. a wife) living inside one's home makes life hell for a person (54 ½ ).

Oh Vibho (the Creator and Lord of creation; “vibho”). Being thus tormented by the Wind God (vāyunopahatā), all of us have come to seek refuge at your feet (tasmāttvām śaraṇaṁ prāptā). (55)

Oh Lord who eliminates the enemies of the subjects of your creation, and protect them from being tormented by such enemies (śatruhan)! Please eliminate this intense distress we are suffering from because of the stoppage of the flow of wind and air (vāyusaṁrodhajaṁ duḥkhamidaṁ) caused by the angry Wind God.” (56)

एतत्प्रजानां श्रुत्वा तु प्रजानाथः प्रजापतिः ।  
 कारणादिति तानुक्त्वा प्रजाः पुनरभाषत ॥ ५७॥

etatprajānām śrutvā tu prajānāthaḥ prajāpatiḥ .  
 kāraṇāditi tānuktvā prajāḥ punarabhāṣata .. 57..

Verse no. 57 – Hearing such distressful prayer of his subjects (etatprajānāṃ śrutvā), Prajapati Brahma, who is the Lord (i.e. the caretaker and protector) of this creation and its subjects (tu prajānāthaḥ prajāpatiḥ), said to himself: “There is some reason behind this (i.e. there surely must be some reason why the Wind God has so suddenly stopped flowing; let me find out)”.

Thinking thus, he said to the assembled subjects who were standing before him. (57)

**यस्मिन्वः कारणे वायुश् चुक्रोध च रुरोध च ।**

**प्रजाः शृणुध्वं तत्सर्वं श्रोतव्यं चात्मनः क्षमम् ॥ ५८॥**

yasminvaḥ kāraṇe vāyuś cukrodha ca rurodha ca .  
prajāḥ śṛṇudhvaṃ tatsarvaṃ śrotavyaṃ cātmanaḥ kṣamam .. 58..

Verse no. 58 – Prajapati Brahma said: “Oh my subjects! Listen to me; I shall tell you the reason why the Wind God has become so annoyed and has stopped the flow of the wind and the air. You must know the reason, for it is wise and prudent to be aware of the real cause of anything. (58)

**पुत्रस्तस्यामरेशेन इन्द्रेणाद्य निपातितः ।**

**राहोर्वचनमाज्ञाय राजा वः कोपितोऽनिलः ॥ ५९॥**

putrastasyāmareśena indreṇādya nipātitaḥ .  
rāhorvacanamājñāya rājā vāḥ kopito.anilaḥ .. 59..

Verse no. 59 – Today, Indra, the king of gods, has hit the son of the Wind God at the behest of Rahu, as a result of which he (Wind God’s son) has been injured, and has fallen down (on a rocky mountain). This is the reason why the Wind God has become so angry and wrathful. (59)

**अशरीरः शरीरेषु वायुश्चरति पालयन् ।**

**शरीरं हि विना वायुं समतां याति रेणुभिः ॥ ६०॥**

aśarīraḥ śarīreṣu vāyuścarati pālayan .  
śarīraṃ hi vinā vāyuṃ samatāṃ yāti reṇubhiḥ .. 60..

Verse no. 60 – The Wind God does not have a gross, physical body that can be seen by one’s eyes, but nevertheless his presence in a subtle form is invariably felt and is self-evident in the form of ‘vital winds<sup>1</sup>’ that are present inside the body of all living beings to sustain life in all its forms.

Verily indeed, without these vital winds (which are manifestations of the Wind God), this animate world would be like a dead piece of dry wood. (60)

[Note—<sup>1</sup>The ‘vital winds’: The Upanishads deal extensively with this subject. In fact, these vital winds, which are subtle forms of the Wind God, are called ‘Pran’—meaning ‘life forces’ present in a creature. Without ‘life’ in it, the body of a living being is as good as a piece of deadwood.

Dictionary defines ‘Pran’ as the life-giving and life-sustaining breath, the inhaled and exhaled wind, the breath of life, life itself, one of the five chief vital winds or airs that sustain life, strength, valour, courage, energy, vitality, vigour. It is also synonymous with the fire element as well as with the supreme soul or Atma.

It is the ‘fire element’ because both the fire as well as the Pran inject and infuse life into the otherwise lifeless and inane gross body of a creature, enabling it to get up and perform its functions and carry on with its activities. A dead body from which ‘life’ has exited becomes cold and lifeless, thereby indicating that the fire element that is inherently present in it has been extinguished—we then declare that the body is dead. As long as the Pran or life factor remains inside the body, the body remains warm. As soon as the Pran makes its exit from it, the body cools down. A dead body is cold, while a living body is warm.

The word ‘fire’ is also synonymous with energy and vitality. All living beings have this characteristic in varying proportions. And an entity is a ‘living being’ only till it has ‘Pran’ in it.

The word *Pran* literally means the life of all living beings, so called because the Pran injects life and consciousness in the otherwise lifeless body of the organism. It is the vital life-consciousness present in the body of an individual creature. It is represented by the vital winds and life impulses present in the body which keep the body alive, and distinguishes a living body from a dead one. The word ‘Pran’ is usually associated with the vital winds of the body as it is these winds that keep the body active and alive. The Pran is sometimes used synonymously with the Atma or soul of the creature because both are equally important for a creature’s existence. Whereas Pran is a synonym of life and vitality, Atma stands for the consciousness present in the body. Hence both are like the two sides of the same coin called the living being.

Though technically Atma or soul is pure consciousness while Pran is a vital wind or air element, practically they are synonymous with each other. An illustration will clear this point. Suppose a man has lost senses in his limbs—they have been paralysed, or he is lying unconscious due to some serious disease. We regard such a man as alive and not as dead as long as he continues to breathe, and as long as he breathes, or as long as he is technically ‘alive’ his Atma is deemed to be inside his body, because the true identity or the true self of a man is not his physical body but his Atma. Therefore we do not regard the ‘unconscious’ body as dead. But when he actually dies, that is, when he stops to breathe, we say that ‘his Pran’ has left the body, and that ‘he’ has died. Now, who has died? It is the person whose Pran has left the body; and the person is the ‘self’ or the Atma which has left the body when the Pran made its exit from it at the time of death. This is because Pran and Atma depend on each other so much so that as soon as the Pran leaves the body, the Atma also leaves the body and we say that the person is no more. Why do we say that the ‘person is no more’ when the body is actually lying in front of us? It is because the ‘person’ is the Atma and not the body, and this Atma has left the body with the Pran at the time of death. When the proper time comes, the Atma leaves the body astride the Pran, riding piggy back on it.

What are the different ‘vital winds’? The five main vital winds are Pran, Apan, Vyan, Udan and Saman. Amongst them, the Pran refers to the breath which



injects the vital spark of life in a body to keep it alive and active, thereby providing it with the necessary impetus, the energy, vitality and strength to perform its designated functions and duties as a living entity. All the other vital winds are of any relevance and significance only as long as there is Pran in the body for the simple reason that if the body stops breathing it would die, and the dead body has neither the need for the other winds nor are they competent enough to keep it alive relying on their own strength. At the same time, all these vital winds are collectively called Pran because they work in tandem with each other to enable the main Pran, the breath, to actually carry out its function. These vital winds do not exist in separate so-called water tight compartments, as this is an incredulous proposition because air is an element that cannot be compartmentalized into separate entities having distinct existences, but they are named as separate winds just for the academic purpose of studying the way the vital wind or air functions differently in the body to enable it to carry on with its functions. So these other 'Prans' or vital winds besides the breath, both inhaled and exhaled, are the following—Apaan, Vyan, Udaan and Samaan.

So we see that the term 'Pran' is usually applied to breath because it is the vital wind force that injects and sustains life and vitality in a creature. It is synonymous with life, Atma and soul of a living creature. The presence of Pran determines whether a creature is dead or alive; it is a distinguishing factor between the animate and inanimate world. Pran is the essential vibrations of life; it is the rhythm of life; it is the essential characteristic that defines life.

The inherent tendency of the Pran, which is the vital wind residing in the upper part of the body between the heart-lungs and the nose, is to lift the creature to a higher state of noble, righteous, virtuous, auspicious and spiritual existence, to become wise and enlightened. On the contrary, the Apaan winds lives in the intestine and passes down through the anus. It symbolises the downward drag on the creature's spiritual upliftment, pulling it down towards the grosser aspects of creation and the materialistic world which is not only gross but also filthy and worthless like the excretory matters present in the intestine. It also symbolises passions, evils, vices, perversion and attachments to the worldly things at large, and their accompanying perplexities, bewilderments and hassles leading to restlessness and moral turpitude and degradation. This oscillation between the spiritual upliftment and moving upwards towards goodness, and spiritual degradation, moving downwards towards the gross world of sensual pleasures, leads a creature to a continuous cycle of birth and death—this oscillation is like the bouncing of a ball upwards and downwards from the surface of the earth. One must remember that a lot of symbolism, metaphors and allegories have been used in the Upanishad texts to explain things. One should be wise not to lose the spirit while getting bogged down by the literal meaning of the words; one should not lose the wood while searching for the tree. The 'Pran' wind here symbolises the upward drift which the pure consciousness is inherently inclined to, while the 'Apaan' winds pulls it down towards the attractions of the world. The creature remains trapped between the two forces.

This 'vital wind' called Pran is one of the five elements of creation, called the Panch Bhuts, the others being earth, water, fire and sky.

The Atharva Veda's *Par Brahm Upanishad*, verse no. 2 explicitly asserts that *Pran is a synonym for 'consciousness'*, and therefore for the Atma which is also the pure consciousness residing in the gross body of the living being. Since the cosmic aspect of the 'consciousness' is known as Brahm, Pran is also synonym for Brahm.

The Atharva Veda's *Gopal Uttar Tapini Upanishad*, verse nos. 47/1, 3, 5, 7, 9 assert that the various *vital winds are revelations of Brahm*.

The *length of the 'Pran'* or the vital wind in the body—references: (i) Shukla Yajur Veda's Trishikhi Brahmin Upanishad, Canto 2, verse no. 54 (108 finger-width length); (ii) Atharva Veda's Pashupat Brahm Upanishad, Purva Kanda/Canto 1, verse no. 24 (96 finger-width length).

The Pran (breath) is said to be about *108 finger width in length* according to the *Trishikhi Brahman Upanishad* of Shukla Yajur Veda, Canto 2, verse no. 54.

According to the *Pashupat Brahm Upanishad*, Canto 1, verse no. 24, the total length of the Pran, called a 'Sutra' or the thread of life, measures a length of *96 finger-widths*.

It is said to be present outside the nose, or circulate around the latter, till a distance of 12 fingers width—refer Atharva Veda tradition's *Annapurna Upanishad*, Canto 5, verse no. 28. To quote—"The Pran extends up to a distance of twelve fingers width outside the body. When the creature's 'self' is able to grasp it and pull it in, then this process is called 'Purak'. [This refers to the inhalation of breath to fill the body with the air that is present outside it.] (28).

[Note—We see a halo depicted around the head of divine souls or spiritually elevated persons in their portraits. This halo or aura symbolizes the Pran that has been activated and energized in such people. As has been said in this verse, this energized Pran extends for some distance around their head just like we have an aura around the flame of a lighted candle or the halo around the disc of the sun in the sky. This halo consists of charged particles just like the manner of the charged Pran wind established around the head of spiritual persons.

We have even two forms of electricity—one that moves in the wire, the 'dynamic electric current', and the other that is known as 'static electricity' which consists of static charged particles in the air immediately around certain things which are dynamic. Likewise, we have two forms of Pran—one that moves in and out of the body, the 'dynamic Pran', and the other that is steady around the head of spiritually attained persons, and it is charged with energy that is subtle but visible in the form of the halo or the aura their heads.

In this context, it would be interesting to see what the characters of a spiritually enlightened and self-realised holy man, known as a saint or a Sadhu, are. A true Saint or pious man known as a Sadhu, according to *Adhyatma Ramayan* of sage Veda Vyas, Aranya Kand, canto 3, verse no. 37-39, has the following characteristics—

"Those persons who are even-minded and stable, have equanimity and forbearance, are serene, placid, unruffled, unwavering, calm and balanced under adversities as well as favourable circumstances, both during sorrows, sufferings and troubles as well as under happy and joyous situations in this world; those who are without any desires and wants whatsoever; those who do not have any attachment to their worldly assets such as their wealth and sons, nor harbour any desires pertaining to them; those who have restrained, conquered and suppressed their sense organs and their wayward tendencies or the urge for their gratification; those who are of a serene, calm, peaceful and tranquil temperament and mind; those who are sincerely devoted and dedicated to you; those who are devoid of and free from all desires, greed, avarice, yearnings and ambitions of all kinds (37); those who are even-keeled, have equanimity, remain neutral, unaffected, indifferent and aloof even while going through the throes of destruction (unfavourable circumstances) or construction (favourable circumstances); those who are without encumbrances and attachments of any kind; those who abandon and forsake involvement in all types of worldly deeds and getting involved in various actions, i.e. do not regard himself as the 'doer' of any deed, nor expects any reward or punishment for it; those who are always the followers of Brahm (i.e. pursue the path of righteousness that leads to the supreme, eternal One) (38); those who are endowed with 'Yam' and other virtues (e.g. self-restraint of passions and doing penances and austerities); and those who are contented

and satisfied with whatever comes their way—such persons who possess these virtues are truly ‘Sadhus’ (saintly, pious, holy, divine, pure in mind and heart). Whenever one is fortunate to get communion and a chance to interact with such saints, one develops endearment for and interest in your divine stories (i.e. in spiritualism) (39)”.]

The Upanishads describing the various connotations and aspects of the Pran or the vital winds are, inter alia, the following:—

(i) Sam Veda—*Chandogya Upanishad* in its Canto 3, sections 13; Canto 5, section 1, verse nos. 6-15; Canto 5, sections 19-23 (describes how the five winds are satisfied; it also enumerates the Mantras pertaining to the five Prans); and Canto 7, section 15, verse no. 1; *Jabal Darshan panishad*, Canto 4, verse nos. 23-34; *Maitrayanu Upanishad*, Canto 2, verse nos. 6-7 (which describes the functions of these winds).

(ii) Shukla Yajur Veda—*Subalo Upanishad*, Canto 9, verse nos. 1-14; *Paingalo-panishad*, Canto 2, verse no. 3; *Trishikhi Brahmin Upanishad*, Canto 1, verse no. 5, 8-9; Canto 2, verse nos. 54, 77-87; *Brihad Aranyaka Upanishad*, Canto 3, Brahman 9, verse no. 26; Canto 4, Brahman 1, verse no. 3; Canto 4, Brahman 2, verse no. 4; Canto 5, Brahman 13; Canto 6, Brahman 1.

(iii) Krishna Yajur Veda—*Dhyānbindu Upanishad*, verse nos. 55<sup>1/2</sup>-60, 95-100; *Varaaha Upanishad*, Canto 5, verse no. 28; *Amritnado-panishad*, verse no. 33-38; *Brahm Vidya Upanishad*, verse no. 17-19; *Yogshikha Upanishad*, Canto 1, verse no. 165-166, and Canto 5, verse no. 2; *Taittiriya Upanishad*, Valli 3, Anuvak 3, 7; *Kathopanishad*, Canto 2, Valli 2, verse no. 10; *Yog Kundalini Upanishad*, Canto 1, verse no. 2 (especially describes the three methods to control the Prans); *Pran Agnihotra Upanishad*, verse nos. 11-12, 14-17 (which describe the fingers that are directly related to the five principal winds and the Mantras of these winds).

(iv) Atharva Veda—*Annapurna Upanishad*, Canto 3, verse no. 10 (that says that Pran controls all the activities of the body); Canto 4, verse nos. 42-43 (that say that the Chitta Vrittis inspire the Prans to become active), 85-89 (that say that control of Pran is equivalent to control of Vasanas, and briefly outline the methods by which Pran can be controlled ); Canto 5, verse nos. 25-32, 50-53 (its verse nos. 52-53 aver that for a self-realised ascetic, the terms Pran and consciousness are the same); *Prashna Upanishad*, Canto 2-3; *Mundak Upanishad*, Canto 3, section 1, verse no. 4; *Shandilya Upanishad*, Canto 1, section 4, verse no. 12-13; *Atma Upanishad*, verse no. 18 (says that the body is kept active by the vital winds); *Par Brahm Upanishad*, verse no. 2 (the 4 aspects of Pran; that Pran moves through four Naadis); *Bhavana Upanishad*, verse no. 2/21-25.

(v) These vital winds have also been elucidated upon in sage Veda Vyas’ *Adhyatma Ramayan*, Aranya Kand, Canto 4, verse no. 38-39.]

वायुः प्राणाः सुखं वायुर्वायुः सर्वमिदं जगत् ।

वायुना सम्परित्यक्तं न सुखं विन्दते जगत् ॥ ६१ ॥

vāyuh prāṇāḥ sukhaṁ vāyurvāyuh sarvamidaṁ jagat .  
vāyunā samparityaktaṁ na sukhaṁ vindate jagat .. 61..

Verse no. 61 – The vital winds are the fundamental aspects of life in this creation; they are the elementary forces that drive the machine of ‘life’ in this world. Hence, the ‘vital wind’ or the ‘air’ is called ‘Pran’—i.e. the ‘life sustaining forces’ in the body of a living being. This being the case, the wind and the air are the factors that give happiness and comfort in this living world. {That is why we feel very uncomfortable and suffocated if the flow of wind or air is obstructed in a particular place. We would gasp for breath and start sweating if there is no fresh air and flow of wind in a room.}

Verily indeed, in all sooth and without gainsay, the world cannot find comfort and happiness, nor can life exist in any form sans the presence of the vital winds and the flow of air. {To wit, if the Wind God abandons the world, there would be no such thing as ‘life’ in it; everything would be dead. So therefore, though the Wind God is not seen in his physical form, yet his presence is absolutely essential and obligatory to sustain life in all its various forms in this creation.} (61)

**अद्यैव च परित्यक्तं वायुना जगदायुषा ।**

**अद्यैवेमे निरुच्छवासाः काष्ठकुड्योपमाः स्थिताः ॥ ६२॥**

adyaiva ca parityaktaṃ vāyunā jagadāyusā .

adyaiveme nirucchvāsāḥ kāṣṭhakudyopamāḥ sthitāḥ .. 62..

Verse no. 62 – Indeed, the wind and the air are the determining factors of the length of life in this world.

{To wit, a person’s life span is determined by the length of time the vital winds flow inside the person’s body and the latter can breathe air, because as soon as the vital winds stop their functions, all organs of the body cease their respective activities, and the person dies. Breathing is actually the movement of fresh wind in the form of breath that is first inhaled inside the body, and then is exhaled to eliminate all pollutants from inside the body that may otherwise contaminate and poison it, just like the case of a chimney or exhaust fans in a factory that remove polluted air from within the factory, to be replaced with fresh air that is sucked in through a vent.}

At present, the Wind God, out of his annoyance, has become antagonized towards all the living beings in this world (by stopping the flow of the wind and the air). He has abandoned them and reneged on his obligation to sustain life, as a result of which the entire world has been rendered lifeless like a piece of deadwood or a stone wall. (62)

**तद्यामस्तत्र यत्रास्ते मारुतो रुक्प्रदो हि वः ।**

**मा विनाशं गमिष्याम अप्रसाद्यादितेः सुतम् ॥ ६३॥**

tadyāmastatra yatrāste māruto rukprado hi vaḥ .

mā vināśaṃ gamiṣyāma aprasādyāditeḥ sutam .. 63..

Verse no. 63 – {The creator Brahma or Prajapati continued—} “Oh the sons of Aditi (“āditeḥ sutam”; i.e. the Gods)! Let us now go to that place where the Wind God—who is the cause of so much torment to all of us as well as to all other living beings of

this creation—is present and has hidden himself from us (in order to avoid us and teach us a lesson so we would recognise his importance in life, honour him, and give him his due respect).

We must be careful to go and please him urgently at all costs lest all of us are destroyed and the creation annihilated simply because we fail to calm him down and plead with him to forgive us.” (63)

ततः प्रजाभिः सहितः प्रजापतिः सदेवगन्धर्वभुजङ्गगुह्यकः ।

जगाम तत्रास्यति यत्र मारुतः सुतं सुरेन्द्राभिहतं प्रगृह्य सः ॥ ६४॥

tataḥ prajābhiḥ sahitaḥ prajāpatiḥ sadevagandharvabhujāṅgaguhyakaḥ .  
jagāma tatrāsyati yatra mārutaḥ sutam surendrābhihataḥ pragṛhya saḥ .. 64..

Verse no. 64 – {Sage Agastya said to Lord Ram—} ‘After that, Prajapati took along all the subjects of this creation with him (tataḥ prajābhiḥ sahitaḥ prajāpatiḥ), such as the Gods, the Gandharvas, the Naagas (the serpents representing inhabitants of the subterranean world), and other residents of caves etc. (such as wild animals and reclusive hermits who retire to caves to meditate—“sadevagandharvabhujāṅgaguhyakaḥ”), and went to that place (jagāma tatrāsyati) where the Wind God was sitting with his son (Hanuman) who had been hit and injured by Indra (yatra mārutaḥ sutam surendrābhihataḥ pragṛhya saḥ). (64)

ततोऽर्कवैश्वानरकाञ्चनप्रभं सुतं तदोत्सङ्गगतं सदा गतेः ।

चतुर्मुखो वीक्ष्य कृपामथाकरोत् सदेवसिद्धिर्भुजङ्गराक्षसः ॥ ६५॥

tato.arkavaiśvānarakāñcanaprabhaṁ sutam tadotsaṅgagataḥ sadā gateḥ .  
caturmukho vīkṣya kṛpāmathākarot sadevasiddharṣibhujaṅgarākṣasaḥ .. 65..

Verse no. 65 – By-and-by, the four-headed Brahma (caturmukho), along with the Gods, the Gandharvas, the Sages and the Yakshas, went to that place where the Wind God was sitting in a sad and despondent mood with his wounded son lying across his lap. The son had a radiant complexion that resembled the shine of the sun, the fire and gold.

When Brahma saw this state of affair and the sorrowful condition of this glorious son of the Wind God, he was overcome with pity and moved with sympathy for the child.’ (65)

[Note—Brahma instantly decided to bless Hanuman and restore his full health. Brahma empathised with the Wind God and understood his agony and pain when he saw the child’s glorious form; Brahma was overwhelmed with pity and mercy for Hanuman, and decided to restore him back to life.

What happened thereafter is described in the next Sarga no. 36, verse nos. 1-46, where we read how Hanuman was revived by the grace of Brahma who blessed him himself along with all the other Gods who granted different boons to Hanuman.

This pleased the Wind God who became calm, thereby restoring the flow of the wind and the air in this world, which in turn restored life in this creation.]

### 3: Valmiki Ramayan, Uttar Kand, Sarga 36, verse nos. 1-46:-

When Brahma, the creator, and other gods, sages etc. went to meet the Wind God and found him very sad and despondent because his dear son, Hanuman, had been injured by the Vajra thrown at him by Indra, and was lying on the lap of his father, all of them were emotionally moved and felt pity for the child, and at the same time they empathised with the Wind God and understood the extent of grief and pain he had felt. So therefore, they unanimously decided to bless Hanuman and grant him unique boons, besides restoring him back to health. This obviously pleased his father, the Wind God, who became calm and restored the flow of air and wind in this world, thereby removing the extreme sufferings that the creatures were going through because of stoppage of air and wind that caused mass suffocation and the danger of quick annihilation of the living world.

In the following verses of Valmiki's Ramayana, Uttar Kand, Sarga 36, we shall read about Hanuman being restored back to life, the Wind God withdrawing his restrictions on the flow of air and wind, and the boons that were granted to Hanuman.

|| वाल्मीकि रामायण - उत्तरकाण्ड ||

|| सर्ग ३६ ||

ततः पितामहं दृष्ट्वा वायुः पुत्रवधादितः |  
शिशुकं तं समादाय उत्तस्थौ धातुरग्रतः || १ ||

.. vālmīki rāmāyaṇa - uttarakāṇḍa ..

sarga - 36

tataḥ pitāmahaṁ dr̥ṣṭvā vāyuḥ putravadhārditaḥ .  
śīśukaṁ taṁ samādāya uttasthau dhāturagrataḥ .. 1..

Verse no. 1 – The Wind God was extremely sad, despondent and aggrieved because his son (Hanuman) had been hit and injured (by the Vajra thrown at him by Indra). When he saw the grandfather of this creation (“pitāmahaṁ”; i.e. the creator Brahma) coming to meet him, he stood up with the wounded child in his arms and came to stand sorrowfully before the grand old patriarch of this creation (i.e. Brahma). (1)

चलत्कुण्डलमौलिस्रक्तपनीयविभूषणः |  
पादयोन्यपतद्वायुस्तिस्रोऽवस्थाय वेधसे || २ ||

calatkuṇḍalamaulisraktapanīyavibhūṣaṇaḥ .  
pādayornyapatadvāyustisro.a vasthāya vedhase .. 2..

Verse no. 2 – The ear-rings which the Wind God wore were swaying majestically from his ears; he sported a Tilak mark<sup>1</sup> on his forehead and necklaces around his neck, while golden ornaments adorned the other parts of his body.

The Wind God paid his obeisance to Brahma by bowing three times before him, and then fell down at his feet.

{The Wind God silently pleaded with the Creator to see himself what great tragedy has struck him; by holding Hanuman in his arms the Wind God clearly hinted to Brahma the cause of his grief and miserable condition, implying that the Creator must intervene to save the child from suffering more agony, and revive him back to health.} (2)

[Note—<sup>1</sup>In Hinduism, the Tilak Mark is a sign marked on the forehead of people of noble birth. All Hindu Gods wear this sign.]

तं तु वेदविदाद्यस्तु लम्बाभरणशोभिना ।  
वायुमुत्थाप्य हस्तेन शिशुं तं परिमृष्टवान् ॥ ३॥

taṁ tu vedavidādyastu lambābharāṇaśobhinā .  
vāyumutthāpya hastena śīṣuṁ taṁ parimṛṣṭavān .. 3..

Verse no. 3 – Brahma, who is the creator of the Vedas (ancient scriptures considered to be a repository of all knowledge) and an expert in their laws (vedavidādyastu), extended his arms that were long, broad and adorned with various ornaments (lambābharāṇaśobhinā) and lifted the Wind God who was lying prostrated before him (vāyumutthāpya). Brahma affectionately moved his benevolent hands on the child Hanuman too (hastena śīṣuṁ taṁ parimṛṣṭavān) to grant comfort to him and ease his sufferings. (3)

स्पृष्टमात्रस्ततः सोऽथ सलीलं पद्मजन्मना ।  
जलसिक्तं यथा सस्यं पुनर्जीवितमाप्तवान् ॥ ४॥

sprṣṭamātrastataḥ so.atha salīlaṁ padmajanmanā .  
jalasiktaṁ yathā sasyaṁ punarjīvitamāptavān .. 4..

Verse no. 4 – Even as a dry, parched piece of agricultural land is rejuvenated back to life and becomes fertile once again as soon as it is irrigated with water, the caressing hands of Brahma revived the child Hanuman instantly back to life. (4)

प्राणवन्तमिमं दृष्ट्वा प्राणो गन्धवहो मुदा ।  
चचार सर्वभूतेषु संनिरुद्धं यथापुरा ॥ ५॥

prāṇavantamimam dr̥ṣṭvā prāṇo gandhavaho mudā .  
cacāra sarvabhūteṣu saṁniruddham yathāpurā .. 5..

Verse no. 5 – No sooner did the Wind God, who carries all kinds of aroma or smell from one point to another by means of the flow of wind and air (gandhavaho), saw his son Hanuman being revived back to life and regain his health (“prāṇavantamimam dr̥ṣṭvā prāṇo”; by the benevolent touch of Brahma’s hands), he was very pleased (mudā), than he immediately restored the flow of wind and air (cacāra sarvabhūteṣu) that were hitherto blocked inside all the living beings in this world (saṁniruddham yathāpurā), thereby instantaneously alleviating all their sufferings. (5)

मरुद्रोगविनिर्मुक्ताः प्रजा वै मुदिताभवन् ।  
शीतवातविनिर्मुक्ताः पद्मिन्य इव साम्बुजाः ॥ ६॥

marudrogavinirmuktāḥ prajā vai muditābhavan .  
śītavātavinirmuktāḥ padminya iva sāmbojāḥ .. 6..

Verse no. 6 – As soon as the restrictions on the free flow of wind and air was lifted by the Wind God, all the subjects of this world (i.e. all living beings) who depend on air and wind for their lives, felt very glad and rejuvenated—just like the case of a garden of lotus flowers that begins to bloom no sooner the icy wind, that had hitherto frozen the flowers and caused them to shrink and wither during winter days, ceases, and gives way to warmer air and sunshine that helps to revive life and cheer to the lotus. (6)

ततस्त्रियुगमस्त्रिककुत्त्रिधामा त्रिदशार्चितः ।  
उवाच देवता ब्रह्मा मारुतप्रियकाम्यया ॥ ७॥

tatastriyugmastrikakuttridhāmā tridaśārcitaḥ .  
uvāca devatā brahmā mārutapriyakāmyayā .. 7..

\*Verse no. 7 – After that (i.e. after comforting the Wind God and reviving his son back to life with good health), the creator Brahma—who is endowed with six qualities known as ‘Yugma’<sup>1</sup>, who had primarily revealed himself in three forms at the cosmic level of creation, known as the ‘Trinity Gods’<sup>2</sup>, who has his abode in all the three divisions of this creation, known as ‘Triloka’<sup>3</sup> (i.e. who pervades in uniformly in this creation at all levels of existence and in all the forms that this creation has taken), and who is worshipped by all the Gods who have only three phases in their lives (because it is believed that the Gods do not die and have an eternal form life that lasts the full length of the life-span of creation)<sup>4</sup>—turned towards the Gods (who had accompanied him to the Wind God) and spoke kind words with the intention to appease and please the Wind God and assuage his hurt feelings. (7)

[Note—\*This verse refers to the cosmic form of Brahma, the creator. Brahma was the first revelation of the cosmic Supreme Consciousness at most subtle level of



existence. This first, primary and the subtlest form of revelation of the Supreme Consciousness at the cosmic level of creation is known as Brahm. Since the entire creation owes its beginning to Brahm, hence, from the perspective of the genesis of creation, Brahm came to be known as 'Brahma', i.e. the form Brahm took at the very initial stage of the process of creation; 'Brahma' was the first manifestation of 'Brahm'. Thus, the former (Brahma) was the off-spring of the latter (Brahm), and from Brahma proceeded the process of creation in a step-wise manner, from the primary, basic and subtle level going right upto the most complex, evolved and developed form that was gross in nature, and therefore visible, being the opposite of the primary form at the cosmic level which was subtle and invisible.

That said, this verse underlines this particular characteristic of Brahma, the creator, i.e. that he represented the first revelation of the cosmic Supreme Consciousness that came to be known as 'Brahm' because it was all-pervading, all-encompassing and present in each pore, every corner of the universe known as 'Brahmaanda'. Thus, the creator derives his name 'Brahma' from the cosmic entity that he represents in this creation, i.e. the Supreme Consciousness known as 'Brahm'. Brahma carries the genes, the imprint, the unique characteristics of his own creator, i.e. the Brahm. It is as simple as that.

Hence, 'Brahma' represents 'Brahm' when he started the process of creation. Brahm created Brahma, and the latter then proceeded with the creation of the rest of the world as we know it now, from its first primary form to the last, i.e. from the most primitive forms to the most developed and evolved forms of creation, from the subtlest level of existence right upto the grossest form.

<sup>1</sup>The six Yugmas – they are the following: (i) Aishwarya (glory, greatness and majesty); (ii) Dharma (the grand virtues of righteousness, auspiciousness, probity, propriety, goodness, morality, ethics in thought and conduct; nobility, adherence to rules and laws of right living and right doing); (iii) Yasha (fame, renown); (iv) Sri (wealth, prosperity, well-being, lacking nothing, fame, glory, majesty); (v) Gyan (gnosis, knowledge, awareness of everything, including all secrets); and (vi) Vairagya (the virtues of renunciation, dispassion, detachment, non-involvement etc.).

<sup>2</sup>The three primary forms of Brahm, the cosmic Supreme Consciousness, at the basic and primary level of his revelation, are (i) Brahma (the creator), (ii) Vishnu (the sustainer, caretaker and protector of creation), and (iii) Shiva (the concluder of creation; that form of Brahm that brings to an end one cycle of creation that was initiated by it in the form of Brahma). This clearly means that 'what has come into existence would certainly come to an end after the process of its growth and expansion'.

<sup>3</sup>The 'Triloka' or the three divisions of this creation are: (i) the heaven; (ii) the earth or the terrestrial world; and (iii) the nether or subterranean world.

<sup>4</sup>Unlike all other living beings in this creation who have four stages in their lives, such as birth, childhood, adulthood and old age that ends in death, the Gods are said to have only the first three phases, i.e. birth, childhood and adulthood; they don't enter the last stage of 'old age and death'. That is why they are considered as being eternal. Nevertheless, since everything in this creation must come to an end, and even Brahm as well as Vishnu have a particular life-span, these Gods too must come to an

end, but they don't become 'old and die', they simply dissolve into nothingness at the end of creation.]

**भो महेन्द्राग्निवरुणधनेश्वरमहेश्वराः ।**

**जानतामपि तत्सर्वं हितं वक्ष्यामि श्रूयताम् ॥ ८॥**

bho mahendrāgnivaruṇadhaneśvaramaheśvarāḥ .  
jānatāmapī tatsarvaṃ hitaṃ vakṣyāmi śrūyatām .. 8..

Verse no. 8 – Brahma said to the assembled Gods: ‘Oh Indra, the Fire God (Agni), the God of Water (Varun), Mahadev (Lord Shiva), Kuber (the treasurer of heaven) and all other Gods who are here, please listen to me (śrūyatām). Although all of you know everything (by the very virtue of you being ‘Gods’, who are supposed to be all-knowing; “ānatāmapī tatsarvaṃ”), yet I shall elaborate on certain things regarding this child which are directly related to your own good and welfare (tatsarvaṃ hitaṃ vakṣyāmi). Therefore, listen carefully to what I have to say (śrūyatām). (8)

**अनेन शिशुना कार्यं कर्तव्यं वो भविष्यति ।**

**ददतास्य वरान्सर्वे मारुतस्यास्य तुष्टिदान् ॥ ९॥**

anena śīśunā kāryaṃ kartavyaṃ vo bhaviṣyati .  
dadatāsyā varānsarve mārutasyāsyā tuṣṭidān .. 9..

Verse no. 9 – In the future, many of your important and crucial work would be successfully accomplished with the help of this child (i.e. Hanuman). So therefore, all of you are requested to bless the child (for your own sake).’ (9)

**ततः सहस्रनयनः प्रीतिरक्तः शुभाननः ।**

**कुशे शयमयीं मालां समुत्क्षिप्येदमब्रवीत् ॥ १०॥**

tataḥ sahasranayanaḥ prītiraktaḥ śubhānanaḥ .  
kuśe śayamayīṃ mālāṃ samutkṣipyedamabravīt .. 10..

Verse no. 10 – Then (tataḥ), Indra, who has a charming face (prītiraktaḥ śubhānanaḥ) and thousands of eyes (sahasranayanaḥ), placed a beautiful garland of lotus flowers around the neck of the child Hanuman (kuśe śayamayīṃ mālāṃ samutkṣipyedam) and said benevolently (bravīt) --- (10)

**मत्करोत्सृष्टवज्रेण हनुरस्य यथा क्षतः ।**

**नाम्नैष कपिशार्दूलो भविता हनुमानिति ॥ ११॥**

matkarotsṛṣṭavajreṇa hanurasya yathā kṣataḥ .

nāmnaiṣa kapiśārdūlo bhavitā hanumāniti .. 11..

Verse no. 11 – Indra said: ‘This child’s chin has been broken due to the Vajra thrown at him by me. Hence, this great Kapi, who would be like a lion in his race (kapiśārdūlo), would be known as “Hanuman”, the one with a broken chin, (nāmnaiṣa --- bhavitā hanumāniti) {to commemorate this episode, as well as to remind him in his future life to be careful in how he behaves and to mind his actions}. (11)

अहमेवास्य दास्यामि परमं वरमुत्तमम् ।

अतः प्रभृति वज्रस्य ममावधयो भविष्यति ॥ १२॥

ahamevāsyā dāsyāmi paramaṃ varamuttamam .  
ataḥ prabhṛti vajrasya mamāvadhyo bhaviṣyati .. 12..

Verse no. 12 – Besides this, in order to compensate for the injury, the suffering, the agony and the ignominy he had to endure due to my Vajra, I am granting him a wonderful boon whereby he would never be injured or be affected in anyway whatsoever by my weapon (Vajra) in the future; he would be immune to Vajra’s effects.’ (12)

मार्ताण्डस्त्वब्रवीत्तत्र भगवांस्तिमिरापहः ।

तेजसोऽस्य मदीयस्य ददामि शतिकां कलाम् ॥ १३॥

mārtāṇḍastvabravīttatra bhagavāṃstimirāpahah .  
tejaso.asya madīyasya dadāmi śatikāṃ kalām .. 13..

Verse no. 13 – After that, the Sun God, who is the eliminator of darkness, said (mārtāṇḍastvabravīttatra bhagavāṃstimirāpahah): ‘I am granting him the boon that his radiance, splendour, energy and dynamism (tejaso.asya --- dadāmi) would be equivalent to a hundredth part (fraction) of my own radiance, splendour and glory (madīyasya --- śatikāṃ kalām).

{To wit, his glory and radiance would be unmatched, and he would make a mark in this world in the same way as I do when I appear in the sky. His presence would be noticed by all, and just like I support life in all its forms, because without my presence no life can survive in this world, this child would be a beacon of hope for all those who are in distress. He would be better than me in one significant way—my heat often scorches the world, but since he would possess only a hundredth part of my heat, his presence would be soothing, comforting and a provider of solace and succour to all. Further, since I am the source of light in this world, and without me there would be complete darkness, Hanuman too would bear the torch of light of knowledge which dispels darkness in the form of ignorance. He would thus be a torch-bearer of spiritual knowledge as well as secular knowledge.}’ (13)

यदा तु शास्त्राण्यध्येतुं शक्तिरस्य भविष्यति ।  
तदास्य शास्त्रं दास्यामि येन वाग्मी भविष्यति ॥ १४॥

yadā tu śāstrāṇyadhyetum śaktirasya bhaviṣyati .  
tadāsyā śāstraṃ dāsyāmi yena vāgmī bhaviṣyati .. 14..

Verse no. 14 – Then the Sun God said to Hanuman: ‘In addition to it, when you grow up to attain an age when you become eligible to study and acquire the knowledge of the scriptures (yadā tu śāstrāṇyadhyetum śaktirasya bhaviṣyati), I shall teach you the scriptures myself (tadāsyā śāstraṃ dāsyāmi) so that you would become an excellent orator and an articulate speaker who can elucidate the knowledge of the scriptures in a fine way (yena vāgmī bhaviṣyati).’ (14)

वरुणश्च वरं प्रादान्नास्य मृत्युर्भविष्यति ।  
वर्षायुतशतेनापि मत्पाशादुदकादपि ॥ १५॥

varuṇaśca varam prādānnāsyā mṛtyurbhaviṣyati .  
varṣāyutaśatenāpi matpāśādudakādapi .. 15..

Verse no. 15 – Then, the Water God said while granting the following boons to Hanuman (varuṇaśca varam prādānnāsyā): ‘Even after the passage of tens of hundred-thousand years (varṣāyutaśatenāpi), I bless him that he shall be immune to death due to any reason for which water is responsible (varṣāyutaśatenāpi), nor shall my snare ever capture him (matpāśādudakādapi).

{To wit, he will never die due to thirst, or drought, or excess of water in the external world in the form of floods or heavy rain (varṣā), or retention of water inside the body due to some internal malfunctioning organ, such as the failure of the kidneys and disturbance of the fluid balance in the body, like excess discharge of water from the body during diabetes, thinning or thickening of blood, and all such diseases that owe their origin to disturbance of ratio of water in the body that makes a person weak. Further, he would never have to fear from drowning, nor would any kind of water-body, such as the ocean, the river and the lake etc., would be able to obstruct his movement, and neither would the rain-bearing clouds in the sky stop him from going anywhere or obstruct his view of what lies beyond. Swamps, inundations, bogs, marshy grounds and other kinds of wetlands would never trap him.}

 (15)

यमोऽपि दण्डावध्यत्वमरोगत्वं च नित्यशः ।  
दिशतेऽस्य वरं तुष्टा अविषादं च संयुगे ॥ १६॥

yamo. api daṇḍāvadhyatvamarogatvaṃ ca nityaśaḥ .  
diśate. asya varam tuṣṭa aviṣādam ca saṃyuge .. 16..

Verse no. 16 – Then came the turn of Yam, the god of death (yamo.api), to bless Hanuman. Yam said: ‘He shall be immune to death caused by my mace, and would remain ever healthy (daṇḍāvadhyatvamarogatvaṃ ca nityaśaḥ)<sup>1</sup>’.

I grant him this boon that he would be freed from the eternal fear of death, lead a happy and contented life, and suffer from no grief (diśate.asya varam tuṣṭa aviśādam ca saṃyuge). (16)

[Note—<sup>1</sup>An obvious corollary to this statement is that the usual cause of death of all living beings is being hit by the death god’s mace which manifests itself in the form of countless diseases that afflict all creatures.]

गदेयं मामिका नैनं संयुगेषु वधिष्यति ।

इत्येवं वरदः प्राह तदा ह्येकाक्षिपिङ्गलः ॥ १७॥

gadeyaṃ māmikā nainaṃ saṃyugeṣu vadhiṣyati .  
ityevaṃ varadaḥ prāha tadā hyekākṣiṇḡgalaḥ .. 17..

Verse no. 17 – Then, Kuber, the one-eyed treasurer of the heaven who has a yellow complexion resembling that of gold, the ‘yellow metal’ symbolizing wealth (hyekākṣiṇḡgalaḥ), said: ‘I bless him (Hanuman) (ityevaṃ varadaḥ) that he would never suffer from distress or depression during a battle, nor my mace would ever kill him (gadeyaṃ māmikā nainaṃ saṃyugeṣu vadhiṣyati)’. (17)

मत्तो मदायुधानां च न वध्योऽयं भविष्यति ।

इत्येवं शङ्करेणापि दत्तोऽस्य परमो वरः ॥ १८॥

matto madāyudhānāṃ ca na vadhyo.ayaṃ bhaviṣyati .  
ityevaṃ śaṅkareṇāpi datto.asya paramo varaḥ .. 18..

Verse no. 18 – Lord Shiva too blessed Hanuman with a similar boon, granting him immunity from harm and suffering from any of his weapons when he said: ‘He shall not be harmed or suffer from the effects of any of my weapons too; he shall not be killed or be mortally wounded by any of my weapons.’<sup>1</sup> (18)

[Note—<sup>1</sup>Lord Shiva’s weapons are the (i) ‘trident’ and the (ii) ‘snakes’ that he wraps around his body, as well as the (iii) ‘dart of high energy fire’ that he would spew out occasionally when he becomes angry; it is shot out from the third eye located in the center of his forehead. This ‘dart of fire’ was the weapon he used to burn to death Kamdeo, the patron god of passion, when the latter tried to disrupt Shiva’s meditation (refer: Ram Charit Manas, Baal Kand, Chaupai line no. 6 that precedes Doha no. 87.)]

सर्वेषां ब्रह्मदण्डानामवध्योऽयं भविष्यति ।

दीर्घायु"स्च महात्मा च इति ब्रह्माब्रवीद्वच् ॥ १९॥

sarveṣāṃ brahmadanḍānāmavadhyo.ayaṃ bhaviṣyati .  
dīrghāyusca mahātmā ca iti brahmābravīdvaca.h .. 19..

Verse no. 19 – Then, Brahma (the creator) too blessed Hanuman when he said (brahmābravīdvaca.h): ‘He shall not be killed or mortally wounded in any way whatsoever by my ‘Brahma-danda’ (a scepter or baton-like weapon used by the Creator to punish those with whom he is annoyed; brahmadanḍānāmavadhyo.ayaṃ).

Besides this, he shall have a very long life (dīrghāyusca), and shall be a great soul who would achieve the pinnacle of wisdom and erudition (mahātmā).\*

{\*This boon can be read as follows also: “This great soul (mahātmā) shall have a very long life (dīrghāyusca).”} (19)

विश्वकर्मा तु दृष्ट्वैनं बालसूर्योपमं शिशुम् ।  
शिल्पिना प्रवरः प्राह वरमस्य महामतिः ॥ २०॥

viśvakarmā tu dr̥ṣṭvainaṃ bālasūryopamaṃ śiśum .  
śilpinā pravaraḥ prāha varamasya mahāmatih .. 20..

Verse no. 20 – Vishwakarma, who is an expert architect and builder of the gods, is the patron god who presides over all construction activities in this world (and who had given physical shape to the creation on the instructions of the creator Brahma—“viśvakarmā --- śilpinā pravaraḥ”), then looked at Hanuman (dr̥ṣṭvainaṃ) who had a radiant and charming countenance like that of a young sun (i.e. the rising sun “bālasūryopamaṃ śiśum”), and said as follows: --- (20)

विनिर्मितानि देवानामायुधानीह यानि तु ।  
तेषां सङ्ग्रामकाले तु अवध्योऽयं भविष्यति ॥ २१॥

vinirmitāni devānāmāyudhānīha yāni tu .  
teṣāṃ saṅgrāmakāle tu avadhyo.ayaṃ bhaviṣyati .. 21..

Verse no. 21 – {Vishwakarma said—} ‘All the different kinds of weapons that I have made for the Gods (vinirmitāni devānāmāyudhānīha), verily I bless you that you will be immune to being harmed in any way by them, and none of them would ever be able to kill or mortally wound you in a battle (teṣāṃ saṅgrāmakāle tu avadhyo.ayaṃ). I solemnly declare that none of the weapons I have made would ever be able to kill or mortally injure you in any time in the future (avadhyo.ayaṃ bhaviṣyati).’ (21)

ततः सुराणां तु वरैर्दृष्ट्वा ह्येनमकङ्कृतम् ।  
चतुर्मुखस्तुष्टमुखो वायुमाह जगद्गुरुः ॥ २२॥

tataḥ surāṇāṃ tu varairdṛṣṭvā hyenamakaṅkṛtam .  
caturmukhastuṣṭamukho vāyumāha jagadguruḥ .. 22..

Verse no. 22 – Observing thus that Hanuman has been blessed by all the senior Gods with unique boons (tataḥ surāṇāṃ tu varairdṛṣṭvā) that will prove good for his secure future and well-being (hyenamakaṅkṛtam), the four-headed Brahma, who is the senior-most moral preceptor for the whole creation (“jagadguruḥ”; because he is the creator or author of the Vedas, the ancient scriptures that are the basic texts on all laws and rules in this creation), was mightily pleased himself (caturmukhastuṣṭamukho).

Brahma then turned towards the Wind God (vāyumāha) and said --- (22)

अमित्राणां भयकरो मित्राणामभयङ्करः ।  
अजेयो भविता तेऽत्र पुत्रो मारुतमारुतिः ॥ २३॥

amitrāṇāṃ bhayakaro mitrāṇāmbhayaṅkaraḥ .  
ajeyo bhavitā te.atra putro mārutamārutiḥ .. 23..

Verse no. 23 – {Brahma said to the Wind God—} ‘Oh Wind God (māruta)! Your son Maruti (“mārutiḥ”; Hanuman inherited this name because he was the son of the wind god) would be a terror for the enemy who intimidate others, while being a protector and patron for friends and the humble (amitrāṇāṃ bhayakaro mitrāṇāmbhayaṅkaraḥ).

Your son would never be defeated or subdued by anyone in a battle; he would be invincible and unconquerable (ajeyo bhavitā te.atra putro). (23)

रावणोत्सादनार्थानि रामप्रीतिकराणि च ।  
रोमहर्षकराण्येष कर्ता कर्माणि संयुगे ॥ २४॥

rāvaṇotsādanārthāni rāmaprītikarāṇi ca .  
romaharṣakarāṇyeṣa kartā karmāṇi saṃyuge .. 24..

Verse no. 24 – During the epic War of Lanka, he would be instrumental in the slaying of Ravana (the ferocious demon king of Lanka who had fought the war with Lord Ram—“rāvaṇotsādanārthāni”), and at the same time would do many things that would mightily please Lord Ram, thereby endearing him to the Lord (rāmaprītikarāṇi).

In this way, he would perform many hair-raising deeds of gallantry, bravery, courage and dare-devilry that would be so strange, miraculous and marvellous that the likes of them are never ever heard of or witnessed anywhere else in this world (romaharṣakarāṇyeṣa kartā karmāṇi saṃyuge).’ (24)

एवमुक्त्वा तमामन्त्र्य मारुतं तेऽमरैः सह ।

यथागतं ययुः सर्वे पितामहपुरोगमाः ॥ २५॥

evamuktvā tamāmantrya mārutaṃ te.amaraiḥ saha .  
yathāgataṃ yayuḥ sarve pitāmahapurogamāḥ .. 25..

Verse no. 25 – In the aforesaid manner, after granting excellent boons to Hanuman, the son of the wind god (mārutaṃ), which made him, amongst other things, immortal and invincible (evamuktvā tamāmantrya --- te.amaraiḥ saha), the grandfather of creation (“pitāmaha”; i.e. Brahma, the creator), and all the other gods who had come with him to meet the Wind God, went back to their respective places (yathāgataṃ yayuḥ sarve --- purogamāḥ). (25)

सोऽपि गन्धवहः पुत्रं प्रगृह्य गृहमानयत् ।

अञ्जनायास्तमाख्याय वरं दत्तं विनिःसृतः ॥ २६॥

so.api gandhavahaḥ putraṃ pragṛhya gr̥hamānayat .  
añjanāyāstamākhyāya varaṃ dattaṃ viniḥsṛtaḥ .. 26..

Verse no. 26 – The Wind God, who is a carrier of all kinds of aromas (gandhavahaḥ -because all kinds of smells, pleasant or otherwise, are carried from one point to another by air for a short distance, and by wind over long distances), took along his son and went home (putraṃ pragṛhya gr̥hamānayat) to his wife and Hanuman’s mother Anjana.

The Wind God told Anjana everything about the many boons that the different Gods had granted her son Hanuman (añjanāyāstamākhyāya varaṃ dattaṃ). After that, he politely went away (viniḥsṛtaḥ). (26)

प्राप्य राम वरानेष वरदानबलान्वितः ।

बलेनात्मनि संस्थेन सोऽपूर्यत यथार्णवः ॥ २७॥

prāpya rāma varāneṣa varadānabalānvitaḥ .  
balenātmani saṃsthena so.apūryata yathārṇavaḥ .. 27..

Verse no. 27 – {Sage Agastya, who was narrating this history of Hanuman to Lord Ram, said—} ‘Oh Lord Ram. In the aforesaid manner, Hanuman was bestowed with excellent boons that made him the most exalted and privileged in the monkey race (varāneṣa varadānabalānvitaḥ).

With these boons he acquired unparalleled radiance, along with the virtues of wisdom as well as strength, courage, gallantry and valour that established inside him as an integral part of his character and glory (balenātmani saṃsthena), making him a complete warrior and the most wise and erudite soul in existence (so.apūryata yathārṇavaḥ). (27)



बलेनापूर्यमाणो हि एष वानरपुङ्गवः ।  
आश्रमेषु महर्षीणामपराध्यति निर्भयः ॥ २८॥

balenāpūryamāṇo hi eṣa vānarapuṅgavaḥ .  
āśrameṣu maharṣīṇāmaparādhyati nirbhayaḥ .. 28..

Verse no. 28 – Being endowed with blessings that granted him matchless strength, and emboldened by his newly acquired stature (balenāpūryamāṇo), the exalted monkey (“vānarapuṅgavaḥ”; i.e. Hanuman) used to go to the hermitages of sages, hermits and ascetics, and fearlessly create nuisance there (āśrameṣu maharṣīṇāmaparādhyati nirbhayaḥ). (28)

सृग्भाण्डानग्निहोत्रं च वल्कलानां च सञ्चयान् ।  
भग्नविच्छिन्नविध्वस्तान्सुशान्तानां करोत्ययम् ॥ २९॥

srugbhāṇḍāgnihotraṁ ca valkalānāṁ ca sañcayān .  
bhagnavicchinnavidhvastānsuśāntānāṁ karotyayam .. 29..

Verse no. 29 – While creating mischief in the hermitages of sages, ascetics and hermits<sup>1</sup>, Hanuman would scatter and break the different pots and pans they used for the purpose of keeping things needed to perform fire sacrifice; he would also break the spatula (used to offer clarified butter, cereals and other things that are normally offered to the sacred fire during fire sacrifices), the kush grass (that is used to sprinkle sanctified water) and other paraphernalia that were present in the hermitages. Not only this, like a naughty child who would go berserk at home if not taught discipline, Hanuman would even tear apart the garments that were kept by the sages, hermits and ascetics both for their own use as well as to offer them to others who visited their hermitages. (29)

[Note—<sup>1</sup>It is apparent from this description that in his childhood days Hanuman was a very naughty and mischievous child who took delight in creating nuisance. It is also obvious that he had not learnt to behave himself inspite of the incident of his being punished by Indra for his reckless behaviour at the time he (Hanuman) had first tried to grab the sun, and then Rahu, and had not even feared Indra as he lunged at the latter’s elephant in order to grab and throttle the latter. On the contrary, the many boons that were granted to him by the gods had only made him more reckless and fearless because he knew that no harm would come his way, no matter what he does.

In the following verses we read that the annoyed sages and others were so much peeved, frustrated and flabbergasted by this lack of wisdom and discipline in the young Hanuman inspite of suffering recent punishment at the hands of Indra that they decided to put a break on his outrageous behaviour and rein him in, for otherwise, if left untamed and unrestricted, he would wreak havoc in the world because of his new-found fearlessness due to the many boons he had been granted. This situation would be dangerous for Hanuman’s future, as there were fair chances that some angry sage would cast a very severe curse on him that would doom his future to a point of no return. The learned sages, hermits and ascetics were aware that in future Hanuman would play a powerful role to help the gods and serve their

interests, so it was important to ensure that though he needed disciplining now, yet for all his rudeness he must not be subjected to some grave punishment that would upset the entire apple cart and undo all hopes for the future. For one, Hanuman would be needed by Lord Vishnu when he manifests himself as Lord Ram in order to eliminate the terror unleashed by the cruel demons led by their king Ravana of Lanka; then Hanuman would be needed to protect the Lord's devotees, become a beacon of hope for them, and a symbol of devotion and submission for the Lord, as well as the flag-bearer of Lord Ram's glory and holy name.

That is why the offended sages etc. decided to use a milder form of punishment—by making Hanuman forget his strength and courage and valour, and seemingly become meek and submissive and docile till the time his inherent stellar qualities of power, bravery, gallantry, courage, boldness, strength, dare-devilry and fearlessness were needed at a future date when his services would be utilized by Lord Ram—to attain success in the campaign to eliminate the demons and get rid of Ravana, who had terrorized the civil world, during the epic War of Lanka.]

सर्वेषां ब्रह्मदण्डानामवध्यं ब्रह्मणा कृतम् ।

जानन्त ऋषयस्तं वै क्षमन्ते तस्य नित्यशः ॥ ३०॥

sarveṣāṃ brahmadanḍānāmavadhyaṃ brahmaṇā kṛtam .  
jānanta ṛṣayastaṃ vai kṣamante tasya nityaśaḥ .. 30..

Verse no. 30 – All the sages and hermits (sarveṣāṃ) were aware (jānanta ṛṣayastaṃ) that he (Hanuman) has been granted the boon of being immune to any harm (brahmadanḍānāmavadhyaṃ) by even 'Brahma-Danda', the weapon of the benevolent creator Brahma (brahmaṇā kṛtam).

So therefore, in order to maintain the sanctity of Brahma's blessings, these great sages, hermits and ascetics kept quiet and excused Hanuman for all the mischief he was doing regularly (kṣamante tasya nityaśaḥ). {To wit, the sages did not use their great mystical powers to punish Hanuman for the reckless mischief he was committing by ransacking their hermitages with impunity.}<sup>1</sup> (30)

[Note—<sup>1</sup>Obviously this boon of Brahma, along with the boons of immunity granted to Hanuman from being harmed by the respective weapons of other senior Gods, had made him very arrogant, reckless and fearless, making him bold enough to go berserk with total impunity, not even sparing the hermitages of sages, hermits and ascetics from being ransacked by him at his whim.]

यदा केशरिणा त्वेष वायुना साञ्जनेन च ।

प्रतिषिद्धोऽपि मर्यादां लङ्घयत्येव वानरः ॥ ३१॥

yadā keṣariṇā tveṣa vāyunā sāñjanena ca .  
pratiṣiddho. api maryādāṃ laṅghayatyeva vānaraḥ .. 31..

Verse no. 31 – Though it is true that both Kesari and the Wind God (yadā keṣariṇā tveṣa vāyunā sāñjanena ca) had repeatedly told Hanuman to behave himself

properly, practice good manners, and not violate principles of decency (pratiśiddho. api maryādām), yet he did not abandon his mischievous ways and continued to transgress the restrictions put on him by both Kesari and the Wind God (laṅghayatyeva vānarah)<sup>1</sup> (31)

[Note—<sup>1</sup>Interestingly, the word used for Hanuman is ‘vānarah’—meaning a ‘monkey’. It is significant because even if a human being, be it a child or a grown up person, acts in the way Hanuman behaved, we say he is like a ‘monkey’. A monkey lacks discipline and acts in a crude way. It is a fidgety and restless creature who enjoys in creating mindless mischief; it would quietly sneak in and run away with one’s belongings, sit at a distance, and tear apart clothes and purses that it manages to grab. It would enter homes, grab anything it can and run away, only to use its teeth and nails to destroy the thing it has snatched. This habit of monkeys is a daily phenomenon that people living in pilgrim places where monkeys abound witness regularly, and is also witnessed by visitors who are left stunned by this practice if they are not careful with their belongings while visiting these places with a high population of monkeys.

Since Hanuman was born in the monkey race, as his father Kesari and mother Anjana were monkeys, it is quite natural for him to act in the way he did.]

ततो महर्षयः क्रुद्धा भृगवङ्गिरसवंशजाः ।

शेपुरेनं रघुश्रेष्ठ नातिक्रुद्धातिमन्यवः ॥ ३२॥

tato maharṣayaḥ kruddhā bhr̥gvaṅgirasavaṃśajāḥ .  
śepurenaṃ raghuśreṣṭha nātikruddhātimanyavaḥ .. 32..

Verse no. 32 – Continued mischief created by Hanuman annoyed the sages (maharṣayaḥ) who belonged to the line of sages descending from the ancient sages Angira and Bhrighu (kruddhā bhr̥gvaṅgirasavaṃśajāḥ).

Oh Lord Ram, the most exalted King of the family of king Raghu (raghuśreṣṭha)! Unable to restrain themselves any longer by suppressing their anger any further, these sages vented their annoyance by cursing Hanuman (śepurenaṃ --- nātikruddhātimanyavaḥ). (32)

बाधसे यत्समाश्रित्य बलमस्मान्प्लवङ्गम ।

तद्दीर्घकालं वेत्तासि नास्माकं शापमोहितः ॥ ३३॥

bādhase yatsamāśritya balamasmanplavaṅgama .  
taddīrghakālaṃ vettāsi nāsmākaṃ śāpamohitaḥ .. 33..

Verse no. 33 – The angry sages said to Hanuman: ‘Oh you brave Monkey. The strengths and powers you rely upon while tormenting us with such impunity, we hereby curse you that you would become unaware of them for a long time to come.

{This would help to tame you, and put a leash on your arrogance and haughtiness, because you think that due to the boons granted to you by the different Gods, including Brahma, no one can dare to confront you and discipline you. This is

bad for your own self, your future and your reputation, because an undisciplined and rude individual becomes a burden for the society when he grows up to be an adult; he brings ignominy to his family as well, besides casting a dark shadow over the world. So this must be stopped right now, especially because it is destined that you would do great deeds in the future, and would serve Lord Ram, a personified form of the Supreme Being, in times to come. Say, how would it happen if you remain undisciplined and continue to accumulate sins by tormenting holy people like us?

So therefore, it is for your own good that we put a leash on you by the way of a curse which would make you forget about the boons and the inherent strength that you possess. It would make you calm, disciplined and civil, like a person with a cultured and noble upbringing should be. So please, don't take it otherwise, for being saints and sages we do not wish any ill of anyone, whosoever he or she may be. We sincerely wish you good.}' (33)

ततस्तु हृततेजौजा महर्षिवचनौजसा ।

एषो श्रमाणि नान्येति मृदुभावगतश् चरत् ॥ ३४॥

tatastu hr̥tatejaujā maharṣivacanaujasā .

eṣo śramāṇi nānyeti mṛdubhāvagataś carat .. 34..

Verse no. 34 – Sage Agastya said to Lord Ram: ‘In this way, due to the curse of the sages (maharṣivacanaujasā), the qualities of dare-devilry and dynamism, the show of strength, powers and valour (aujasā) that had hitherto marked the character of Hanuman till that point of time, now henceforth became dormant (hr̥tatejaujā) even though they were invisibly present in him as an integral part of his character.

{To wit, Hanuman lost his earlier dynamism and dare-devil nature only outwardly, but these qualities remained hidden inside him at the subtle plane. They became hidden within him only to spring back to life at a later date when the need for them arose. This is why Jamvant, the chief of the bears, had reminded Hanuman about his secret qualities at the time when the need arose to select someone who would be capable and competent enough to serve Lord Ram and fulfill the mission of crossing the ocean and going over to Lanka, search for Sita and come back with her news so that Lord Ram can launch a campaign not only to free her from the clutches of her captors but also to simultaneously eliminate the scourge of cruel demons who had been terrorizing the world at large.}<sup>1</sup>.

As a result, he (Hanuman) became very civilized and courteous; he would henceforth roam around the same hermitages politely, without creating any kind of nuisance (mṛdubhāvagataś carat) that may annoy the sages. (34)

[Note—<sup>1</sup>Refer: (a) Valmiki Ramayana, Kishkindha Kand, Sarga 66, verse nos. 31-37; and (b) Tulsidas' Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 3-6 that precedes Doha no. 30.]

अथ ऋक्षरजा नाम वालिसुग्रीवयोः पिता ।

सर्ववानरराजासीत्तेजसा इव भास्करः ॥ ३५॥

atha ṛkṣarajā nāma vālisugrīvayoḥ pitā .  
sarvavānararājāsīttejasā iva bhāskaraḥ .. 35..

Verse no. 35 – There was a great chief of the race that lived on the mountains of Kishkindha. His name was ‘King Riksha’ (ṛkṣarajā nāma), and he was the father of Vaali and Sugriv (vālisugrīvayoḥ pitā).

He (Riksha) was as radiant as the sun (sīttejasā iva bhāskaraḥ), and was the king of the monkey race (sarvavānararājā). (35)

स तु राज्यं चिरं कृत्वा वानराणां हरीश्वरः ।  
ततस्त्वर्क्षरजा नाम कालधर्मेण सङ्गतः ॥ ३६॥

sa tu rājyaṃ ciraṃ kṛtvā vānarāṇāṃ harīśvaraḥ .  
tatastvarṣarajā nāma kāladharmeṇa saṅgataḥ .. 36..

Verse no. 36 – King Riksha ruled over the monkey kingdom for a long time (rājyaṃ ciraṃ kṛtvā vānarāṇāṃ harīśvaraḥ); eventually he died at the end of his lifespan in accordance with the law of creation (“kāladharmeṇa saṅgataḥ”; that all those who take birth in this mortal world must die one day). (46)

तस्मिन्नस्तमिते वाली मन्त्रिभिर्मन्त्रकोविदैः ।  
पित्र्ये पदे कृतो राजा सुग्रीवो वालिनः पदे ॥ ३७॥

tasminnastamite vālī mantribhirmantrakovidaiḥ .  
pitrye pade kṛto rājā sugrīvo vāliṇaḥ pade .. 37..

Verse no. 37 – After his death, the wise ministers of the kingdom who were well-versed in the laws of transfer of power, governance and inheritance (mantribhirmantrakovidaiḥ), made Vaali the king, and anointed Sugriv as the prince who would be next-in-line to the throne of the kingdom, a designation previously assigned to Vaali before the death of their father (rājā sugrīvo vāliṇaḥ pade). (37)

सुग्रीवेण समं त्वस्य अद्वैधं छिद्रवर्जितम् ।  
अहार्यं सख्यमभवदनिलस्य यथाग्निना ॥ ३८॥

sugrīveṇa samam tvasya advaidhaṃ chidravarjitam .  
ahāryaṃ sakhyamabhavadanilasya yathāgninā .. 38..

Verse no. 38 – Even as fire and air go hand-in-hand with each other (“yathāgninā”; because fire needs air to remain lighted), so was the bond of brotherhood and friendship between the two brothers, Vaali and Sugriv, from their very childhood (sakhyamabhavadanilasya). {To wit, Vaali and Sugriv were loving brothers who

shared a common bond of brotherhood marked by respect and affection for each other.}

There was no trace of suspicion between them, or of harbouring doubts about the integrity and sincerity of each other; their relationship was marked by mutual trust, faith and goodwill (tvasya advaidhaṃ chidravarjitam). Both Sugriv and Vaali treated each other equally and honourably (sugrīveṇa samam tvasya). (38)

**एष शापवशादेव न वेदबलमात्मनः ।**

**वालिसुग्रीवयोर्वैरं यदा रामसमुत्थितम् ॥ ३९॥**

eṣa śāpavaśādeva na vedabalamātmanah .  
vālisugrīvayorvairam yadā rāmasamutthitam .. 39..

Verse no. 39 – {Sage Agastya continued—} ‘Oh Lord Ram! Later on when animosity and ill-will took roots between Vaali and Sugriv (vālisugrīvayorvairam), at that time Hanuman did not recall his abilities of strength and powers that he inherently possessed to help Sugriv against Vaali due to the effects of the curse that was cast on him earlier in his life by the sages (śāpavaśādeva na vedabalamātmanah), as narrated in the previous verses.

{This explains why Hanuman kept quiet and meekly took a backseat while Vaali kicked Sugriv out of the kingdom and disinherited him. It is in answer to Lord Ram’s query in verse nos. 11-12 herein above of this Sarga.} (39)

**न ह्येष राम सुग्रीवो भ्राम्यमाणोऽपि वालिना ।**

**वेदयानो न च ह्येष बलमात्मनि मारुतिः ॥ ४०॥**

na hyeṣa rāma sugrīvo bhrāmyamāṇo.apī vālinā .  
vedayāno na ca hyeṣa balamātmani mārutiḥ .. 40..

Verse no. 40 – Oh Lord Ram! All through the time when Sugriv was wondering here and there in the forest out of fear of Vaali, trying to hide and keep himself safe from the wrath of his inimical brother, neither did Sugriv remember anything about the strength, power and abilities of his constant companion Hanuman so as to remind him of these qualities and motivate the latter to come to his aid and help him against his brother who was baying for his blood, nor did Hanuman himself remember anything about these qualities lying dormant inside him so as to be able to volunteer his services to his master Sugriv by offering help to restore his honour and rights, by confronting his angry brother Vaali and forcing him to make peace with Sugriv.

{To wit, it was not that Hanuman did not want to help Sugriv against Vaali, nor was Hanuman afraid of Vaali and his strength, but since the curse of sages had put a bar of forgetfulness on his memory, Hanuman simply watched helplessly and meekly all the injustice done to Sugriv by Vaali without even trying to help the former.} (40)

पराक्रमोत्साह मतिप्रतापैः सौशील्यमाधुर्यनयानयैश् च ।  
गाम्भीर्यचातुर्यसुवीर्यैर् हनूमतः कोऽप्यधिकोऽस्ति लोके ॥ ४१॥

parākramotsāha matipratāpaiḥ sauśīlyamādhuryanayānayaish ca .  
gāmbhīryacāturysuvīryadhairyair hanūmataḥ ko.apyadhiko.asti loke .. 41..

Verse no. 41 – Say, who is better in this world than Hanuman with respect to the stellar virtues and qualities of valour, bravery and gallantry (parākram), of courage and enthusiasm (otsāha), of intelligence, erudition, sagacity and wisdom (mati), of fame, majesty, glory, good name and reputation (pratāpaiḥ), of courteousness, good manners, politeness and civility (sauśīlyamādhurya), of the ability to distinguish between the good and the bad, or between the right and the wrong (nayānayaish), of having dignity, maturity, thoughtfulness, nobility and gravity (gāmbhīrya), of being clever, skillful, dexterous and adroit (cāturya), of having the highest degree of strength, abilities and prowess, of possessing immense resilience, forbearance and tolerance (suvīryadhairyair), and all such other qualities and virtues that would together make a person stand tall and glorious above all others in his race and generation (hanūmataḥ ko.apyadhiko.asti loke).

{To wit, there is no match for Hanuman; he has such stupendous qualities that cannot be measured by any means as they are very profound and of the highest qualities by nature, so much so that all others in this world who claim to possess these qualities and virtues are dwarfed when compared to him.} (41)

असौ पुरा व्याकरणं ग्रहीष्यन् सूर्योन्मुखः पृष्ठगमः कपीन्द्रः ।  
उद्यदिगरेरस्तगिरिं जगाम ग्रन्थं महद्धारयदप्रमेयः ॥ ४२॥

asau purā vyākaraṇaṁ grahīṣyan sūryonmukhaḥ pṛṣṭhagamaḥ kapīndraḥ .  
udyadgirerastagiriṁ jagāma granthaṁ mahaddhārayadaprameyaḥ .. 42..

Verse no. 42 – In order to study Sanskrit grammar and understand its fine nuances and terminology, this exalted and illustrious member of the Kapi race (i.e. the monkey race to which Hanuman belonged; “kapīndraḥ”) used go to the Sun God (who had promised to teach him while granting boons—refer verse no. 14 of the present Sarga) and stand facing him (sūryonmukhaḥ). But since the Sun God is always moving forward across the path of the sky, and since it was necessary for Hanuman to stand with his face towards the Sun in order to learn from the latter, he (Hanuman) would move backwards (pṛṣṭhagamaḥ) to keep pace with the forward movement of the Sun’s chariot.

In this way, Hanuman would precede the Sun God during the latter’s journey from one point of the horizon in the east where the Sun rose from behind Mt. Udayachal, to the point in the western horizon where the Sun sets behind Mt. Astaachal (udyadgirerastagiriṁ jagāma), all the while walking backwards and holding the text book (of grammar and scriptures) in his hands from the gate through which the Sun emerged in this world (in the western horizon) and proceeded to (jagāma) the gate where the Sun made his exit from the world (in the eastern horizon) (granthaṁ mahaddhārayadaprameyaḥ)<sup>1</sup>. (42)

[Note—<sup>1</sup>The remarkable thing to note here is that Hanuman could focus his attention on the text book which he held in his hands and listen attentively to his teacher, the Sun God, while continuously walking backwards and keeping step with the movement of the chariot of the Sun God. Never once would he falter, stumble, or get distracted and lose attention. Obviously, the Sun God was mightily pleased to have such a disciple, and so he left no stone unturned to give the best of knowledge to Hanuman.

Besides this, there are other interesting points to note in this context. One, since Hanuman was constantly facing the brilliantly illuminated disc of the Sun, his face acquired the shine and radiance of the Sun God. In more practical terms we can say Hanuman's face was sun-tanned, and his body absorbed the heat of the Sun to such an extent that his countenance acquired the radiance and splendour of the Sun's disc that lasted him all his life. It is easy to visualize this phenomenon: when anything that has an extremely high melting or burning point is placed in fire, then after it is removed from the fire it continues to glow and emit heat and light for quite some time.

The second point is this: In modern times we know that the movement of the sun in the sky, from the eastern horizon where it seems to rise, to the western horizon where it appears to set on this earth, is actually due to the rotation of the earth on its axis rather than the sun moving anywhere.

Modern day science also tells us that both the earth and the sun have their own gravitational pulls, and this being so there must be a point somewhere in between the two where these two gravitational forces neutralise each other. If something is put here, say a solar probe of any kind, then obviously it would stay put at that point, neither moving towards the sun to get more closer, nor coming back to earth, unless it is made to do either of the movements, to or fro towards or away from the sun or the earth, by the means of some kind of thrust to push it in that direction from its neutral, hanging-in-the-sky position, such as by an in-house rocket loaded into that solar probe that would either be remotely fired by signals from earth, or is previously timed to fire on its own at a certain given point of time since its launch from earth.

This particular point between the earth and the sun is known as the 'Lagrange Point', named after the 18<sup>th</sup> century Italian astronomer and mathematician Joseph Louis Lagrange. The points are designated as L1, L2, L3, L4, and L5. The point 'L1' lies on a straight line between the sun and the earth, at a distance of 1.5 million kms from earth, which amounts to a mere one percent of the total distance between the sun and the earth. Anything placed at L1 will stand-still at that point, which makes it ideal for positioning solar probes or satellites to constantly face the disc of the sun from there, without going too close to it or away from it, so as to enable steady study, investigation and exploration of the mysteries of the Sun which is an eternal fire and the source of energy and life in our solar system.

We also know that modern space crafts are clothed with layers of security covers that protect them from cosmic radiation as well as the heat of the sun should they be sent in the direction of the latter. Then, long-distance travelling space crafts have 'solar panels' that constantly face the sun to capture its heat and light, and harness it for generation of energy for the craft's survival. Those satellites or solar probes that are specifically designed to go towards the sun to explore it don't get burnt out due to the sun's scorching heat even though they venture much closer to it as compared to the distance of the earth from the sun.

With this understanding, we can easily visualize this phenomenon of Hanuman steadily facing the Sun at a fixed distance from the latter, moving



backwards in this position while keeping this distance constant, appearing to move along with the Sun in the sky, not getting scorched to death by the heat of the Sun, and gaining roughly one percent or the ‘hundredth part’ of the radiance and splendour of the Sun—refer to verse no. 13 of this present Sarga no. 36 of Uttar Kand of Valmiki’s Ramayana.

Well, first, Hanuman wore protective gear or a space suit, much like the ones worn by fire-fighters on earth, which was made more resistant and robust by including layers of tough material used to cover solar probes or satellites sent to space, that prevented him from getting burnt.

Second, Hanuman placed himself at the so-called stationery point, the ‘L1’ point that was merely a one percent of the total distance between the earth and the sun, where he could stay in a stationery position to face the Sun God, his teacher, without the fear of too much heat. From here, at a comfortable distance from the Sun’s soaring heat, he could study grammar and the nuances of the scriptures from his teacher, the Sun God. Remember: the ‘Sun’ is a symbol of knowledge because it has light, it is self-illuminated and emanates its self-generated light for the benefit of this creation, and ‘light’ is symbolic of knowledge, for it is the opposite of ‘darkness’ that stands for ignorance. Hence, Hanuman learning from the Sun God means the latter transferred his own ‘light’ by way of a ‘halo’ that would surround Hanuman and make him radiant, splendorous and glorious for the rest of his life.

The distance where Hanuman may have stood, which as we have noted herein above as being the L1 point between the earth and the sun, is merely one percent of the total distance of the sun from the earth, and therefore it made it possible for Hanuman to regularly visit his teacher, the Sun God, from his home on earth. It was much like a modern-day student commuting to and fro from his home to his college on a daily basis. This was no great deal for Hanuman who had, during his earlier childhood days, ventured much closer to the Sun in a miraculous attempt to grab it, thinking that the rising Sun was a ripe fruit dangling from the sky in the east—refer: Valmiki Ramayan, Uttar Kand, Sarga 35, verse nos. 23-29.

The third point is this: Just like a disciplined student faces the teacher and imbibes knowledge that flows in an invisible stream from the teacher to the student, likewise Hanuman too absorbed the knowledge of grammar and scriptures symbolised by the radiance and splendour and the halo that he acquired during his interaction with the Sun God while standing-still facing the latter. The ‘halo’ of the Sun got transferred to Hanuman to the extent of “one hundredth part of the Sun’s own halo”—refer: verse no. 13 of this present Sarga no. 36 of Uttar Kand of Valmiki’s Ramayana as mentioned herein above. This symbolizes transfer of knowledge and wisdom from its source, which means the Sun God here, to the disciple, which means Hanuman in this case.

With this background knowledge, we can easily see what sage Agastya means in these verses. From the perspective of an observer on earth, the sun seems to move from the east to the west, and anything placed at the point between the sun and the earth, where the gravitational forces of the two would balance each other out, would appear to be moving ahead of the sun, with equal speed as the sun, across the path of the sky. This object would shine brilliantly in the light of the sun, much like the moon that has no light of its own but shines with a silvery disc because it reflects the light of the sun, and if one has a modern telescope one would see this object stationed in the sky as a speck of light moving ahead of the sun. This is exactly what might have happened at that time. Hanuman dressed himself in a fire-protective clothing, strapped a rocket on his body, soared to the stationery point between the sun and the earth,

studied in quietude there, away from disturbances on earth, and came back with newly acquired knowledge. Modern-day satellites too help us to acquire knowledge of the unknown frontiers of space when they are sent there to collect data and send it back to scientists on earth while still stationed in the space, or when the satellite and its probe return back to earth with information and rare samples collected from far corners of the universe. It seems science fiction, but it is possible.

This way we learn that whatever has been said in ancient books are not fictions or imaginations of the fickle mind that borders on absurdity, but are events that actually did happen, but the narrators of that time had used a language which was in vogue at that time, but which seems outlandish or ridiculous for us in the modern world, thereby rendering these narrations as unbelievable.]

**प्रवीविविक्षोरिव सागरस्य लोकान्दिधक्षोरिव पावकस्य ।**

**लोकक्षयेष्वेव यथान्तकस्य हनूमतः स्थास्यति कः पुरस्तात् ॥ ४३॥**

pravivivikṣoriva sāgarasya lokāndidhakṣoriva pāvakasya .

lokakṣayeṣveva yathāntakasya hanūmataḥ sthāsyati kaḥ purastāt .. 43..

Verse no. 43 – Verily indeed, who in this creation would be able to stand up before Hanuman to challenge him and question his might (hanūmataḥ sthāsyati kaḥ purastāt)—because he is like the heaving ocean that rises high on the surface of the earth and even penetrates into its lowest bowls to completely drown the whole earth at the time of the great flood of the doomsday (pravivivikṣoriva sāgarasya), or he is like the Samvartak Agni, the scorching fire of the doomsday, that devours everything in existence and reduces all to ashes (lokāndidhakṣoriva pāvakasya), or he is like a personified form of Kaal, the god of death himself, who stands up with a determination to annihilate whatever that lives in this world at the time of the doomsday (lokakṣayeṣveva yathāntakasya). (43)

**एषोऽपि चान्ये च महाकपीन्द्राः सुग्रीवमैन्ददिविदाः सनीलाः ।**

**सतारतारेयनलाः सरम्भास् त्वत्कारणाद्राम सुरैर्हि सृष्टाः ॥ ४४॥**

eṣo.api cānye ca mahākapīndrāḥ sugrīvamaindadvividāḥ sanīlāḥ .

satāratāreyanalāḥ sarambhāś tvatkāraṇādrāma surairhi sṛṣṭāḥ .. 44..

Verse no. 44 – {Sage Agastya continued—} ‘Oh Lord Ram! The reality is that like Hanuman, the other great monkey warriors such as Sugriv, Mainda, Dwivida, Neel, Taar, Taareya (i.e. Angad), Nala and Rambha—all of them and other senior members of the monkey race have been created by the Gods in order to serve you and help you accomplish success in your mission (to eliminate the scourge of the evil forces in creation represented by the demons of Lanka, and restore law and order in this world). (44)

**तदेतत्कथितं सर्वं यन्मां त्वं परिपृच्छसि ।**

हनुमतो बालभावे कर्मैतत्कथितं मया || ४५||

tadetatkathitaṃ sarvaṃ yaṇmāṃ tvaṃ paripṛcchasi .  
hanūmato bālabhāve karmaitatkathitaṃ mayā .. 45..

Verse no. 45 – {Sage Agastya concluded his narration by telling Lord Ram--} ‘Oh Lord! I have told you everything that you wanted to know from me’<sup>1</sup>.

[Note—<sup>1</sup>Refer: Valmiki Ramayan, Uttar Kand, Sarga 35, verse nos. 11-14.]

दृष्टः सम्भाषितश्चासि राम गच्छमहे वयम् |

एवमुक्त्वा गताः सर्वे ऋषयस्ते यथागतम् || ४६||

dr̥ṣṭaḥ sambhāṣitaścāsi rāma gacchamahe vayam .  
evamuktva gataḥ sarve ṛṣayaste yathāgatam .. 46..

Verse no. 46 – We (the assembled sages) have had the good fortune to see your holy self and the opportunity to interact with you. Now please grant us permission so that we may take your leave and depart for our own hermitages.’

In this aforesaid manner, all the sages who had come to meet Lord Ram took his leave and went back to their respective hermitages. (46).

#### 4: Anand Ramayan, Saar Kand, Sarga 13, verse nos. 153-178, 185-189:-

The story of Hanuman’s birth, his childhood playful activities and naughty nature which often landed him in trouble, and how he had received various boons, has been narrated in Anand Ramayan (said to have been written by the famous ancient sage Valmiki), Saar Kand, Sarga 13, verse nos. 153-178, and 185-189 as follows:

Once Lord Ram enquired from sage Agastya as to why Hanuman, famed for his matchless strength and prowess, did not, or could not, use his legendary powers to help Sugriv, his patron and the prince of the kingdom of Kishkindha, when the latter was ousted from the capital by his elder brother Baali due to some misunderstanding between the two brothers. Sage Agastya then narrated to Lord Ram the history of Hanuman’s birth and the reason why he didn’t or couldn’t use his famed powers to help Sugriv against his elder brother Baali when the latter robbed the former of his honour and threw him out of the kingdom.

The story goes as follows:

आनन्दरामायणे  
श्रीराम चन्द्र उवाच

यदाऽसौ बालिना बंधुः किष्किन्धाया बहिष्कृतः ।

तदा तस्यैव सचिवः श्रीमान्पवननन्दनः ।१५३॥  
 न वेद किं बलं नैजं वालितुल्यपराक्रमः ।  
 इति रामवचः श्रुत्वा पुनस्तं मुनिरब्रवीत् ।१५४॥

ānandarāmāyaṇe  
 śrīrāmacandra uvāca

yadā'sau bālinā baṁdhuḥ kiṣkimndhāyā bahiṣkr̥taḥ ।  
 tadā tasyaiva sacivaḥ śrīmānpavananaṁdanah ॥153॥  
 na veda kiṁ balaṁ naijaṁ vālitulyaparākramaḥ ।  
 iti rā mavacaḥ śrutvā punastaṁ munirabravīt ॥154॥

Verse nos. 153-154—Lord Ram asked sage Agastya: ‘Oh revered sage, when Baali had banished Sugriv from the capital of Kishkindha, the latter’s close friend, minister and trusted aide Hanuman, the son of the Wind God, was with him. (153)

Then say, why didn’t Hanuman come to the aid of Sugriv and help him protect his honour? I wonder why Hanuman did not remember that his own strength was no less than that of Baali, but was rather superior to the latter; why didn’t he challenge Baali and took the case of Sugriv’s expulsion as a challenge to his own honour (because a faithful companion, a true friend and a loyal minister is expected to treat the dishonour cast on his patron as a dishonour cast on himself by the patron’s adversary or critic)?’

Hearing Lord Ram’s question, sage Agastya said – (154)

अगस्तिरुवाच

केसरीनाम विख्यातः कपिरंजनपर्वते ।  
 तस्यास्तां च शुभे पत्न्यौ वानर्यावेकदा गिरौ ।१५५॥  
 प्लवंगस्याञ्जनीनाम्नी स्थिता तावच्च स्वात्तदा ।  
 पपात पायसमयः पिंडो गृध्रीमुखाद्भुवि ।१५६॥  
 यदा नीतस्तु कैकैया कराद्गृध्रया शुभः पुरा ।  
 तं पिंडं भक्षयामास वानरी ह्यमृतोपमम् ।१५७॥

agastiruvāca

kesarīnāma vikhyātaḥ kapiraṁjanaparvate ।  
 tasyāstām ca śubhe patnyau vānaryāvekadā girau ॥155॥  
 plavaṁgasyāñjanīnāmnī sthitā tāvacca svāttadā ।  
 papāta pāyasamayaḥ piṇḍo gr̥dhrīmukhādbhuvi ॥156॥

yadā nītaṣtu kaikaiyyā karāḍgrḍhrayā śubhaḥ purā ।  
taṁ piṁḍaṁ bhakṣayāmāsa vānarī hyamṛtopamam ॥157॥

Verse nos. 155-157—‘There is a famous mountain known as ‘Anjan’. On it lived a famous monkey (Kapi) known by the name of Kesari. He had two wives. (155)

One of the wives was known as ‘Anjani’. Once she was sitting on (the summit of) the mountain when a female vulture was flying by. The bird had some pudding or porridge in her beak which slipped from the bird’s mouth and dropped down. (156)

This pudding or porridge was a part of the main dish that the vulture had snatched from Kaikeyi earlier (while she was eating it in her palace)<sup>1</sup>. Anjani, who had been watching the vulture flying overhead out of curiosity, saw the sweet delicacy falling from the bird’s beak. So she immediately leapt forward, took it directly in her mouth, and ate it (as is the natural wont of monkeys). (157)

[Note—<sup>1</sup>Kaikeyi was the step-mother of Lord Ram. King Dasrath, the worldly father of Lord Ram, had performed a fire sacrifice so that he can be blessed by sons. Pleased by his devotion and sincerity, the fire god appeared and gave the king a bowl of pudding or the porridge that was to be divided by him amongst his wives, one of them being Kaikeyi, so that they can bear sons. While Kaikeyi was eating her share of the sweet dish, a female vulture swooped down, grabbed some part of it, and flew away. As fate would have it, when the bird flew over the Anjan mountain, she inadvertently opened her mouth, and the fraction of the pudding or porridge that she had snatched from Kaikeyi fell down. This was grabbed by Anjani. ‘Anjani’ got her name as she resided on ‘Anjan’ mountain, and was the daughter of the deity or the king of this mountain.]

एवस्मिन्नंतरे तत्र मार्जारास्या समागता ।  
पतिना रहिते ते द्वे क्रीडत्यौ वसनं तयोः ॥१५८॥  
अहरत्पवनो वेगाद्दृष्ट्वा वायुस्तदूरवः ।  
अंजनीं प्रार्थयामास तया भोगं चकार सः ॥१५९॥  
तथैव प्रार्थयामास मार्जारास्यां स निर्ऋतिः ।  
तयाऽकरोद्रतिं तत्र सोऽपि पर्वतमूर्द्धनि ॥१६०॥  
तयोस्ताभ्यां समुत्पन्नो वानर्या मारुतात्मजः ।  
मार्जार्याः समभूद्धोरः पिशाचो घर्घरस्वनः ॥१६१॥

evasminnamtare tatra mārjārāsyā samāgatā ।  
patinā rahite te dve kṛīḍatyau vasaṇaṁ tayoh ॥158॥  
aharatpavano vegādrṣṭvā vāyustadūravaḥ ।  
aṁjanīm prārthayāmāsa tayā bhogaṁ cakāra saḥ ॥159॥  
tathaiva prārthayāmāsa mārjārāsyām sa nirṛtiḥ ।  
tayā'karoūtim tatra so'pi parvatamūrddhani ॥160॥

tayostābhyāṁ samutpanno vānaryā mārutātmajaḥ ।  
mārjāryāḥ samabhūddhoraḥ piṣāco ghargharasvanaḥ ॥161॥

Verse nos. 158-161—Just at that moment the other female monkey (named ‘Marjarasya’), the 2<sup>nd</sup> wife of Kesari, came to join Anjani. In the absence of their husband, the two found liberty to frolic around with great freedom, showing off their feminine charms and libido. It so happened that the Wind God was passing by at that time, and the strong gust of air that accompanied him lifted the skirt of Anjani, exposing her thighs and sexual organs. This sight aroused passion in the Wind God, and he asked her to have sex with him to enhance her pleasure in the pleasant surroundings and enjoy the fruits that come with fulfillment of sensual desires, to which the libido-struck monkey consented. Thereafter, the Wind God had sex with Anjani. (158-159)

In a similar fashion, the evil spirit known as ‘Niriti’<sup>1</sup> was bitten by sexual bug and asked Marjarasya to have sex with him, to which she readily agreed. Thereafter, the two had intercourse on the summit of a mountain. (160)

As a result of these two sexual encounters, Anjani gave birth to Hanuman<sup>2</sup>, and Marjarasya to an ogre named Ghargharaswan. (161)

[Note—<sup>1</sup>Niriti is said to be a deity of the kingdom of the dead. This evil deity represents destruction, death, decay, ruin, misery, bad-luck, troubles, torments and sorrow. This is why its off-spring was an ogre, named Ghargharaswan. This deity is also known as Nairitya or Nairiti. Niriti first appears in Rig Veda, 10/59/1-3. Therefore, he is equivalent to death. He is treated as being synonymous with sin and death (Shatpath Brahmin, 7/2/1/3). Therefore, he is closely related to Yam in form as the God of death.

<sup>2</sup>From what we have read in the above verses, it becomes evident why Hanuman is known by his two most popular names—viz. Maruti Nandan, or the ‘son of the Wind God’, and Kesari Nandan, or the ‘son of Kesari’. We must remember that Anjani belonged to the species of the zoological kingdom known as ‘monkeys’; she was definitely not a ‘human being’. This being the case, there is nothing wrong or immoral with her having sex outside marriage; even human beings, who are supposed to be the most evolved, highly cultured, morally superior, rationale and upright in their behaviour and thinking process amongst all the species of the zoological kingdom, have little compunctions when it comes to sexual gratification.

There is another interesting point to note at this juncture—Anjani had already consumed the consecrated pudding or porridge that fell from the beak of the vulture flying overhead, and we have read that this potion was snatched by the bird from Kaikeyi, the step-mother of Lord Ram and the mother of Bharat, the Lord’s beloved and faithful younger brother. It follows that therefore, both Hanuman and Bharat inherited the same genes, making them devoted to the Lord in equal measure, and loved by the Lord equally. It also follows that, by common sense and natural logic, Hanuman was Lord Ram’s brother by default. This latter fact has been clearly hinted at in a famous hymn dedicated to Lord Hanuman, viz. ‘Hanuman Chalisa’, in its verse no. 12. This hymn is included in our present Book.]

चैत्रे माति सिते पक्षे हरिदिन्यां मघाऽभिषे ।

नक्षत्रे स समुत्पन्नो हनुमान् रिपुसूदनः ।१६२॥  
 महाचैत्रीपूर्णिमायां समुत्पन्नोऽञ्जनीसुतः ।  
 बदन्ति कल्पभेदेन बुधा इत्यादि केचन ।१६३॥

caitre māti site pakṣe haridinyāṁ maghā'bhighe ।  
 nakṣatre sa samutpanno hanumān ripusūdanaḥ ॥162॥  
 mahācaitrīpūrṇimāyāṁ samutpannonjanīsutaḥ ।  
 badanti kalpabhedena budhā ityādi kecana ॥163॥

Verse nos. 162-163—Hanuman, who is a vanquisher of enemies, was born on the eleventh day of the bright phase of the lunar fortnight in the Hindu month of Chaitra (roughly corresponding to the English calendar months of March-April), in the lunar mansion called Maghaa (when the moon was near the asterism of that name). (162)

According so some other astrological calculation, it is believed that he was born on the full moon day of that lunar fortnight. (163)

बालभावेऽपि यः पूर्वं दृष्ट्वोद्यतं विभावसुम् ।  
 मत्पा पक्वफलं चेति जिघृत्तुर्लीलयोत्प्लुतः ।१६४॥  
 योजनानां पंचशतं वायुवेगेन मारुतिः ।  
 राहुस्तस्मिन्दिने दर्शे ययौ सूर्यं रघुत्तम ।१६५॥  
 तावद्द्रष्ट्वा धर्तुकामं रवेरग्रे कपिं स्थितम् ।  
 तदा राहुर्भयादेव रविं मुक्त्वेन्द्रमाययौ ।१६६॥

bālabhāve'pi yaḥ pūrvam drṣṭvodyamtaṁ vibhāvasum ।  
 matṣā pakvaphalaṁ ceti jighṛtturīlayotplutaḥ ॥164॥  
 yojanānām pañcaśataṁ vāyuvegena mārutiḥ ।  
 rāhustasmindine darṣe yayau sūryaṁ raghuttama ॥165॥  
 tāvadrṣṭvā dhartukāmaṁ raveragre kapim sthitam ।  
 tadā rāhurbhayādeva raviṁ muktvendramāyayau ॥166॥

Verse nos. 164-166—One day when the young Hanuman saw the bright disc of the (rising) sun, he thought that it was a ripe fruit dangling from the sky. With a desire to grab and eat it, Hanuman made a giant leap towards the sun. (164)

At that time, Maruti, the son of the Wind God (i.e. Hanuman), flew with the speed of wind, and covered a distance of 500 Yojans (roughly 500 x 8 = 4000 miles; 1 Yojan = 8 miles) in the sky.

Oh Lord Ram, the most exalted Lord in the family of king Raghu! Incidentally, it was the day of the solar eclipse when, according to Hindu belief, the severed head of a demon named Rahu comes to devour the sun god (which results in the solar disc getting dark, causing the solar eclipse).

When Rahu reached the sun he saw Hanuman standing near it, preparing to grab it. Rahu was taken aback; he was so stunned and scared out of wits at this unexpected intrusion that he immediately turned around and scampered away, running straight to Indra, the king of gods. (165-166)

राहुः प्राह शचीनाथं तव पीडां करोम्यहम् ।  
 दत्तः पूर्वं त्वया सूर्यः पीडां कर्तुं सुरेश्वर ॥१६७॥  
 तत्र विघ्नं समुत्पन्नं तत्त्वं शीघ्रं निवारय ।  
 तद्राहुवचनादिन्द्रः समारुह्य गजोपरि ॥१६८॥  
 देवैर्युतो ययौ वेगाद्दर्शं प्लवगं पुरः ।  
 तदा मुमोच तं वज्रं मघवा मारुतिं प्रति ॥१६९॥

rāhuḥ prāha śacīnāthaṁ tava pīḍāṁ karomyaham ।  
 dattaḥ pūrvam tvayā sūryaḥ pīḍāṁ kartum sureṭhthāra ॥167॥  
 tatra vighnaṁ samutpannaṁ tattvaṁ śīghra nivāraya ।  
 tadrāhuvacanādindraḥ samāruhya gajopari ॥168॥  
 devaimryuto yayau vegāḍḍadarṣa plavagaṁ puraḥ ।  
 tadā mumoca taṁ vajraṁ maghavā mārutiṁ prati ॥169॥

Verse nos. 167-169—Rahu said to Indra, the husband of Sachi (‘Sachi-Naath’), ‘I shall torment you now, because in some ancient time it was you who had struck a deal with me by which I was to spare you and satisfy myself by tormenting the sun god instead. (167)

But unfortunately an obstacle has come in my way, preventing me to torment the sun to satisfy myself. So you must immediately solve this problem, for otherwise I shall vent my ire on you.<sup>1</sup>

When Indra heard this, he mounted his elephant (known as Erawat), and accompanied by other gods, when he went to the sun, he found Hanuman standing before it (i.e. the sun), thereby blocking the way. Indra immediately threw his mighty weapon, known as Vajra (the thunderbolt), at Hanuman. (168-169)

[Note—<sup>1</sup>The story of why Rahu devours the sun and the moon periodically on different occasions has been narrated in Anand Ramayan, Saar Kand, Sarga 13, verse nos. 179-183. It was narrated to Lord Ram by sage Agastya when the Lord wanted to know about it. Briefly the story is as follows:

Lord Ram asked sage Agastya to tell him why Indra, the king of gods, had given the sun to Rahu to vent his ire upon. The sage replied: “The demon named Rahu had attained immortality by drinking Amrit, the ambrosia of immortality. This resulted in his occupying space that was reserved for senior gods in heaven. These gods are represented by the Sun, the Moon, Mars, Saturn, Jupiter, Mercury, and Venus. Since Rahu was primarily evil by nature, he began to torment his neighbouring gods or planets. To get rid of this perpetual problem, the gods got together and told Rahu to vent his ire on the Sun and the Moon, and leave the rest of



them alone. The gods thought that humans on earth would do religious deeds, make charities and perform penances during the time when Rahu attacks either of them, and the good effects of such deeds and charities and penances would be able to liberate the Sun and the Moon from the clutches of Rahu. This is why during the solar and the lunar eclipses people do all sorts of worship, make charities and sacrifices, and do other kinds of religious deeds. These activities please Rahu who satisfies himself by accepting such offerings; he withdraws himself, and leaves the Sun and the Moon alone. This devouring of the sun and the moon by Rahu causes the solar and the lunar eclipses respectively, and the good effects of various religious deeds done by humans during this period result in Rahu withdrawing from the scene, and sparing both the sun and the moon from further torment.” (Verse nos. 179-183)]

वज्रपातान्मारुतिः खात् पपात गिरिकन्दरे ।  
 तदा भग्ना हनुस्त्वस्य हनुमानिति वै यतः ॥१७०॥  
 ख्यातिं गतोऽयं सर्वत्र तदा वायुश्चुकोप ह ।  
 सांत्वयित्वा हनूमन्तं स्त्रयं स्तब्धोऽभवत्तदा ॥१७१॥  
 वायुस्तम्भाञ्जनाः सर्वे निपेतुर्धरणीतले ।  
 त्रैलोक्यं शववज्रातं हाहाकारोऽभवहिवि ॥१७२॥

vajrapātānmāruṭiḥ khāt papāta girikandare ।  
 tadā bhagnā hanustvasya hanumāniti vai yataḥ ॥170॥  
 khyātiṁ gato'yaṁ sarvatra tadā vāyuścukopa ha ।  
 sām̐tvayitvā hanūmaṁtaṁ strayaṁ stabdho'bhavattadā ॥171॥  
 vāyustambhāñjanāḥ sarve nipeturdharaṇītale ।  
 trailokyaṁ śavavanjātaṁ hāhākāro'bhavahivi ॥172॥

Verse nos. 170-172—When (Indra’s weapon) Vajra hit Hanuman violently, the jolt was so strong that he not only fell down in a cave on the mountain below but his chin too suffered a dent. This lent Hanuman to acquire his famous name, which literally means ‘one whose pride was hit’<sup>1</sup>. (170)

This name became famous for the son of the Wind God. When the Wind God saw that his son has been injured, he became furious, and as retribution he stopped all movement of the wind or the air in the world. (171)

This caused suffocation; every living being felt strangled as no one could breathe, resulting in large scale annihilation of life in the world as every creature died and fell down for want of air that sustains life. All the three divisions of this world (heaven, earth and nether world) were numbed into lifelessness. There was a calamitous cry of grief and dismay in the abode of the gods too. (172)

[Note—<sup>1</sup>The word ‘Hanuman’ has two parts: ‘Hanu’ and ‘Maan’. ‘Hanu’ means to break or vanquish or destroy; ‘Maan’ refers to one’s pride or ego or arrogance. Since Hanuman was very daring, and was not only proud of his strength, abilities, powers and prowess but also very arrogant, which is evident in his decision to make a mighty

leap in the sky to grab the scorching disc of the sun and eat it, without bothering for the consequences of this ridiculous and dare-devilry act, this incident—of Indra hitting him with his Vajra that resulted in the breaking the bone of his chin and making him tumble down to earth, thereby destroying his pride, ego and arrogance—stuck to Hanuman forever as an epithet, making him famous as ‘Hanuman’.]

तदा धिक्कृत्य देवेन्द्रं वेधा वायुं ययौ जवात् ।  
 प्रार्थयामास तं नत्वा पुनर्वायु वचोऽब्रवीत् ॥१७३॥  
 देवन्द्रस्यापराधं त्वं क्षन्तुमर्हसि कंपन ।  
 तव पुत्राय दास्यामि वरानद्य हनूमते ॥१७४॥  
 तदा तुष्टोऽभवद्वायुञ्जचाल पूर्ववत्पुनः ।  
 अभूत्सजीवितं सर्वं त्रलोक्यं क्षणमात्रतः ॥१७५॥

tadā dhikkr̥tya devendraṁ vedhā vāyūṁ yayau javāt ।  
 prārthayāmāsa taṁ natvā punarvāyu vaco'bravīt ॥173॥  
 devendraspāparādhaṁ tvaṁ kṣantumarhasi kaṁpana ।  
 tava putrāya dāsyāmi varānadya hanūmate ॥174॥  
 tadā tuṣṭo'bhavadvāyuncacāla pūrvavatpunaḥ ।  
 abhūtsajīvitaṁ sarvaṁ tralokyāṁ kṣaṇamātrataḥ ॥175॥

Verse nos. 173-175—Then the creator Brahma sternly chided Indra and rebuked him for being the cause of havoc and ruin that his thoughtless act has caused. After admonishing Indra, Brahma went to the Wind God to plead for forgiveness and ask for mercy from him. Brahma bowed before the Wind God and said humbly: (173)

‘Oh Wind God (Kampan)<sup>1</sup>! Please forgive Indra, the king of gods, for his mistake. I bless your son Hanuman (which will restore his glory, immediately heal his wound, make him famous with renewed strength, and acquire matchless powers). (174)

The Wind God was pleased, and his anger subsided. As a result, the air and the wind began flowing once again, which in turn revived life instantly throughout this world. (175)

[Note—<sup>1</sup>Since air or wind are the two elementary factors that create vibrations or cause movements which are symbolic of life in this world, its patron god, the ‘Wind God’, is called ‘Kampan’. The word ‘Kampan’ means to vibrate or shake or pulsate; it’s the opposite of stationary or static. An obvious example is when leaves of a tree start shaking as soon as wind starts blowing over them. ]

तदा ददौ वरान् ब्रह्मा मारुतिं पुरतः स्थितम् ।  
 भविष्यसि त्वममरो वज्रदेहो वरान्मम ॥१७६॥  
 ते कुंठिता गतिर्माऽस्तु कुत्राप्यंजनिसंभव ।

भविष्यति हरौ भक्तिस्तव नित्यमनुत्तमा ।१७७॥  
 त्वं विष्णोरपि साहाय्यं करिष्यसि वरान्मम ।  
 इत्युक्त्वाऽन्तर्दधे वेधा राहुः सूर्यं ययौ पुनः ।१७८॥

tadā dadau varān brahmā mārutiṁ purataḥ sthitam ।  
 bhaviṣyasi tvamamaro vajradeho varānmama ॥176॥  
 te kuṁṭhitā gatirmā'stu kutrāpyaṁjanisaṁbhava ।  
 bhaviṣyati harau bhaktistava nityamanuttamā ॥177॥  
 tvaṁ viṣṇorapi sāhāyyaṁ kariṣyasi varānmama ।  
 ityuktvā'ntardadhe vedhā rāhuḥ sūryaṁ yayau punaḥ ॥178॥

Verse nos. 176-178—After that, to keep his promise to the Wind God, Brahma turned to Hanuman (also known as ‘Maruti’, the son of the wind god) who was standing before him, and blessed him (Hanuman) as follows: “By my grace, you shall have a body as strong and invincible as Vajra (referring to Indra’s weapon which had injured Hanuman; Vajra is regarded as being made from the strongest material in existence). Besides this, you shall become immortal by my blessing. (176)

Oh the son of Anjani! Your way will never be blocked anywhere in creation— i.e. you will have access to all corners in this creation, and no power would ever stand to block your way. In addition to it, you will have abiding devotion for Lord Hari (another name of Lord Vishnu, who would later on manifest himself as Lord Ram). (177)

By my blessing, you will be empowered to help Lord Vishnu in all his endeavours.” After blessing Hanuman thus, Brahma vanished from sight, and Rahu went to the sun (to satisfy his desire to torment the latter).’ (178)

अतस्तद्वलमाहात्म्यं को वा शक्नोति वर्णितुम् ।  
 स एकदा मुनीनां हि चाश्रमेषु कुशादिकान् ।१८५॥  
 चकारेतस्ततः सर्वान्धर्षयन्मुनिबालकान् ।  
 तस्य तत्कर्म मुनिभिर्दृष्ट्वा शप्तोऽञ्जनीसुतः ।१८६॥  
 अद्यारमय कपिश्रेष्ठ न ज्ञास्यसि स्वपौरुषम् ।  
 यदाऽन्यस्य मुखात्स्त्रीयं बलं श्रोष्यसि विस्तरात् ।१८७॥  
 भविष्यति तदा पूर्वस्मृतिस्ते पौरुषं पुनः ।  
 अतः सुग्रीवसान्निध्ये विस्मृतः स्वपराक्रमः ।१८८॥  
 यदा स्तुतो जांबवता पुरा प्रायोपवेशने ।  
 तदा स्मृतिस्तस्य जाता स्वबलस्य हनूमतः ।१८९॥

atastadvalamāhātmyaṁ ko vā śaknoti varṇitum ।  
 sa ekadā munīnāṁ hi cāśrameṣu kuṣādikān ॥185॥

cakāretastataḥ sarvāndharpayanmunibālakān ।  
 tasya tatkarman munibhirdṛṣtvā śapto'ānjanīsutaḥ ॥186॥  
 adyāramaya kapiśreṣṭha na jnāsyasi svapauruṣam ।  
 yadā'nyasya mukhātstrīyaṁ balaṁ śroṣyasi vistarāt ॥187॥  
 bhaviṣyati tadā pūrvasmṛtiste poruṣaṁ punaḥ ।  
 ataḥ sugrīvasānnidhye vismṛtaḥ svaparākramaḥ ॥188॥  
 yadā stuto jāmbavatā purā prāyopaveṣane ।  
 tadā smṛtistasya jātā svabalasya hanūmataḥ ॥189॥

Verse nos. 185-189—[Sage Agastya continued—] ‘Who will be able to describe the glory, the strength, the powers and prowess of Hanuman in entirety (for it is not possible)! Due to his naughty and mischievous nature, he had once been at the receiving end of great sages’ wrath. The incident is as follows: One day he went to the hermitage of sages; there he started bullying the children who resided there. {These children were either the sons and daughters of resident sages, or were the students and disciples who lived there for the purpose of education, because in ancient times, hermitages of sages doubled up as schools and higher educational institutions where scriptures and other fields of knowledge were studied.}

Not only this, Hanuman scattered many items present there, such as various items collected for performing fire sacrifices, the seating mats, Kush grass (used during religious ceremonies) and other things. Seeing this mischief, the sages were infuriated, and they cursed Hanuman as follows:-

“Oh Son of Anjani! You are very irreverent and reckless in your actions (because you know that you are very powerful and strong, and therefore you can have your own way anywhere you like, without bothering whether your actions are right or wrong, or if your actions cause inconvenience or distress to others).

From today you shall forget all about your abilities, powers and strength (as we want to teach you a lesson in proper conduct and how to behave with others, especially those who are very senior to you in every respect like us; it seems you have become very reckless, arrogant and haughty, and you must be reigned in).

However, you will be able to remember all your natural abilities, and the powers and strengths that are inherently present in you later on in life at an appropriate time when somebody reminds you of them (to encourage you to fulfill some great responsibility, and the demand of duty of serving the Supreme Being, that would fall on your shoulders in due course of time, which when done successfully would not only redeem your honour but also give you matchless fame and worldwide acclaim, besides making your life rewarded by being able to serve the Supreme Being when he needs help the most). Till then however, your powers and strength would lie dormant.”

Oh Lord Ram! This is the reason why Hanuman remained meek and a silent spectator who could not help Sugriv when injustice was done to him by his elder brother Baali (who had thrown him out of the kingdom)—because he had forgotten how mighty and powerful he was. As it was destined by Destiny, it so happened that when later on the messengers you had sent to search for Sita had reached a dead end on the shores of the southern ocean, not knowing what to do next, how to overcome the obstacle of the vast ocean, how to go to Lanka and subdue the demons before

returning back unscathed, and Jamvant, the chief of the bears, had reminded Hanuman about his intrinsic powers, strength and abilities, as well as the fact that his life would be rewarded and he would be remembered for all times to come when he does his duty by serving Lord Ram—it was then that Hanuman suddenly remembered who he was, how powerful and able he was, how that opportunity to serve the Supreme Being in the form of Lord Ram has finally arrived, and that there was no obstacle in this world which was so strong as to stop him from doing his duties, and doing what he wants to do.<sup>1</sup> (verse nos. 185-189)

[Note—<sup>1</sup>Refer to (a) Tulsidas' 'Ram Charit Manas', Kishkindha Kand, Chaupai line nos. 3-10 that precede Doha no. 30; (b) Adhyatma Ramayan, Kishkindha Kand, Canto 9, verse nos. 16-29; (c) Valmiki's Ramayan, Kishkindha Kand, Sarga 65, verse no. 35—to Sarga no. 66, verse nos. 1-38 where this episode is narrated in detail.]

### 5: Anand Ramayan, Manohar Kand, Sarga 10, verse nos. 15-41½:-

We read more about Hanuman in Anand Ramayan, Manohar Kand, Sarga 10, verse nos. 15-41½ where Garud, the king of birds and the heavenly mount of Lord Vishnu, recounted the history of the chiefs of the monkey race, laying special emphasis on the legendary glory and fame of Hanuman.

In the battle-field of Lanka, Meghanad, the powerful son of the demon king Ravana, had ensnared Lord Ram by a rope made of live serpents. It was then that Garud was summoned by the gods and sent to free the Lord from this magical snare. This could be made possible because Garud is an enemy of serpents, and as soon as the latter saw Garud approaching them, they were so terrified that either they ran away or were devoured by Garud if some of them remained stubborn.

Garud was a bit surprised as to why his service was needed to free Lord Ram, and why the Lord could be tied in such a way in the first place, inspite of powerful monkeys, especially Hanuman, being present by his side to serve him. When the Lord himself expressed eagerness to learn more about it, Garud narrated the story of these great monkey chieftains, laying special emphasis on Hanuman. (verse nos. 7-14)

Now let us begin reading this narration of Garud as follows:

गरुड उवाच

रामदेव महाबाहो कपीनां चरितं शृणु ।  
 आत्मनोऽपि समाविष्टान्मा कुरुष्वत्र गर्हणम् ॥१५॥  
 साक्षात्त्वं भगवान्विष्णुर्लक्ष्मीस्तु जनकात्मजा ।  
 सौमित्रिः फणिराजोऽयं रुद्राश्च कपयः स्मृताः ॥१६॥  
 सुग्रीवो वीरभद्रोऽयं शङ्भुरेव स्मृतो नलः ।  
 विद्धि दाशरथे नूनं गिरिशो नील एव च ॥१७॥  
 महापशाः सुषेणोऽयं जांबवांश्चाप्यजैकषात् ।  
 अहिर्बुध्न्यरुत्वंगदोऽत्रदधिवक्त्रः पिनाकघृक् ॥१८॥

अयुताजित्वयं तारः स्याणुश्च तरलो मतः ।  
मैदोर्भर्तनुः साक्षात् हनुमान् भगवान् स्मृतः ॥१९॥

### garuḍa uvāca

rāmadeva mahābāho kapīnām caritaṁ śṛṇu ।  
ātmano'pi samāviṣṭānmā kuruṣvātra garhaṇam ॥15॥  
sākṣāttvaṁ bhagavānviṣṇurlakṣmīstu janakātmajā ।  
saumitriḥ phaṇirājo'yaṁ rudrāśca kapayaḥ smṛtāḥ ॥16॥  
sugrīvo vīrabhadro'yaṁ śabhurepa smṛto nalaḥ ।  
viddhi dāṣarathe nūnaṁ giriṣo nīla eva ca ॥17॥  
mahāpaśāḥ suṣeṇo'yaṁ jām̐vabāścāpyajaikaṣāt ।  
ahirbughnyarutvaṁgado'tradadhivaktraḥ pinākaghr̥k ॥18॥  
ayutājittvayaṁ tāraḥ syāṇuśca taralo mataḥ ।  
mair̥dobhargatanuḥ sākṣāt hanumān bhagavān smṛtaḥ ॥19॥

Verse nos. 15-19—Garud said: ‘Oh Lord Ram, I shall narrate to you the story associated with these monkeys, please listen to me. Many great monkeys are sitting here, and all of them have brotherly affection for each other and are equally devoted to you. I pray that none of them should take umbrage at my narration of their story (because in the final analysis I would be singling out Hanuman for special praise, though all of them are praiseworthy). (verse no. 15)

Oh Lord! You are a personification of Lord Vishnu (the second of the Trinity Gods and the sustainer, care-taker and protector of this creation); Sita, your consort, is a personified form of goddess Laxmi (the heavenly consort of Vishnu); Laxman (Lord Ram’s younger brother who had accompanied the Lord to the forest and was his constant companion) is a personified form of Lord Seshnath (the celestial serpent).

All these monkeys sitting around here are personified forms of the different followers or attendants of Lord Rudra (the eleventh form of Lord Shiva). Sugriv (the king of the monkeys) is a personified form of Virbhadrā (the chief disciple of Lord Shiva); Nala (the monkey kingdom’s great mason, architect and builder who, along with his peer Neela, had constructed the great bridge across the water of the ocean that linked the shore where Lord Ram waited with his army to the shore of the island of Lanka, thereby enabling the great army to cross over) is a personified form of Lord Shambhu (representing a fraction of Lord Shiva himself).

Oh the son of king Dasrath (a reference to Lord Ram)! The monkey named Neela is similarly a personified form of a fraction of Lord Shiva, known as Shambhu.

Other great monkey warriors—such as the famous Sushen, Mahayasha, Jamvant (the chief of the bears), Ajaikpaat, Angad, Ahirburdhanya, Dadhivaktra, Pinaakdhrit, Ayutaajitwa, Sthaanu, Tarla, Maindo, Bhargatanu etc. —are all personified forms of the different followers and fractions of Lord Shiva.

Finally, Hanuman is a personified form of Lord Shiva himself. (verse nos. 16-19) [verse nos. 15-19]

अवतीर्णा महारुद्रास्त्वदर्थं रघुनन्दन ।  
 अवसन् सर्वदशेषु नानापर्वतमध्यतः ॥२०॥  
 धृत्वा च कपिरूपाणि अवतेरुर्महीतले ।  
 सर्वेऽपि कपितां प्राप्ताः कारण तदत्रवीमि ते ॥२१॥

avatīrṇā mahārudrāstvadarthaṁ raghunandana ।  
 avasan sarvadaṣeṣu nānāparvatamadhyataḥ ॥20॥  
 dhṛtvā ca kapi rūpāṇi avaterurmahītale ।  
 sarve'pi kapitāṁ prāptāḥ kāraṇa tadatravīmi te ॥21॥

Verse nos. 20-21—Lord Shiva and his different forms known as the eleven Rudras had been living on and around different mountains, and waiting for an opportunity to serve you. (verse no. 20)

By-and-by, when you (referring to Lord Vishnu) came down to earth as Lord Ram, all these many form of Lord Shiva (and his many followers and attendants) assumed the form of monkey warriors and came to live on and around the many mountains and hills dotting the kingdom of Kishkindha and its surrounding areas.

Now I shall tell you why all these heavenly residents became monkeys. (verse no. 21)

पुरा देवासुरैः सिंधोर्मथिता ह्याधयोऽभवन् ।  
 नानापिडाकराः सर्वा लूताबिस्फोटकादयः ॥२२॥  
 तैरेव व्याधिभिः सर्वं पीडितं जगतीतलम् ।  
 ऋषयोऽपि नृपालाश्च ब्रह्माणं शरणं ययुः ॥२३॥  
 ऊचुश्च जगतां नाथं ब्रह्माणं कमलोद्भवम् ।  
 त्राहि त्राहि जगन्नाथ व्याधिभ्यो जगतीमिमाम् ॥२४॥  
 पीडितां दारुणैर्दोषैर्ज्वराद्यैश्च महोल्बणैः ।  
 त्रिदोषैर्जर्जरीभूतां विभ्रमैर्व्याकुलोकृताम् ॥२५॥  
 औषधानि न सिद्ध्यन्ति मंत्रयन्त्राणि चैव हि ।  
 पीडयन्ति महारोगा मानवान्नशकारिणः ॥२६॥  
 एतत्ते कथितं सर्वं ब्रह्मंस्त्वत्पुरतः सुधीः ॥२७॥

purā devāsuraiḥ siṁdhormathitā hyādhayo'bhavan ।  
 nānāpīḍākarāḥ sarvā lūtābisphoṭakādayaḥ ॥22॥  
 taireva vyādhībhiḥ sarvaṁ pīḍitaṁ jagatītalam ।  
 ṛṣayo'pi nṛpālāśca brahmāṇa śaraṇaṁ yayuḥ ॥23॥

ūcuśca jagatām nātham brahmāṇam kamalodbhavam ।  
 trāhi trāhi jagannātha vyādhibhyo jagatīmimām ॥24॥  
 pīḍitām dāruṇairdoṣairjvarādyāśca maholvaṇaiḥ ।  
 tridoṣairjarjarībhūtām vibhramairvyākulokṛtām ॥25॥  
 auśadhāni na siddhayanti maṁtrayamtrāṇi caiva hi ।  
 pīḍayanti mahārogā mānavānnaṣakāriṇaḥ ॥26॥  
 etatte kathitam sarva brahmaṁstvatpurataḥ sudhīḥ ॥27॥

Verse nos. 22-27—Once upon a time, the gods and the demons got together to churn the ocean in search of Amrit (the ambrosia of eternity). But unfortunately, this churning produced a poisonous scum that was exceptionally scalding and chafing. It produced numerous diseases such as blisters, boils, rashes, carbuncles, pox and warts that burn and burst to cause immense pain and suffering to the creature, besides spreading pestilence and other kinds of epidemic diseases that horrify all those inflicted by them. (22)

All the three divisions of this world (i.e. the heavens, the terrestrial, and the nether worlds) were tormented by such diseases, and the fear of mass suffering and annihilation loomed large. In this alarming situation, a large number of sages and gods collected together and went to the creator Brahma to seek his help. (23)

They pleaded with him: ‘Oh Lord of this world (Jagganath)! Have mercy on us, and please be kind to protect this creation from this dangerous situation which is proving perilous for the entire existence. (24)

All living beings in this world are trapped in a snare of different kinds of diseases that cause fever (such as typhoid, malaria, meningitis, and other kinds viral and bacterial infections that cause high fever), besides the three major underlying diseases known as rheumatism, biliousness and cough that result in a horde of other kinds of sufferings. (25)

All known remedies (i.e. medicinal herbs and healing potions) as well as other established popular methods such as Mantras and Tantras (i.e. religious formulas, chants, fire sacrifices and other rituals that are used to calm down evil spirits and overcome their negative effects, and to please the gods and deities so that they bless the patient with the boon of recovery) that are usually employed to cure such diseases and provide relief from their accompanying sufferings, are proving ineffective. In spite of the best of efforts, horrible diseases keep on tormenting creatures. (26)

Oh Lord Brahma! We have narrated our woes to you (with a prayerful expectation that you would intercede on our behalf and find a solution to this vexed problem.)’ (27)

तत्तेषां वचनं श्रुत्वा रुद्रात्सप्रार्थयद्विधिः ।  
 तेऽपि श्रुत्वा ब्रह्मवाक्यं रुद्रा एकादशमलाः ॥२८॥  
 समाश्वास्य विरिचिं ते वीरभद्रादयः सुराः ।  
 संभूय वानरेष्वेव सुग्रीवप्रमुखा इमे ॥२९॥  
 पर्यटनं पर्वताग्राणि मण्डलानि च सर्वशः ।



नादयन्तो जगत्सर्वं भुभुक्कारैः सुद रुणैः ॥३०॥

tattepām vacanaṁ śrutvā rudrātsaprārthayadvidhiḥ ।  
 te'pi śrutvā brahmavākyaṁ rudrā ekādaśāmalāḥ ॥28॥  
 samāṭhṭhāśya viriciṁ te vīrabhadrādayaḥ surāḥ ।  
 sambhūya vānareṣveva sugrīvapramukhā ime ॥29॥  
 paryaṭana parvatāgrāṇi maṇḍalāni ca sarvaṣaḥ ।  
 nādayanto jagatsarvaṁ bhubhmukkāraiḥ suda ruṇaiḥ ॥30॥

Verse nos. 28-30—Hearing the plea of the sages and the gods, Brahma approached Lord Shiva and prayed to him for help. Lord Shiva has eleven forms known as the ‘eleven Rudras’. These eleven Rudras collectively consoled Brahma and assured him that his prayer would be appropriately dealt with.

Thereafter, the eleven Rudras, along with chief attendants and followers of Lord Shiva, such as Virbhadrā, assumed the form of great monkeys such as Sugriva etc., and began roaming around different mountains and forests in small and large groups. They roared and thundered wildly and menacingly, and their threatening postures and attitude caused immense fear amongst the deities that controlled the diseases and their accompanying sufferings mentioned herein above (in verse no. 22). The result was that these diseases began to gradually subside. (28-30)

क्षेडितैः क्रीडनैस्तेषां व्याधयो नाशमाप्नुयुः ।  
 ततस्तु सकलां दृष्ट्वा वानरैवोष्टेतां भुवम् ॥३१॥  
 तुतोप भगवान्ब्रह्मा ददौ तेभ्यो वरान् बहून् ।

ब्रह्मोवाच

युष्मास्वपि च मुद्रास्तु मृतसंजीवनी कला ॥३२॥  
 आज्ञास्तु सर्वजगति वेगोस्तु मनसः समः ।  
 युष्मान्स्मरन्ति ये मर्त्याः पूजयन्ति भवन्तनूः ॥३३॥  
 पताका विविधाः कृत्वा चित्रतोरणसंयुताः ।  
 भक्ष्यभोज्यानि खाद्यानि लेह्यं पेयं च सर्वशः ॥३४॥  
 युष्मानुद्दिश्य ये मर्त्या जुह्वन्ति हि हुताशने ।  
 हन्तिः पुण्यतमं रुद्रांस्तेषां सिद्धिर्न संशयः ॥३५॥

kṣeḍitaiḥ krīḍanaistepām vyādhayo nāśamāpnuyuḥ ।  
 tatastu sakalāṁ dr̥ṣṭvā vānaraivoṣṭetām bhuvam ॥31॥  
 tutopa bhagavānbrahmā dadau tebhyo varān bahūn ।

## brahmovāca

yuṣmāsvapi ca mudrā'stu mṛṭasaṃjīvanī kalā ॥32॥  
 ājnā'stu sarvajagati vego'stu manasaḥ samah ।  
 yuṣmāns maramānti ye marsyāḥ pūjayanti bhavattanūḥ ॥33॥  
 patākā vividhāḥ kṛtvā citratorāṇasaṃyutāḥ ।  
 bhakṣyabhojyāni khādyāni lehyaṃ peyaṃ ca sarvaṣaḥ ॥34॥  
 yuṣmānuḍḍiṣya ye martyā juhanti hi hutāṣane ।  
 hatriḥ puṇyatamaṃ rudrāmsteṣāṃ siddhirna saṃśayaḥ ॥35॥

Verse nos. 31-35—When Brahma saw that the whole earth was much relieved by efforts made by the monkeys (as described herein above), he was mightily pleased, and he blessed the monkeys with many boons. (31)

Brahma said to them: ‘All the postures that you adopt would be a sort of blessing for this world just like the medicinal herb known as ‘Sanjivani’ has the natural property to heal and revive life. (32)

You will have a speed that would be as fast as the speed by which one’s mind can travel. {The mind has such tremendous speed of travelling from one point to another that it can take a person’s thoughts from one subject or place to another, no matter how distant they might be from one another, in a fraction of a second, even before one could blink one’s eye. So therefore, Brahma blessed the monkeys that they would be able to travel with a speed that would surpass that of lightening, so fast that they would be able to reach their desired destination in a fraction of a second.}

Those who would remember you and worship your consecrated forms, hoist multicoloured designer flags and banners depicting your form and name to honour you, and offer eatables (such as cereals, fruits, sweets etc.) and liquids (clarified butter, milk, liquid honey etc.) to you by way of offerings made during fire sacrifices—verily indeed, all such persons would be able to attain blessings of Lord Rudra. There is no doubt about it. (33-35)

पायसेनैव साज्येन तथैव तिलसपिंपा ।  
 यजति भवतां वृंदं ते याति परमं पदम् ॥३६॥  
 एवं वै रुद्रमखिलं गाथा वैश्वानरीस्तथा ।  
 मानस्तोकेति वा मन्त्रो मनोज्योतिरथापि वा ॥३७॥  
 भवतां यजनं चात्र गायत्र्या वा प्रकीर्तितम् ।  
 एवं ये मानवा लोके विधानं परिकुर्वते ॥३८॥  
 व्याधिं मुक्त्या सुखासीनास्त्वन्ते यात्यक्षयं पदम् ।

गरुड उवाच

इति राम पुरावृत्तं कपीनां कथितं मया ॥३९॥  
 एषु रुद्रेषु सर्वेषु हनुमान्भद्रनायकः ॥४०॥  
 विधानं तत्र कर्तव्यं यत्रास्ते हनुमत्तनुः ।  
 गोपुरे हनुमन्मूर्तिः शिलायां च पतिष्ठिता ॥४१॥  
 तत्र सर्वं प्रकर्तव्यं विधानं सुरसत्तमः । ४१½ ॥

pāyasenaiva sājyena tathaiva tilasapimpā ।  
 yajati bhavatām vṛṇḍam te yānti paramam padam ॥36॥  
 evam vai rudramakhilam gāthā vaiṭṭhāānarīstathā ।  
 mānastoketi vā matro manojyotirathāpi vā ॥37॥  
 bhavatām yajanam cātra gāyatrī vā prakīrtitam ।  
 evam ye mānavā loke vidhānam parikurvate ॥38॥  
 vyādhiṁ muktyā sukhāsīnāstvante yātyakṣayam padam ।

garuḍa uvāca

iti rāma purāvṛttam kapīnām kathitam mayā ॥39॥  
 eṣu rudreṣu sarveṣu hanumānbhadrāyakaḥ ॥40॥  
 vidhānam tatra kartavyam yatrāste hanumattanuh ।  
 gopure hanumanmūrtiḥ ṣilāyām ca patiṣṭhitā ॥41॥  
 tatra sarvaṁ prakartavyam vidhānam surasattamaḥ । 41½ ।

Verse nos. 36-41½ —Those who mix clarified butter to porridge or pudding offerings made during the fire sacrifice done to honour and worship you—such people attain the highest and the best reward that comes with such religious acts. (36)

It has been prescribed that the Mantras (spiritual formulas consisting of a syllable, a letter, a word or a phrase used to offer prayer and worship to a particular deity according to Hindu scriptures) which should be used during such fire sacrifices and rituals are the following: (a) Avam vai rudramakhilam; (b) Vaishwaanari; (c) Maanstokey; (d) Manojyoti; and (e) the famed Gayatri Mantra<sup>1</sup>.

Those people who obey this rule and perform fire sacrifices in your honour in the manner outlined herein above—such people indeed become free from all worldly diseases and afflictions; they attain steadiness in their life.’

Garud continued: ‘Oh Lord Ram! I have narrated to you the ancient history outlining the advent of the monkeys on this earth. (37-39)

Hanuman is the chief of the eleven Rudras (as he is Lord Shiva himself personified in Hanuman’s physical form). Therefore, all the rituals and sacrifices and recitation of Mantras meant to offer obeisance to Lord Rudra should be done at a place where a consecrated image of Lord Hanuman has been installed.’ (40-41½)

[Note—<sup>1</sup>The common version of the famous Gayatri Mantra is as follows: OM Bhū Bhurvahā Svahā Tatsaviturvarṇyam Bhargo Devasya Dhimahi Dhiyo Yo Naha Prachodayaat.

It has four stanzas as follows: (i) OM Bhū Bhurvahā Svahā; (ii) Tatsaviturvarṇyam Bhargo; (iii) Devasya Dhimahi; (iv) Dhiyo Naha Prachodayaat. To this is often added ‘OM Shanti, Shanti, Shanti’ as a closing verse.

The third Mandala of the Rig Veda contains the Gayatri Mantra. It is believed it was written by sage Vishwamitra who composed the major part of the third section of the Rig Veda. It has twenty-four syllables arranged in three stanzas of eight syllables each.

The Gayatri Mantra is regarded as the best Mantra as it offers obeisance to the cosmic Supreme Consciousness that forms the basis of life, energy and vibrancy in this existence. Since the Sun is a visible symbol of life, energy and light, hence the general belief is that this prayer is made to the Sun God.

The common and simple meaning of the whole Gayatri Mantra is as follows: “OM Salutations! We pay our respects to the Supreme Consciousness that illuminates all the spheres of existence, viz. the gross, the subtle and the sublime representing the physical world, the mind, and the spirit. Let our world be illuminated and darkness dispelled; let our intellect be illuminated with true knowledge, and its darkness symbolising ignorance and false knowledge be dispelled. This would give us peace and stability.”

It is highly praised in the Upanishads. The following Upanishads extol its virtues, and elaborately explain its significance and importance: (i) Shukla Yajur Veda = Brihad Aranyak Upanishad, Canto 5, Brahman 14. (ii) Sam Veda = Chandogya Upanishad, 3/12/1-9; Savitri Upanishad, which is entirely dedicated to it; Maitrayanyu Upanishad, Canto 5, verse no. 7. (iii) Krishna Yajur Veda = Amrit naad Upanishad, verse no. 11. (iv) Atharva Veda = Surya Upanishad, verse no. 2; Brihajjabal Upanishad, Brahman 3, verse no. 6; Tripura Tapini Upanishad, Canto 1, verse no. 1-14; Narsingh Purva Tapini Upanishad, Canto/Upanishad 1, verse nos. 5-9; Gayatri Upanishad; Tripadvibhuta Maha Narayan Upanishad, Canto 7, paragraph no. 40; Bhasma Jabal Upanishad, Canto 1, paragraph no. 4.]

## **6: Skanda Puran, Avanti Khand, Canto 79, verse nos. 1-54:-**

The ‘Skanda Puran’, in its Avanti Khand, Canto 79, Verse nos. 1-54, narrates a dialogue between Lord Shiva and his consort goddess Parvati wherein the Lord describes the story of Hanuman and how he attained stupendous powers and matchless glories by the grace of Lord Shiva by the virtue of which Hanuman was able to show exemplary gallantry and perform nail-biting valorous deeds during the epic War of Lanka, the likes of which were never witnessed anywhere in the world earlier.

The context was an assembly of great sages who had come to pay their obeisance to Lord Ram in his court after the Lord was crowned as the King-Emperor of the mighty kingdom-cum-empire of Ayodhya upon his return from Lanka after the Lord’s successful campaign to eliminate the scourge of the evil demons at the end of his fourteen years of sojourn in the wild forests.

These guest sages praised Hanuman in laudatory terms so much so that Lord Ram was amazed and filled with wonderment as to what was so special or unique with Hanuman that motivated these great sages to heap so much praise on him. When the Lord requested the sages to enlighten him about the special virtues of Hanuman that set him apart from all others, the sages told Lord Ram about the glories and virtues of Hanuman.

Finally, they advised Lord Ram to pay a visit to Lord Shiva's shrine or Lingam, known as 'Hanumat-Keshwar' (pronounced as Hanumatkeśvara; literally meaning "the Lord of Hanuman—a reference to Lord Shiva"), at a place called 'Maha-Kaal-Vana' (pronounced as Mahākālavana; literally meaning the forest where the presiding deity is the Great Lord Kaal, a reference to Lord Shiva who is the third deity of the Trinity responsible for bringing to an end one cycle of creation and destruction of this world, a cycle which commences with birth and ends with death, i.e. the origin and the ultimate conclusion of whatever that exists)—because Lord Ram was also a great devotee of Lord Shiva as is proved by the fact that the Lord had himself offered worship to Lord Shiva when the bridge across the ocean was completed and before the commencement of the War of Lanka. At that time, Lord Ram had established the Lingam of Lord Shiva that came to be known as 'Rameshwaram', literally the 'Lord of Ram'. {Refer: Ram Charit Manas, Lanka Kand, Chaupai line no. 2 that precedes Doha no. 2—to Chaupai line no. 5 that precedes Doha no. 3.}

Now, let us read the conversation between Lord Ram and the sages as described by Lord Shiva to goddess Parvati in 'Skanda Puran', Avanti Khand, Canto 79, Verse nos. 1-54, which follows below:

श्रीमहादेव उवाच ।

एकोनाशीतिकं विद्धि हनुमत्केश्वरं प्रिये ।

यस्य दर्शनमात्रेण समीहितफलं लभेत् ॥ १ ॥

प्राप्तराज्यस्य रामस्य राक्षसानां वधे कृते ।

आगता मुनयो देवि राघवं प्रतिनन्दितुम् ॥ २ ॥

śrīmahādeva uvāca ।

ekonāśītikam viddhi hanumatkeśvaram priye ।

yasya darśanamātreṇa samīhitaphalam labhet ॥ 1 ॥

prāptarājyasya rāmasya rākṣasānām vadhe kṛte ।

āgatā munayo devi rāghavam pratinaṃditum ॥ 2 ॥

Verse no. 1 - Lord Shiva said to goddess Parvati: 'Oh my dear (priye)! You ought to know that one of my forms, known as a 'Lingam', is called "Hanumatkeśvara Liṅga". It is my form that is worshipped as the 'Seventy-ninth Lingam'. It is so blessed and holy that by visiting it one would be granted all the wishes. (1)

Verse no. 2 – It so happened that after Lord Ram returned victorious to his kingdom-cum-empire of Ayodhya and crowned as its King-Emperor after successfully eliminating the scourge of the evil demons of Lanka and obtaining victory over them, he was regularly visited by great sages and seers of his time who assembled in the Lord's court to both congratulate and bless him as well as to pay their obeisance to him (because they were aware that Lord Ram was a manifestation of Lord Vishnu, the Supreme Being). (2)

रामेण पूजिताः सर्वे ह्यगस्तिप्रमुखा दिवजाः ।  
 प्रहृष्टमनसो विप्रा रामं वचनमब्रुवन् ॥ ३ ॥  
 दिष्ट्या तु निहतो राम रावणः पुत्रपौत्रवान् ।  
 दिष्ट्या विजयिनं त्वाऽद्य पश्यामः सह भार्यया ॥ ४ ॥  
 हनूमता च सहितं वानरेण महात्मना ।  
 दिष्ट्या पवनपुत्रेण राक्षसांतकरेण च ॥ ५ ॥  
 चिरं जीवतु दीर्घायुर्वानरो हनुमान्सदा ।  
 अंजनीगर्भसंभूतो रुद्रांशो हि धरातले ॥ ६ ॥  
 आखंडलोऽग्निर्भगवान्यमो वै निऋतिस्तथा ।  
 वरुणः पवनश्चैव धनाध्यक्षस्तथा शिवः ।  
 ब्रह्मणा सहिताश्चैव दिक्पालाः पातु सर्वदा ॥ ७ ॥

rāmeṇa pūjitāḥ sarve hyagastipramukhā divjāḥ ।  
 prahr̥ṣṭamanaso viprā rāmaṃ vacanamabruvan ॥ 3 ॥  
 diṣṭyā tu nihato rāma rāvaṇaḥ putrapautravān ।  
 diṣṭyā vijayinaṃ tvā'dya paśyāmaḥ saha bhāryayā ॥ 4 ॥  
 hanūmatā ca sahitaṃ vānareṇa mahātmanā ।  
 diṣṭyā pavanaputreṇa rākṣasāmtakareṇa ca ॥ 5 ॥  
 ciraṃ jīvatu dīrghāyurvānaro hanumānsadā ।  
 aṃjanīgarbhasambhūto rudrāṃśo hi dharātale ॥ 6 ॥  
 ākhaṇḍalo'gnirbhagavānyamo vai niṛtistathā ।  
 varuṇaḥ pavanaścaiva dhanādhyakṣastathā śivaḥ ।  
 brahmaṇā sahitaścaiva dikpālāḥ pātu sarvadā ॥ 7 ॥

Verse nos. 3-7 – Lord Ram duly welcomed all those sages and showed great respect to them. One day sage Agastya, who was a great and illustrious sage of his time, visited the Lord at the head of a group of sages and seers. Upon being given a ceremonial welcome by the Lord who received them with a lot of reverence, the guest sages felt very glad and delighted. (3)

They said to Lord Ram: ‘Oh Lord Ram! It is so fortunate that Ravana, the evil king of the demons, has been killed along with his army of evil demons and his equally evil family members such as his sons and grandsons (nihato --- rāvaṇaḥ putrapautravān). We are fortunate to see (diṣṭyā) you attaining victory of this scourge, and coming back home victorious to Ayodhya, along with your wife (Sita) and other monkey warriors, including your trusted lieutenant Hanuman. Verily indeed

and in all sooth, Hanuman is a noble soul; he is a slayer of the demons and a son of the Wind God (pavanaputreṇa rākṣasāṃtakareṇa). (4-5)

May Hanuman be blessed with a long and eternal life (ciraṃ jīvatu dīrghāyurvānaro hanumānsadā)! Truly indeed, he is a manifestation of Lord Rudra on earth<sup>1</sup> (rudrāṃśo hi dharātale). Hanuman is born from the womb of mother Anjana (aṃjanīgarbhasaṃbhūto). (6)

We bless Hanuman and pray that he be protected by all the deities of the eight corners of this world—viz. Indra (the king of gods), Agni (the fire god), Lord Yama (the god of death; he is assigned the duty to uphold the laws of Dharma, i.e. the principles that govern the virtues of righteousness, nobility, propriety, probity etc.), and to punish those who violate it), Nirrti (the god responsible for the actual death and punishment of the sinful and unholy creatures in creation; he is regarded as a deity of the kingdom of the dead, and symbolises death, destruction, grief, misery, evil and misfortune), Varuna (the god of water), Pavana (the wind god), Kubera (the treasurer of gods), and Lord Shiva (the third deity of the Trinity)<sup>2</sup>. Let Brahma, the creator, always support and become an aide to these eight deities, known as the Digpals, in order to help them extend their protection to Hanuman (brahmaṇā sahitāścaiva dikpālāḥ pātu sarvadā).’ (7)

[Note—<sup>1</sup>Lord Rudra is a form of Lord Shiva that he assumes while concluding this creation. Hanuman represents this form as he was instrumental in bringing about an end the scourge of the demons.

<sup>2</sup>These eight deities are called the ‘Digpals’, or the eight custodians of the world.]

श्रुत्वा तेषां तु वचनं मुनीनां भावितात्मनाम् ।  
विस्मयं परमं गत्वा रामः प्राञ्जलिरब्रवीत् ॥ ८ ॥  
किमर्थं लक्ष्मणं त्यक्त्वा वानरोऽयं प्रशंसितः ।  
कीदृशः किंप्रभावो वा किंवीर्यः किंपराक्रमः ॥ ९ ॥

śrutvā teṣāṃ tu vacanaṃ munīnāṃ bhāvitātmanām ।  
vismayaṃ paramaṃ gatvā rāmaḥ prāñjalirabravīt ॥ 8 ॥  
kimarthaṃ lakṣmaṇaṃ tyaktvā vānaro'yaṃ praśamsitaḥ ।  
kīdṛśaḥ kiṃprabhāvo vā kiṃvīryaḥ kiṃparākramaḥ ॥ 9 ॥

Verse nos. 8-9 – Lord Ram was amazed and filled with wonderment (vismayaṃ paramaṃ gatvā rāmaḥ) at this praise of Hanuman by so many great sages who were led by sage Agastya in lauding Hanuman’s glories and greatness.

So the Lord joined his palms as a gesture of submission and prayed to the sages, asking them to enlighten him about the uniqueness of Hanuman, and also to tell him why they have ignored Laxman’s (Lord Ram’s brother who fought the war of Lanka shoulder-to-shoulder with the Lord, and was his constant companion throughout the Lord’s fourteen years of living in the forest) role in the War of Lanka, and chose to praise Hanuman in his stead?

Lord Ram said to the sages: ‘Oh Lords! Say, why have you ignored Laxman and praised Hanuman so lavishly instead? Say, I am full of wonderment as to what motivated you all to adopt this stance. What is so unique about Hanuman? What are

his special qualities, abilities, powers and prowess that have elicited such laudatory praises for him from such exalted sages and seers as you all are?’ (8-9)

अथोचुः सत्यमेवैतत्कारणं वानरोत्तमे |  
 न त्वस्य सदृशो वीर्यं विद्यते भुवनत्रये || १० ||  
 एष देव महाप्राज्ञो योजनानां शतं प्लुतः |  
 धर्षयित्वा पुरीं लंकां रावणांतःपुरं गतः || ११ ||  
 प्रादेशमात्रप्रतिमं कृतं रूपमनेन वै |  
 दृष्ट्वा संभाषिता सीता पृष्ट्वा विश्वासिता तथा || १२ ||  
 सेनाग्रगा मंत्रिपुत्राः किंकरा रावणात्मजाः |  
 हता हनुमता तत्र ताडिता रावणालये || १३ ||  
 भूयो बन्धविमुक्तेन संभाष्य तु दशाननम् |  
 लंका भस्मीकृता तेन पातकेनेव मेदिनी || १४ ||  
 न कालस्य न शक्रस्य न विष्णोर्वेधसोऽपि वा |  
 श्रूयंते तानि कर्माणि यादृशानि हनूमतः || १५ ||

athocūḥ satyamevaitatkāraṇaṃ vānarottame |  
 na tvasya sadṛśo vīrye vidyate bhuvanatraye || 10 ||  
 eṣa deva mahāprājño yojanānāṃ śataṃ plutaḥ |  
 dharṣayitvā purīm laṃkāṃ rāvaṇāmtaḥpuram gataḥ || 11 ||  
 prādeśamātrapratimam kṛtam rūpamanena vai |  
 dr̥ṣṭā saṃbhāṣitā sītā pr̥ṣṭā viśvāsitā tathā || 12 ||  
 senāgragā maṃtriputrāḥ kiṃkarā rāvaṇātmajāḥ |  
 hatā hanumatā tatra tāḍitā rāvaṇālaye || 13 ||  
 bhūyo bandhavimuktena saṃbhāṣya tu daśānanam |  
 laṃkā bhasmīkṛtā tena pātakeneva medinī || 14 ||  
 na kālasya na śakrasya na viṣṇorvedhaso'pi vā |  
 śrūyaṃte tāni karmāṇi yādṛśāni hanūmataḥ || 15 ||

Verse nos. 10-15 – When the sages, led by Agastya, heard Lord Ram’s words expressing his amazement at their lavish praise of Hanuman, and the Lord’s wish to be enlightened about the reason for such honour that they had bestowed on Hanuman, sage Agastya explained to the Lord on behalf of all other sages why they have lauded Hanuman’s virtues so much.

Thus, sage Agastya said to Lord Ram: ‘Oh Lord! Now I shall tell you the reason why we consider Hanuman as the best soul and the most valorous and worthy one in the race of monkeys. Verily indeed, it is a matter of truth that there is no one in the three divisions of this world<sup>1</sup> (bhuvanatraye) who is comparable to Hanuman in valour, gallantry and vigour (na tvasya sadṛśo vīrye vidyate). (10)

Oh Lord, this highly intelligent and competent messenger of yours (eṣa deva mahāprājño) had confidently leapt over the ocean to cover a distance of a hundred Yojans<sup>2</sup> (yojanānāṃ śataṃ plutaḥ) to reach and enter the city of Lanka ruled by the demon king Ravana. He not only got over all the obstacles of that literally



impregnable city by ruthlessly tearing them down and breaking them into splinters (dharṣayitvā purīm laṃkāṃ), but had also fearlessly entered the inner precincts of the palace of Ravana (while searching for Sita) (rāvaṇāṃtaḥpuraṃ gataḥ)<sup>3</sup>. (11)

He is so intelligent that he decided to assume a miniature form in order to deceive the demons and roam around undetected (because the giant demons would either not see him because of his minuscule size, or even if they did see him they will think he is inconsequential and harmless like a humble mosquito who can be easily smacked to death if the necessity arose) (prādeśamātrapratimaṃ kṛtaṃ rūpamanena vai).

By and by, Hanuman met Sita and talked to her, and after enquiring about her welfare, he consoled her and gave her assurance of redemption (dṛṣṭā saṃbhāṣitā sītā prṣṭā viśvāsitā tathā)<sup>4</sup>. (12)

In the meantime, a great number of prominent demon warriors who had dared to confront Hanuman and stop him at the time he had entered Ravana's palace, such as the chief commanders of the palace guards and the demon army (senāgragā), the sons of ministers (maṃtriputrāḥ), the royal servants (kiṃkarā), and even the son of Ravana (named Akshyakumar) (rāvaṇātmajāḥ)—all were battered and killed by Hanuman (hatā hanumatā) in the fierce scuffle that ensued inside the royal palace grounds of Ravana (tatra tāḍitā rāvaṇālaye)<sup>5</sup>. (13)

Hanuman allowed himself to be tied (by Meghnad, the son of Ravana)<sup>6</sup> so that he would get an opportunity to talk directly with the demon king (bhūyo bandhavi), which wish was granted to him as he was able to have a conversation with the latter (saṃbhāṣya tu daśānanam). But soon Hanuman (realised that it was a futile exercise trying to make Ravana come to his senses, and therefore he) freed himself from the snare (bhūyo bandhavimuktena), and then went on a wild rampage, burning Lanka to cinders (laṃkā bhasmīkṛtā)<sup>7</sup>. It was no wonder that Lanka would be reduced to ashes as it was a sinful city riddled with sinfulness (tena pātakeneva medinī)<sup>8</sup>. (14)

That is why, oh Lord, we claim that the deeds done by Hanuman have no match anywhere (śrūyaṃte tāni karmāṇi yādṛśāni hanūmataḥ), for not even Kala (death personified-- na kālasya), Indra (the king of gods-- na śakrasya), Lord Vishnu and Lord Brahma, the creator of the Vedas (na viṣṇorvedhaso'pi vā), have ever done anything as marvellous and gallant as those done by Hanuman.<sup>9</sup> (15)

[Note—<sup>1</sup>The three divisions of the world are (i) heaven, (ii) earth, and (iii) the nether world.

<sup>2</sup>Yojan is a measurement of distance. 1 Yojan is roughly 8 miles. Hence, 100 Yojans is equivalent to 800 miles approximately.

<sup>3</sup>Refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 1 that precedes Doha no. 19—to Chaupai line no. 2 that precedes Doha no. 20.

<sup>4</sup>Refer: (a) Ram Charit Manas, Sundar Kand, Chaupai line no. 8 that precedes Doha no. 14—to Chaupai line no. 5 that precedes Doha no. 16; (b) Valmiki's Ramayana, Uttar Kand, Sarga 35, verse nos. 5.

<sup>5</sup>Refer: (a) Ram Charit Manas, Sundar Kand, Chaupai line nos. 1-8 that precede Doha no. 18; (b) Valmiki's Ramayana, Uttar Kand, Sarga 35, verse no. 6.

<sup>6</sup>Refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 1 that precedes Doha no. 19—to Chaupai line no. 2 that precedes Doha no. 20.

<sup>7</sup>Refer: (a) Ram Charit Manas, Sundar Kand, Chaupai line no. 7 that precedes Doha no. 25—to Chaupai line no. 8 that precedes Doha no. 26; (b) Valmiki's Ramayana, Uttar Kand, Sarga 35, verse no. 7.

<sup>8</sup>Refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 1 that precedes Doha no. 6.

<sup>9</sup>Refer: (a) Ram Charit Manas, Sundar Kand, Chaupai line no. 5 that precedes Doha no. 30; (b) Valmiki's Ramayana, Uttar Kand, Sarga 35, verse no. 8.]

राम उवाच |

एतस्य बाहुवीर्येण लंका सीता च लक्ष्मणः |  
 प्राप्तो मम जयश्चैव राज्यं मित्राणि बान्धवाः || १६ ||  
 सखायं वानरपतिर्मुक्त्वैनं हरिपुंगवम् |  
 प्रवृत्तिमपि को वेत्तुं जानक्याः शक्तिमान्भवेत् || १७ ||  
 वाली किमर्थमेतेन सुग्रीवप्रियकाम्यया |  
 तदा वैरे समुत्पन्ने न दग्धस्तृणवत्कथम् || १८ ||  
 नायं विदितवान्मन्ये हनुमानात्मनो बलम् |  
 उपेक्षितः क्लिश्यमाने किमर्थं वानराधिपे || १९ ||

rāma uvāca |

etasya bāhuvīryeṇa laṃkā sītā ca lakṣmaṇaḥ |  
 prāpto mama jayaścaiva rājyaṃ mitrāṇi bāndhavāḥ || 16 ||  
 sakhāyaṃ vānarapatirmuktvainaṃ haripuṃgavam |  
 pravṛttimapi ko vettuṃ jānakyāḥ śaktimānbhavet || 17 ||  
 vālī kimarthametena sugrīvapriyakāmyayā |  
 tadā vaire samutpanne na dagdhastrṇavatkatham || 18 ||  
 nāyaṃ viditavānmanye hanumānātmano balam |  
 upeṣitaḥ kliśyimāne kimarthaṃ vānarādhipe || 19 ||

Verse nos. 16-19 – After hearing the submission of the sages, Lord Ram replied (rāma uvāca): ‘Oh revered sages! I do acknowledge Hanuman’s role in the victory that I attained in the War of Lanka, and I reaffirm that it was the might of Hanuman’s arms (etasya bāhuvīryeṇa laṃkā) that I was able to get Sita back. Not only that, Hanuman was instrumental in saving Laxman’s life (when he brought the life-saving herb from the northern Himalayas when Laxman lay wounded in the battle-field<sup>1</sup>) (sītā ca lakṣmaṇaḥ prāpto mama), for without his help I would have lost my dear brother.

Further, Hanuman's valour and gallantry ensured that I could obtain the trophy or the crown of victory over Lanka as well as the ferocious demons (prāpto mama jayaścaiva), and return home to my kingdom safely from the battle-field of Lanka, to meet my friends, family and kin (rājyaṃ mitrāṇi bāndhavāḥ). (16)

Say, who else would have found Sita and brought her news back to me (pravṛttimapi ko vettuṃ jānakyāḥ) had it not been for this powerful and valiant Hanuman (śaktimānbhavet)? Even my friend Sugriv, the king of the monkeys, would not have been able to know about the whereabouts of Sita had it not been for this excellent monkey warrior (i.e. Hanuman) (sakhāyaṃ vānarapatirmuktvainaṃ haripuṃgavam). (17)

In this backdrop, I wonder why Hanuman did not do anything to help his patron (Sugriv) at the time when enmity developed between him and his brother Vaali (tadā vaire samutpanne). Why did Hanuman not do anything in favour of Sugriv; why did he not act in favour of Sugriv to please him (vālī kimarthametena sugrīvapriyakāmyayā)<sup>1</sup>. Why did he not burn Vaali to ashes by his wrath (like the way he had reduced Lanka to cinders) (na dagdhastrṇavat katham)<sup>1</sup>? (18)

I think that in all probability, Hanuman had no awareness of his inherent strengths and valour at that crucial time (nāyaṃ viditavānmanyē hanumānātmano balam) when the king of monkeys (i.e. Sugriv) was under great distress, and this is why he neglected Sugriv's sufferings and interests inspite of possessing the ability to help him if he had wanted to do so (upekṣitaḥ klīṣyīmāne kimarthaṃ vānarādhipē)<sup>2</sup>. (19)

[Note—<sup>1</sup>Refer: Valmiki's Ramayana, Uttar Kand, Sarga 35, verse nos. 11.

<sup>2</sup>Refer: Valmiki's Ramayana, Uttar Kand, Sarga 35, verse nos. 12.]

एवं ब्रुवाणं रामं तु मुनयो वाक्यमब्रुवन् ।  
 सत्यमेतद्रघुश्रेष्ठ यद्ब्रवीषि हनूमतः ॥ २० ॥  
 न बले विद्यते तुल्यो न गतौ न मतावपि ।  
 अमोघवाक्यैः शापस्तु दत्तोऽस्य मुनिभिः पुरा ॥ २१ ॥  
 न ज्ञातं हि बलं येन बलिना वालिमर्दने ।  
 बाल्येऽप्यनेन यत्कर्म कृतं नाम महात्मना ॥ २२ ॥  
 तन्न वर्णयितुं शक्यमेतस्य तु बलं महत् ।  
 यदि श्रोतुं तवेच्छास्ति निशामय वदामहे ॥ २३ ॥

evaṃ bruvāṇaṃ rāmaṃ tu munayo vākyamabruvan |  
 satyametadrghuśreṣṭha yadbraviṣi hanūmataḥ || 20 ||  
 na bale vidyate tulyo na gatau na matāvapi |  
 amoghavākyaīḥ śāpastu datto'sya munibhiḥ purā || 21 ||  
 na jñātaṃ hi balaṃ yena balinā vālimardane |  
 bālye'pyanena yatkarma kṛtaṃ nāma mahātmanā || 22 ||  
 tanna varṇayituṃ śakyametasya tu balaṃ mahat |  
 yadi śrotuṃ tavecchāsti niśāmaya vadāmahe || 23 ||

Verse nos. 20-23 – When the sages heard Lord Ram's words expressing surprise at Hanuman not helping Sugriv when he could have done so, they replied: 'Oh Lord Ram who is the most exalted descendant in the family of king Raghu (raghuśreṣṭha)! What you have said about Hanuman is indeed true (satyametaḍ yadbraviṣi hanūmataḥ). (20)

Truly, there is no one who can equal him in valour, strength and gallantry, nor in speed or intelligence (na bale vidyate tulyo na gatau na matāvapi)<sup>1</sup>. But unfortunately, a curse was pronounced upon Hanuman in the past by sages (śāpastu datto'sya munibhiḥ purā) whose words never go in vain (amoghavākyaiḥ)<sup>2</sup>. (21)

It was due to the effect of this curse that Hanuman could not remember his inherent strength and powers (na jñātaḥ hi balaḥ yena balinā vālimardane) at the time Vaali was tormenting Sugriv.

During his childhood days, this great soul, i.e. Hanuman, had done a marvellous thing (bālye'pyanena yatkarma kṛtaḥ nāma mahātmanā) which was such an awe-inspiring feat that no amount of words or praises can convey the wonder and the magic of that incident (tanna varṇayituḥ śakyametasya tu balaḥ mahat)<sup>3</sup>.

However, if you wish to hear about it, then we would certainly recount it for you (yadi śrotuḥ taveccāsti niśāmayā vadāmahe).<sup>4</sup> (22-23)

[Note—<sup>1</sup>Refer: Valmiki's Ramayana, Uttar Kand, Sarga 35, verse no. 15.

<sup>2</sup>Refer: Valmiki's Ramayana, Uttar Kand, Sarga 35, verse no. 16; Sarga 36, verse nos. 33-33 ½.

<sup>3</sup>Refer: Valmiki's Ramayana, Uttar Kand, Sarga 35, verse no. 17.

<sup>4</sup>Refer: Valmiki's Ramayana, Uttar Kand, Sarga 35, verse no. 18.]

असौ हि जातमात्रोऽपि बालार्क इव मूर्त्तिमान् ।  
 ग्रहीतुकामो बालार्क पुप्लावांबरमध्यतः ॥ २४ ॥  
 तूर्णमाधावतो राम शक्रेण विदितात्मना ।  
 हनुस्तेनास्य सहसा कुलिशेनैव ताडितः ॥ २५ ॥  
 ततो गिरौ पपातैष शक्रवज्राभिताडितः ।  
 पततोस्य महावेगाद्वामो हनुरभज्यत ।  
 अस्मिंस्तु पतिते बाले मृतकल्पेऽशनिक्षतात् ॥ २६ ॥  
 ततो वायुः समादाय महा कालवनं गतः ।  
 लिंगमाराधयामास पुत्रार्थं पवनस्तदा ॥ २७ ॥

asau hi jātamātro'pi bālārka iva mūrttimān |  
 grahītukāmo bālārkaḥ puplāvāmbaramadhyataḥ || 24 ||  
 tūrṇamādhāvato rāma śakreṇa veditātmanā |  
 hanustenaśya sahasā kulīśenaiva tāḍitaḥ || 25 ||

tato girau papātaiṣa śakravajrābhitāḍitaḥ |  
 patatosya mahāvegādvāmo hanurabhajyata |  
 asmiṃstu patite bāle mṛtakalpe'śanikṣatāt || 26 ||  
 tato vāyuh samādāya mahā kālavanam gataḥ |  
 liṅgamārādhayāmāsa putrārtham pavanastadā || 27 ||

Verse nos. 24-27 – {Let us now narrate that fantastic event to which we have just referred.} Oh Lord, at the time of his (Hanuman's) birth, he had a radiant countenance and a brilliant form that resembled that of the rising sun; it appeared that he was a personified form of the sun itself (asau hi jātāmātro'pi bālārka iva mūrttimān)<sup>1</sup>.

Seeing the sun rising in the eastern sky, the child (Hanuman) lunged at it with a gigantic leap with a desire to grab it (grahītukāmo bālārkaṃ puplāvāmbaramadhyataḥ)<sup>2</sup>. (24)

Oh Lord Ram! It so happened that while Hanuman was thus closing in on the sun with a lightening speed, Indra, the king of gods, got a wind of this development (when Rahu went to complain to Indra that Hanuman is standing in his way and preventing him from grabbing the sun)<sup>3</sup> (tūrṇamādhāvato rāma śakreṇa veditātmanā).

So, Indra rushed to stop Hanuman from going nearer to the sun, and realising that there was no other quick way to stop him than to use his weapon called Vajra (the thunderbolt), Indra threw it at Hanuman. The Vajra hit Hanuman violently (hanustenāsyā sahasā kuliśenaiva tāḍitaḥ)<sup>4</sup>. (25)

Struck by the Vajra thrown at him by Indra, Hanuman fell down on the top of a mountain (tato girau papātaiṣa śakravajrābhitāḍitaḥ), but unfortunately in this process his jaw bone got broken (patatosya mahāvegādvāmo hanurabhajyata)<sup>5</sup>.

The child Hanuman (bāle) lost his consciousness by this fall, and he lay as if dead on the summit of the mountain where he landed (asmiṃstu patite mṛtakalpe'śanikṣatāt)<sup>6</sup>. (26)

When the Wind God saw his son (Hanuman) thus lying wounded and fainted on the mountain, he lifted the child and took him to a dense forest known as 'Maha-Kaal-Van' (tato vāyuh samādāya mahā kālavanam gataḥ).

There, the Wind God offered his prayers to propitiate the Lingam (symbol; icon; idol) of Lord Shiva, the Great Lord of Death who was the presiding deity of that forest which bore his name 'Mahakaal', with a wish to invoke Lord Shiva's blessings that would revive his son Hanuman. {This is why the forest was called Maha-Kaal-Van. "Maha" = Great; "Kaal" = Death; "Vana" = Forest.} (liṅgamārādhayāmāsa putrārtham pavanastadā)<sup>7</sup>. (27)

[Note—<sup>1</sup>Refer: Valmiki's Ramayana, Uttar Kand, Sarga 35, line no. 1 of verse no. 21.

<sup>2</sup>There were two plausible reasons why Hanuman leapt at the rising sun. One version is that he thought that the sun was a great ripe fruit dangling from the sky, and feeling hungry at this tempting sight, he jumped to grab it—refer: Valmiki's Ramayana, Uttar Kand, Sarga 35, verse no. 23.

The other version is that he thought that the sun was his rival because both had the same sort of brilliance and radiance—refer: Valmiki's Ramayana, Uttar Kand, Sarga 35, verse no. 24.

<sup>3</sup>How Indra came to know of this development has been narrated in detail in Valmiki's Ramayana, Uttar Kand, Sarga 35, verse nos. 31-38. This is included in our present Book too.

<sup>4</sup>Refer: Valmiki's Ramayana, Uttar Kand, Sarga 35, verse no. 46.

<sup>5</sup>Refer: Valmiki's Ramayana, Uttar Kand, Sarga 35, verse no. 47.

<sup>6</sup>From this point onwards as to what happened after Hanuman fell down headlong on the summit of the mountain after being hit by Indra's thunderbolt, it is described differently in Valmiki's Ramayana in the context of the narration of the events as described here in Skanda Puran. The reader is requested to please read Valmiki's version of the series of events in the relevant chapter of this book where the story of Hanuman's birth, lunging at the sun, getting seriously hurt by Indra's weapon, how he was revived back to life, and the subsequent developments whereby he was cursed by sages, and other related matters have been described in their entirety by citing the full text of the concerned chapters of the 'Valmiki Ramayana'.

<sup>7</sup>Lord Shiva is the third god of the Trinity and controls death, which means the conclusion of this creation from a wider perspective of one cycle of creation, expansion and end of this creation. The Wind God wanted to please Lord Shiva in order to invoke his blessings so that Hanuman is spared from jaws of death and gets back his life.]

स्पृष्टमात्रस्तु लिंगेन समुत्तस्थौ प्लवंगमः ।  
जलसिक्तं यथा सस्यं पुनर्जीवि तमाप्तवान् ॥ २८ ॥  
प्राणवंतमिमं दृष्ट्वा पवनो हर्षितस्तदा ।  
प्रत्युवाच प्रसन्नात्मा पुत्रमादाय सत्वरम् ॥ २९ ॥  
स्पर्शनादस्य लिंगस्य मम पुत्रः समुत्थितः ।  
हनुमत्केश्वरो देवो विख्यातोऽयं भविष्यति ॥ ३० ॥

sprṣtamātrastu liṅgena samuttasthau plavaṅgamah |  
jalasiktaṁ yathā sasyaṁ punarjīvi tamāptavān || 28 ||  
prāṇavamṁtamimaṁ drṣṭvā pavano harṣitastadā |  
pratyuvāca prasannātmā putramādāya satvaram || 29 ||  
sparśanādasya liṅgasya mama putraḥ samutthitaḥ |  
hanumatkeśvaro devo vikhyāto'yaṁ bhaviṣyati || 30 ||

Verse nos. 28-30 – In the process of invoking Lord Mahakaal's blessings, the Wind God lifted his unconscious son Hanuman and touched his body to the Lingam of the Lord. And lo and behold, no sooner Hanuman came in contact with the Lingam, he was immediately revived; he instantly rose up and was fully restored back to life (sprṣtamātrastu liṅgena samuttasthau plavaṅgamah) much like a dried plant that suddenly getting back its life after it is watered (by the gardener) (jalasiktaṁ yathā sasyaṁ punarjīvi tamāptavān). (28)

When the Wind God (pavano) saw that his son Hanuman was revived back to life, he was mightily pleased and felt delighted in his heart (prāṇavaṃtamimaṃ dr̥ṣṭvā harṣitastadā). He immediately lifted the child cheerfully and declared happily (pratyuṇvāca prasannātmā putramādāya satvaram): ‘My dear son got back his life when he came in contact with this Lingam of Lord Mahakaal (sparśanādasya liṅgasya mama putraḥ samutthitaḥ). To commemorate this event, this sacred Lingam would henceforth be known as ‘Hanumatkeshwar’—the Lord of Hanuman (hanumatkeśvaro devo vikhyāto'yaṃ bhaviṣyati).’ (29-30)

{In the verses that follow herein below, we shall read how the different Gods came to bless Hanuman one-by-one.}

एतस्मिन्नंतरे शक्रः समायातः सुरैर्वृतः ।  
नीलोत्पलमयीं मालां संप्रगृह्येदमब्रवीत् ॥ ३१ ॥  
मत्करोत्सृष्टवज्रेण यस्मादस्य हनुर्हतः ।  
तद्देष कपिशार्दूलो हनुमांस्तु भविष्यति ॥ ३२ ॥

etasminnamtare śakraḥ samāyātaḥ surairvṛtaḥ ।  
nīlotpalamayīm mālāṃ saṃpragrhyedamabravīt ॥ 31 ॥  
matkarotsr̥ṣṭavajreṇa yasmādasyahanurhataḥ ।  
tadeṣa kapiśārdūlo hanumāṃstu bhaviṣyati ॥ 32 ॥

Verse nos. 31-32 – After Hanuman was revived back to life and the Wind God’s grief vanished, Indra came there surrounded by all the Gods (etasminnamtare śakraḥ samāyātaḥ surairvṛtaḥ). He (Indra) held a garland of blue lotus flowers (nīlotpalamayīm mālāṃ) in his hands (saṃpragrhyedamabravīt) {which he put around the neck of Hanuman}<sup>1</sup>. (31)

Indra blessed Hanuman and declared: ‘Since the child’s jaw has been broken by the Vajra thrown by me, I declare that this powerful monkey, who is like a lion in his race (kapiśārdūlo), would be known henceforth as ‘Hanuman’—one whose jaw bone got broken (tadeṣa hanumāṃstu bhaviṣyati)<sup>2</sup>. (32)

[Note—<sup>1</sup>Refer also to: Valmiki Ramayana, Uttar Kand, Sarga 36, verse no. 10

<sup>2</sup>Refer also to: Valmiki Ramayana, Uttar Kand, Sarga 36, verse no. 11.

The word ‘Hanuman’ has two connotations: (i) one whose jaw bone is broken; and (ii) one whose arrogance, his false sense of pride and ego is vanquished or destroyed—“hanu” = to break; “maan” = ego, pride. The latter meaning applies to Hanuman because he was very proud of his abilities, strength, prowess and powers which led him to leap at the distant sun, a celestial body that is a cauldron of fire in the sky, without giving a second thought to the consequences of his daredevilry and reckless deed. This mentality had to be corrected, and the child had to be taught a lesson to behave himself and act with wisdom and prudence. Otherwise, when he grew up to be an adult, it would cause a lot of problem not only to him but also to the rest of the world. The child Hanuman needed a lesson in self-control, prudence and discipline in order to make him a responsible adult later on in life.]

वरुणोऽस्व वरं प्रादान्नास्य मृत्युर्भविष्यति ।  
यमो दंडादवध्यत्वमारोग्यं धनदो ददौ ॥ ३३ ॥  
सूर्येण च प्रभा दत्ता पवनेन गतिर्द्रुता ।  
लिंगेन च वरो दत्तो देवानां संनिधौ तदा ॥ ३४ ॥  
आयुधानां हि सर्वेषामवध्योऽयं भविष्यति ।  
अजरश्चामरश्चैव भविष्यति न संशयः ॥ ३५ ॥  
अमित्रभयदो ह्येष मित्राणामभय प्रदः ।  
अजेयो भविता युद्धे लिंगेनोक्तं पुनःपुनः ॥ ३६ ॥

varuṇo'sva varam prādānnāsyā mṛtyurbhaviṣyati ।  
yamo daṇḍādavadhyatvamārogyaṁ dhanado dadau ॥ 33 ॥  
sūryeṇa ca prabhā dattā pavanena gatirdrutā ।  
liṅgena ca varo datto devānāṁ saṁnidhau tadā ॥ 34 ॥  
āyudhānāṁ hi sarveṣāmavadhyo'yaṁ bhaviṣyati ।  
ajaraścāmaraścaiva bhaviṣyati na saṁśayaḥ ॥ 35 ॥  
amitrabhayado hyeṣa mitrāṇāmabhaya pradāḥ ।  
ajeyo bhavitā yuddhe liṅgenoktaṁ punaḥpunaḥ ॥ 36 ॥

Verse nos. 33-36 – The God of Water (Varun) blessed Hanuman with this boon: ‘He will never have the fear of meeting death (i.e. dying due to any cause related to water) (varuṇo'sva varam prādānnāsyā mṛtyurbhaviṣyati)<sup>1</sup>’.

Then the god of death and hell, i.e. Yama, blessed Hanuman as follows: ‘I grant him immunity from being hit and getting affected in anyway whatsoever by my stick (daṇḍā), and this includes illness of all kinds which become instrumental in a creature's death in this world (yamo daṇḍādavadhyatvamārogyaṁ dhanado dadau)<sup>2</sup>’ (33)

The next was the Sun God who blessed Hanuman with the following boon: ‘I grant him radiance, splendour and lustre like the one I possess myself (sūryeṇa ca prabhā dattā)<sup>3</sup>’.

Then, Hanuman's father, the Wind God, granted him the following boon: ‘I grant him stupendous speed, and the ability to move from one point to another unhindered (dattā pavanena gatirdrutā).’

After all the Gods had thus granted different boons to Hanuman, the sacred Lingam of Lord Mahakaal too blessed him in the presence of all the Gods (liṅgena ca varo datto devānāṁ saṁnidhau tadā). (34)

The Lingam said: ‘He will not be killed by any of the weapons (āyudhānāṁ hi sarveṣāmavadhyo'yaṁ bhaviṣyati). Verily indeed, he will literally become immortal as the natural process of aging will not have any effect on him (ajaraścāmaraścaiva bhaviṣyati)—there is no doubt in it (na saṁśayaḥ). (35)

Further, he will be a terror for those who are inimical to him (amitrabhayado hyeṣa), but for those who are friendly towards him, he will grant freedom from fear of all kinds to them; he will take care of them (mitrāṇāmabhaya pradāḥ). And, besides all this, he will be invincible in battle (ajeyo bhavitā yuddhe).’



The Lingam repeated his words again and again (*liṅgenoktaṃ punaḥpunaḥ*) to remove all ambiguity and make it clear that there should be no doubts about the boons he had granted to Hanuman. (36)

[Note—<sup>1</sup>Refer also to: Valmiki Ramayana, Uttar Kand, Sarga 36, verse no. 15.

<sup>2</sup>Illness and diseases are the usual cause of a person's death. Hence, Yama granted immunity from them to Hanuman—which in simple words means that he would never fall ill. Refer also to: Valmiki Ramayana, Uttar Kand, Sarga 36, verse no. 16.

<sup>3</sup>Refer also to: Valmiki Ramayana, Uttar Kand, Sarga 36, verse no. 13.]

शत्रोर्बलोत्सादनाय राघवप्रीतये सदा |  
 कियत्कालं बलं स्वीयं न स्मरिष्यति शापतः || ३७ ||  
 हते तु रावणे भूयो रामस्यानुमते स्थितः |  
 विभीषणं प्रार्थयित्वा मामत्र स्थापयिष्यति || ३८ ||  
 ततो मां त्रिदशः सर्वे पूजयिष्यन्ति भाविताः |  
 तेनैव नाम्ना विख्यातिं पुनर्यास्यामि भूतले || ३९ ||

śatrorbalotsādanāya rāghavapritaye sadā |  
 kiyatkālaṃ balaṃ svīyaṃ na smarīṣyati śāpataḥ || 37 ||  
 hate tu rāvaṇe bhūyo rāmasyānumate sthitaḥ |  
 vibhīṣaṇaṃ prārthayitvā māmatra sthāpayiṣyati || 38 ||  
 tato māṃ tridaśāḥ sarve pūjayiṣyaṃti bhāvitāḥ |  
 tenaiva nāmnā vikhyātiṃ punaryāsyāmi bhūtale || 39 ||

Verse nos. 37-39 – The Lingam continued: ‘For some time hereafter, he (Hanuman) will remain oblivious of his magnificent qualities, stupendous powers and strength due to the curse that has been cast upon him (*balaṃ svīyaṃ na smarīṣyati śāpataḥ*).

But it would be limited to a small frame of time, for in the future when the need would arise to serve Lord Ram (a manifestation of the Supreme Being) by vanquishing the Lord's enemies (i.e. the demons of Lanka) (*śatrorbalotsādanāya*), then at that time Hanuman would remember his qualities, and he would become aware of the powers and strength that had hitherto remained dormant inside him (*kiyatkālaṃ balaṃ svīyaṃ*).

This would endear him very much to Lord Ram, the Lord of the family of illustrious kings descending from king Raghu, for all times to come (*rāghavapritaye sadā*). (37)

After the elimination (killing; slaying) of the demon king Ravana, Hanuman would stay with Lord Ram to serve him in the future as his trusted aide and lieutenant (*hate tu rāvaṇe bhūyo rāmasyānumate sthitaḥ*).

Then (after attaining victory in the War of Lanka and installation of Vibhishan, the younger brother of Ravana, on the throne of Lanka), he would seek

permission from Vibhishan to install me (the Lingam) here at this place (vibhīṣaṇaṃ prārthayitvā māmātra sthāpayiṣyati). (38)

Being thus consecrated and worshipped by all the gods from the three divisions of this world, it would be worshipped in the future too by all the people of the world (tato mām tridaśāḥ sarve pūjayiṣyānti bhāvitāḥ).

Since Hanuman had installed this Lingam and was instrumental in consecrating it, the Lingam would bear his name and would become famous on this earth (tenaiva nāmnā vikhyātiṃ punaryāsyāmi bhūtale) {by the name of ‘Hanumatkeshwar’—the Lord of Hanuman}<sup>1</sup>.’ (39)

[Note—<sup>1</sup>Refer to verse no. 30 herein above.]

अथ गंधवहः पुत्रं प्रगृह्य गृहमानयत् ।

अंजनायै तदाचख्यौ वरलब्धिं च लिङ्गतः ॥ ४० ॥

एवं लिङ्गप्रभावाच्च बलवान्मारुतात्मजः ।

स जातस्त्रिषुलोकेषु राम तस्मात्प्रशस्यते ॥ ४१ ॥

atha gaṃdhavahaḥ putraṃ pragṛhya gr̥hamānayat ।

aṃjanāyai tadācakhyaḥ varalabdhim ca liṅgataḥ ॥ 40 ॥

evaṃ liṅgaprabhāvācca balavānmārutātmajaḥ ।

sa jātastrīṣulokeṣu rāma tasmātpraśasyate ॥ 41 ॥

Verse nos. 40-41 – Then the Wind God, the carrier of scent (gaṃdhavahaḥ), took his son (Hanuman) and brought him home (atha --- putraṃ pragṛhya gr̥hamānayat). He (the Wind God) told Anjana, the mother of Hanuman, all about the various boons that the different Gods had granted to the child (aṃjanāyai tadācakhyaḥ varalabdhim) thanks to the grace of the Lingam which was not only instrumental in reviving Hanuman back to life but had also joined the Gods to grant additional boons to him (ca liṅgataḥ).’ (40)

Sage Agastya continued: ‘Thus, by the blessing of the Lingam (of Lord Mahakaal), Hanuman, the son of the Wind God, became invincible, very powerful and strong (evaṃ liṅgaprabhāvācca balavānmārutātmajaḥ). This is why, oh Lord Ram, we have praised him so much (sa jātastrīṣulokeṣu rāma tasmātpraśasyate). (41)

पराक्रमोत्साहमति प्रतापैः सौशील्यमाधुर्यनयादिकैश्च ।

गांभीर्यचातुर्यसुवीर्यधैर्यैर्हनूमतः कोऽभ्यधिकोऽस्ति लोके ॥ ४२ ॥

ममेव विक्षोभितसागरस्य लोकान्दि धक्षोरिव पावकस्य ।

प्रजा जिहीर्षोरिव चातकस्य हनूमतः स्थास्यति कः पुरस्तात् ॥ ४३ ॥

एतद्वै कथितं तुभ्यं यन्मां त्वं परि पृच्छसि ।

हनूमतोऽस्य बालस्य कर्माण्यद्भुतविक्रम ॥ ४४ ॥

दृष्टः सभाजितश्चापि राम गच्छामहे वयम् ।

एवमुक्त्वा गताः सर्वे मुनयोऽवन्तिमण्डलम् ॥ ४५ ॥

parākramotsāhamati pratāpaiḥ sauśīlyamādhuryanayādikaīśca |  
gāṃbhīryacāturyasuvīryadhairhanūmataḥ ko'bhyadhiko'sti loke || 42 ||  
mameva vikṣobhitasāgarasya lokāndi dhakṣoriva pāvakasya |  
prajā jihīrṣoriva cātakasya hanūmataḥ sthāsyati kaḥ purastāt || 43 ||  
etadvai kathita tubhyaṃ yanmām tvam pari prcchasi |  
hanūmato'sya bālasya karmāṇyadbhutavikrama || 44 ||  
dṛṣṭaḥ sabhājitaścāpi rāma gacchāmahe vayam |  
evamuktvā gatāḥ sarve munayo'vaṃtimaṇḍalam || 45 ||

Verse nos. 42-45 – Say, who is greater than Hanuman and superior to him in this world (hanūmataḥ ko'bhyadhiko'sti loke) with respect to the virtues and qualities of prowess, powers, strength, enthusiasm, intellect, wisdom, valour, gallantry, excellence of character, sweetness of demeanours, politeness, good manners, expediency of purpose, seriousness in thought, majesty, skill, cleverness, virility, resilience and courage—i.e. all the best of qualities that one could expect to have in order to be honoured as a noble and great soul? (parākramotsāhamati pratāpaiḥ sauśīlyamādhuryanayādikaīśca gāṃbhīryacāturyasuvīryadhair) (42)

Verily indeed and in all sooth—say, who can be compared to Hanuman with respect to the numerous virtues that he possesses, for he has no parallel in this world, and his deeds too have no equal anywhere (hanūmataḥ sthāsyati kaḥ purastāt)?

Sage Agastya continued: ‘I will cite a few examples to give an idea of Hanuman’s uniqueness—say, who is like me, one amongst many other great sages who have rare spiritual powers that make them perform miraculous deeds, for I had once agitated the sea when I threatened to drink the whole ocean in a few gulps (mameva vikṣobhitasāgarasya lokāndi dhakṣoriva pāvakasya)?

Again, who is comparable to the Fire God who can reduce anything to ashes, as is evident in the great fire of doomsday that spares nothing from being burnt (lokāndi dhakṣoriva pāvakasya)?

Or the case of Yama, the god of death and hell, who seizes a creature when the time of the latter’s death comes (prajā jihīrṣoriva cātakasya), and nobody dare resist him? (43)

Oh Lord Ram! This answers your query as to why we have honoured Hanuman so much (etadvai kathita tubhyaṃ yanmām tvam pari prcchasi)<sup>1</sup>.

We have narrated to you the miraculous deed done by Hanuman when he was a child, and the subsequent developments that led to him being granted wonderful boons as gifts (hanūmato'sya bālasya karmāṇyadbhutavikrama).

Oh Lord Ram! Now that we have been blessed by being able to meet and converse with you, we now seek your permission to leave and go back to our respective hermitages (evamuktvā gatāḥ sarve munayo'vaṃtimaṇḍalam).’ (45)

[Note—<sup>1</sup>Refer to verse nos. 5-7 at the beginning of this narration.]

पूजयामासुरीशानं हनुमत्केश्वरं शिवम् ।

समर्चयन्ति ये भक्त्या लिङ्गं त्रिदशपूजितम् ।  
 हनुमत्केश्वरं देवं ते कृतार्थाः कलौ युगे ॥ ४६ ॥  
 व्रजन्त्येव सुदुष्प्राप्यं ब्रह्मसायुज्यमव्ययम् ।  
 संप्राप्य तु पुनर्जन्म लभन्ते मोक्षमव्ययम् ॥ ४७ ॥

pūjayāmāsuriśānaṃ hanumatkeśvaraṃ śivam ।  
 samarcayaṃti ye bhaktyā liṅgaṃ tridaśapūjitam ।  
 hanumatkeśvaraṃ devaṃ te kṛtārthāḥ kalau yuge ॥ 46 ॥  
 vrajaṃtyeva suduṣprāpyaṃ brahmasāyujyamavyayam ।  
 saṃprāpya tu punarjanma labhaṃte mokṣamavyayam ॥ 47 ॥

Verse nos. 46-47 – Lord Shiva, who was narrating this wonderful story related to Hanuman, said to goddess Parvati, his consort: ‘After taking Lord Ram’s leave, all the sages went to the place where the Lingam known as ‘Hanumatkeśvara’, that had been consecrated by Hanuman, was, and they worshipped me, Lord Shiva, with due reverence in this form (pūjayāmāsuriśānaṃ hanumatkeśvaraṃ śivam).

Verily indeed, those who offer obeisance to and worship the Lingam that had been worshipped earlier<sup>1</sup> by the Gods of the three worlds (samarcayaṃti ye bhaktyā liṅgaṃ tridaśapūjitam)—such people, who would worship the Lingam known as ‘Lord Hanumatkeshwar’ (hanumatkeśvaraṃ devaṃ), would be blessed during the age known as ‘Kali-Yuga’ (samarcayaṃti ye bhaktyā liṅgaṃ tridaśapūjitam). (46)

Such people would acquire a high stature that would entitle them to be honoured in the same way one would honour Brahm, the Supreme Being (vrajaṃtyeva suduṣprāpyaṃ brahmasāyujyamavyayam).

In all sooth, when they are reborn, they would attain salvation, emancipation and eternal peace for themselves by attaining Moksha (saṃprāpya tu punarjanma labhaṃte mokṣamavyayam). (47)

[Note—<sup>1</sup>Refer to verse nos. 39 herein above.]

{The following verses list the many benefits that a person gets by offering worship to the ‘Hanumatkeshwar Lingam’ consecrated by Lord Hanuman to honour Lord Shiva whose Lingam, a symbol of Shiva, had restored his life when he was seriously injured by the weapon of Indra during Hanuman’s childhood days.}

यः पश्यति नरो लिङ्गं हनुमत्केश्वरे प्रिय ।  
 सोऽधिकं फलमाप्नोति सर्वदुःखविवर्जितः ॥ ४८ ॥  
 सर्वलोकेषु तस्यैव गतिर्न प्रतिहन्यते ।  
 दिव्येनैश्वर्ययोगेन युज्यते नात्र संशयः ॥ ४९ ॥

yaḥ paśyati naro liṅgaṃ hanumatkeśvaraṃ priya ।  
 so'dhikaṃ phalamāpnoti sarvaduḥkhavivarjitaḥ ॥ 48 ॥  
 sarvalokeṣu tasyaiva gatirna pratihanyate ।

divyenaśvāryayogena yujyate nātra saṁśayaḥ || 49 ||

Verse nos. 48-49 – {Lord Shiva continued to narrate to Parvati the glories of his Lingam that was named after Hanuman—} ‘Oh my dear (priya)! A person who visits the Lingam known as Hanumatkeshwar, and seeks its blessings (yaḥ paśyati naraṁ liṅgaṁ hanumatkeśvara), such a person shall reap exceptional rewards, which shall be more than what he gets by visiting other religious or holy places (so'dhikaṁ phalamāpnoti). Besides this, he will enjoy immunity from all sorts of sorrows, miseries and grief that torment ordinary creatures in this mortal world (sarvaduḥkhavivarjitaḥ). (48)

His movement would be unhindered and unrestricted in all the parts of the world, and he would be able to have free access to all the places that he wishes to go (sarvalokeṣu tasyaiva gatiṁ pratihanyate).

Not only this, he would be bestowed with divine qualities and noble virtues that would entitle him to get fame and acclaim from all the corners of the world (divyenaśvāryayogena yujyate). There is no doubt about it (nātra saṁśayaḥ). (49)

बालसूर्यप्रतीकाशविमानेन सुवर्चसा ।

वृत्तः स्त्रीणां सहस्रैस्तु स्वच्छदगमनागमः ॥ ५० ॥

विचरत्यविचारेण सर्वलोकान्दिवौकसाम् ।

स्पृहणीयतमः पुंसां सर्ववर्णोत्तमोऽधुना ॥ ५१ ॥

स्वर्गाच्च्युतः प्रजायेत कुले महति रूपवान् ।

धर्मज्ञो रुद्रभक्तश्च सर्वविद्यार्थपारगः ॥ ५२ ॥

bālasūryapratikāśavimānena suvarcasā ।

vṛtaḥ strīṇāṁ sahasraistu svacchadagamanāgamaḥ || 50 ||

vicaratyavicāreṇa sarvalokāndivaukasām ।

spṛhaṇīyatamaḥ puṁsāṁ sarvavarṇottamodhunā || 51 ||

svargāccyutaḥ prajāyeta kule mahati rūpavān ।

dharmañño rudrabhaktaśca sarvavidyārthapāragāḥ || 52 ||

Verse nos. 50-52 – His radiance and brilliance in all spheres of life (such as in the fields of wisdom, knowledge, spiritualism, virtues, thoughts, character, actions and deeds) would make him so remarkable, glorious and renowned in this world that he would virtually shine like the rising sun in the sky. His passage through the world would be as welcomed as the passage of the chariot of the Sun God (bālasūryapratikāśavimānena suvarcasā)<sup>1</sup>.

He would be endowed with such exceptional charm as to attract countless women (just like the insects that are attracted towards a source of light) (vṛtaḥ strīṇāṁ sahasraistu).

And just like the chariot of the Sun God, he would be able to move with pride and respect freely in all the directions where he wishes to go (svacchadagamanāgamaḥ) (because his arrival would be welcome news for all). (50)

Indeed, he will have free access to all the places in the world where he would be able to roam cheerfully, and that includes the heaven where he would move amongst the Gods like one of them (*vicaratyavicāreṇa sarvalokāndivaukasām*).

And simultaneously, he would have equal ease of movement amongst the mortals of this world where he would be welcome everywhere as a most desirable and honourable person (*sprhaṇīyatamaḥ puṃsām*), and treated with respect as if he was the most exalted member and the best in the society (*sarvavarṇottamodhunā*). (51)

Should he come back to this mortal world and take birth again (*svargāccyutaḥ*), then surely he would be born into a noble family (*prajāyeta kule mahati*), and become a great and noble soul himself (*mahati*) who would be endowed with handsome qualities and personality (*mahati rūpavān*).

In his new birth, he would have a pious nature, and would be a person who is well-versed in the principles of Dharma so much so that he would become a steadfast upholder and protagonist of the latter (*dharmajñō*).

He also would be a great devotee of Lord Shiva (also known as Rudra—“*rudrabhaktaśca*”), and a learned person who is well-versed in knowledge and traditions pertaining to a wide variety of subjects (*sarvavidyārthapāragah*). {This particular quality would make him a much sought-after teacher and guide who would be respected and honoured by one and all in this world.} (52)

[Note—<sup>1</sup>To wit, his presence would bring light to the world that is covered in the darkness symbolised by the negativities of perversion, ignorance, delusion, lack of truthful knowledge, erroneous perceptions of what is right and what is wrong, and so on and so forth, just like the sun that brings light to the world by removing the cover of darkness of the previous night. He would be a guiding spirit for mankind, a flag-bearer of the virtues of devotion and spiritualism, as well as of Dharma and its principles. This being so characteristic of him, he would become a leader who would set an example for the rest of the world.]

राजा वा राजतुल्यो वा दर्शनादस्य जायते |

स्पर्शनात्परमं पुण्यं यजनात्परमं पदम् || ५३ ||

एष ते कथितो देवि प्रभावः पापनाशनः |

हनुमत्केश्वरेशस्य स्वप्नेश्वरमथो शृणु || ५४ ||

rājā vā rājatulyo vā darśanādasya jāyate |

sparśanātparamaṃ puṇyaṃ yajanātparamaṃ padam || 53 ||

eṣa te kathito devi prabhāvaḥ pāpanāśanaḥ |

hanumatkeśvareśasya {svapneśvaramatho śṛṇu} || 54 ||

Verse nos. 53-54 – Hence, a person who visits the holy Lingam known as ‘the Lord of Hanuman’ (*Hanumatkeśvara Deva*) to see it reverentially and offer obeisance to it (*darśanādasya jāyate*), would be blessed to acquire fortunes and merits that would rival the possessions of kings, even though he might not become an actual king (*darśanādasya jāyate*).

{Symbolically he would be as lucky and blessed as those whose merits of the past life had entitled them to become kings in their present lives, even though he would not be an actual ‘king’ in physical terms.}

By touching the holy consecrated Lingam and offering worship to it, the person would attain great spiritual merit (*sparsanātparamaṃ puṇyam*) that would entitle him to attain emancipation and salvation (*yajanātparamaṃ padam*).’ (53)

{Lord Shiva concluded his narration of the story related to Lord Hanuman by telling his consort Parvati—} ‘Oh goddess (“Devi”; i.e. Parvati)! I have hereby recounted the greatness and the stupendous powers of my Lingam, that is known as ‘Hanumatkeshwar Deva’—i.e. the ‘Lord of Hanuman’ (*hanumatkeśvareśasya*), which has the power to destroy all sins and their consequences for the devotees (*eṣa te kathito devi prabhāvaḥ pāpanāśanaḥ*).’ ”

{Shiva added: Now, listen to the story related to Swapneshwar’}.<sup>1</sup> (54)

[Note—<sup>1</sup>Since our Book is focused on Lord Hanuman, the rest of the conversation between Lord Shiva and Parvati is hereby skipped as it would be unnecessary for the purpose of our Book, and would be irrelevant and inconsistent with our subject matter and theme.]

**7 (a): Adhyatma Ramayan, Baal Kand, Sarga 2, verse nos. 22-32:-**

इति ब्रुवन्तं ब्रह्माणं बभाषे भगवान् हरिः ।

किं करोमीति तं वेधाः प्रत्युवाचातिहर्षितः ॥ २२ ॥

भगवन् रावणो नाम पौलस्त्यतनयो महान् ।

राक्षसानामधिपतिर्मद्वत्तवरदर्पितः ॥ २३ ॥

त्रिलोकीं लोकपालान्श्च बाधते विश्वबाधकः ।

मानुषेण मृतिस्तस्य मया कल्याण कल्पिता ॥ २४ ॥

iti bruvantaṃ brahmāṇaṃ babhāṣe bhagavān hariḥ .  
kiṃ karōmīti taṃ vēdhāḥ pratyuvācātiharṣitaḥ .. 22..  
bhagavan rāvaṇō nāma paulastyatanayō mahān .  
rākṣasānāmadhipatirmaddattavaradarpiṭaḥ .. 23..  
trilōkīm lōkapālānśca bādhatē viśvabādhakaḥ .  
mānuṣēṇa mṛtistasya mayā kalyāṇa kalpitā .. 24..

22-24. Brahma, who had been singing the glories and praises of Lord Hari, was asked by him—‘What shall I do for you?’ Then Brahma replied to him most delightedly (22)—‘Oh God! Ravana, the grand son of Pulastya and son of Visrava, is the king of demons. On the strength of my blessings (or boons), he has become extremely haughty and arrogant (as well as tyrannical and invincible) (23). He has created hurdles (problems) for the whole universe, and has tormented the 3 Lokas (terrestrial, subterranean and celestial worlds) and the 3 Lokpals (patron Gods of these 3 worlds). Oh an embodiment of welfares, well-beings and all auspiciousness! I have destined (determined) his (Ravana’s) death in the hands of a human. Therefore, Oh Lord, you should assume a human form and slay that enemy of Gods’ (24).

अतस्त्वं मानुषो भूत्वा जहि देवरिपुं प्रभो ॥ २५॥

श्रीभगवानुवाच

कश्यपस्य वरो दत्तस्तपसा तोषितेन मे ।

याचितः पुत्रभावाय तथेत्यङ्गीकृतं मया ।

स इदानीं दशरथो भूत्वा तिष्ठति भूतले ॥ २६॥

atastvaṁ mānuṣō bhūtvā jahi dēvaripuṁ prabhō .. 25..

śrībhagavānuvāca

kaśyapasya varō dattastapasā tōṣitēna mē .

yācitaḥ putrabhāvāya tathētyaṅgīkr̥taṁ mayā .

sa idānīm daśarathō bhūtvā tiṣṭhati bhūtalē .. 26..

25-26. The Lord God (Vishnu) said, 'Being pleased by the hard (severe) austerities and penances (Tapa) done by Kashyap, I had given him a boon. He had desired me to manifest myself as his son; then I had said 'all right' and had accepted his proposal. Presently, he is present in the form of king Dasrath on this earth (in the city of Ayodhya) (25-26).

तस्याहं पुत्रतामेत्य कौसल्यायां शुभे दिने ।

चतुर्धाऽऽत्मानमेवाहं सृजामीतरयोः पृथक् ॥ २७॥

योगमायापि सीतेति जनकस्य गृहे तदा ।

उत्पत्स्यते तया सार्धं सर्वं सम्पादयाम्यहम् ।

इत्युक्त्वान्तर्दधे विष्णुर्ब्रह्मा देवानथाब्रवीत् ॥ २८॥

tasyāhaṁ putratāmētya kausalyāyām śubhē dinē .

caturdhā'ātmānamēvāhaṁ srjāmītarayōḥ pr̥thak .. 27..

yōgamāyāpi sītēti janakasya gr̥hē tadā .

utpatsyātē tayā sārddhaṁ sarvaṁ sampādayāmyaham .

ityuktvāntardadhē viṣṇurbrahmā dēvānathābravīt .. 28..

27-28. I shall manifest myself (i.e., be born) in his household in 4 distinct forms as his four sons in an auspicious and proper time from the womb of Kaushalya and other two mothers (27). At the same time, my 'Yogmaya' (representing my delusion-creating cosmic powers) will take birth in the form of Sita in the household of king Janak. I shall take her with me and finish off all your works (or fulfil all your desires and needs)'. Saying this, Lord Vishnu vanished from sight. Thereafter, Brahma said to the other Gods (28)—

ब्रह्मोवाच

विष्णुर्मानुषरूपेण भविष्यति रघोः कुले ॥ २९॥



यूयं सृजध्वं सर्वेऽपि वानरेष्वंशसम्भवान् ।  
 विष्णोः सहायं कुरुत यावत्स्थास्यति भूतले ॥ ३० ॥  
 इति देवान् समादिश्य समाश्वास्य च मेदिनीम् ।  
 ययौ ब्रह्मा स्वभवनं विज्वरः सुखमास्थितः ॥ ३१ ॥

brahmōvāca  
 viṣṇurmānuṣarūpēṇa bhaviṣyati raghōḥ kulē .. 29..  
 yūyaṁ sṛjadhvaṁ sarvē'pi vānarēṣvaṁśasambhavān .  
 viṣṇōḥ sahāyaṁ kuruta yāvatsthāsyati bhūtalē .. 30..  
 iti dēvān samādiśya samāśvāsyā ca mēdinīm .  
 yayau brahmā svabhavanaṁ vijvaraḥ sukhamāsthitaḥ .. 31..

29-31. Brahma said, 'Lord Vishnu shall manifest himself as a human in Raghu's clan. All of you should also reproduce yourselves as sons in the form of monkeys (in the monkey race) and till the time Vishnu remains on the earth, you should continue to serve him' (29-30). Having thus ordered (advised) the Gods and consoling the earth, Brahma went back to his own abode and lived happily without any further worries (31).

देवाश्च सर्वे हरिरूपधारिणः स्थिताः सहायार्थमितस्ततो हरेः ।  
 महाबलाः पर्वतवृक्षयोधिनः प्रतीक्षमाणा भगवन्तमीश्वरम् ॥ ३२ ॥

dēvāśca sarvē harirūpadhāriṇaḥ sthitāḥ sahāyārthamitatatō harēḥ .  
 mahābalāḥ parvatavṛkṣayōdhinaḥ pratikṣamāṇā bhagavantamīśvaram .. 32..

32. Here, all the Gods assumed the form of most valorous and strong monkeys who were adept and proficient at fighting battles by using mountains (i.e. large boulders, rocks) and huge trees as their weapons. They lived and roamed about here and there on this earth waiting for the time when they would be needed to help and serve the Lord God (32).

7 (b): Adhyatma Ramayan, Kishkindha Kand, Sarga 9, verse no. 16-17½:-

इत्युक्त्वा जाम्बवान् प्राह हनूमन्तमवस्थितम् ।  
 हनूमन् किं रहस्तूष्णीं स्थीयते कार्यगौरवे ॥ १६ ॥  
 प्राप्तेऽज्ञेनेव सामर्थ्यं दर्शयाद्य महाबल ।  
 त्वं साक्षाद्वायुतनयो वायुतुल्यपराक्रमः ॥ १७ ॥  
 रामकार्यार्थमेव त्वं जनितोऽसि महात्मना । १७ ½ ।

ityuktvā jāmbavān prāha hanūmantamavasthitam .  
 hanūman kiṁ rahastūṣṇīm sthīyatē kāryagauravē .. 16..  
 prāptē'jñēnēva sāmārthyaṁ darśayādya mahābala .  
 tvaṁ sākṣādvāyutanayō vāyutulyaparākramaḥ .. 17..

rāmakāryārthamēva tvaṁ janitō'si mahātmanā . 17 ½

16-17 ½ . Jamvant said to Hanuman who was sitting nearby, 'Oh Hanuman! When this great work of honour and fame has presented itself before you, why are you sitting silently (16) as if you are unaware of anything? Oh the brave and immensely valourous and valiant one! You are the son of the Wind-God himself and as famed and renowned in valour and strength as him. Hence, show your prowess, ability, agility, might, power, skill and proficiency today (17). The great Wind-God has produced you (i.e. has given birth to you) to do the work of Lord Ram. (17 ½ ).

**8: Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 3-10 that precedes Doha no. 30:-**

In Tulsidas' epic story of Lord Ram, known as the 'Ram Charit Manas', we read that when the selected group of monkeys and bears that was dispatched by Lord Ram to search for Sita, and of which Hanuman was also a member, finally reached the shore of the southern ocean, they found it impossible to proceed further because of the formidable barrier that this ocean, spreading before them till as far as the eyes could see, presented. Everyone was overcome with a deep sense of despair and dejection, as no one hoped to successfully complete the assignment any longer in this situation.

At this juncture, Jamvant, the aged bear-chief and the leader of the group, looked up at Hanuman who was sitting quietly, sulking and in a pensive mood, in one corner. Jamvant smiled and decided it was the right time to ignite the spark of greatness, valour, gallantry and stupendous abilities that were characteristic of Hanuman but lay hidden and dormant inside him, waiting for the right time and opportunity to manifest. It was a secret only Jamvant knew. Like a lighted match that makes fuel ignite and leap up in the form of huge tongues of flames of blazing fire that has the potential to reduce to ashes everything that comes in its way, Jamvant extolled Hanuman's virtues, and motivated and encouraged him to rise up to the occasion and make his mark in the annals of history by being the one who had served Lord Ram's cause like no one else had ever done or would ever do! By doing so, Hanuman would also become instrumental in lending glory to the entire community of monkeys and bears of the kingdom of Kishkindha to which he belonged; he would be able to save their honour, and his contribution would be praised by the gods as well as all the sages and others for all times to come. Not only this, he would become Lord Ram's favourite companion and aide for the rest of his life, and would be loved by the Lord and his divine consort Sita as if he was their son. After all, serving Lord Ram and helping the Lord achieve success in his endeavours in this world was the main purpose of Hanuman's birth. So therefore, why is he shying away from his duties and responsibilities at this crucial juncture?

Jamvant's exhortations worked like that symbolic match that ignites the fire, or like a magician wielding a magical wand to unleash the Jinn hidden inside the pot! No sooner had Jamvant finished his remarks, than Hanuman stood up, and what was a moment ago observed to be a diminutive monkey sitting gloomily in one corner was now, lo and behold, suddenly seen as a colossus! Hanuman stood like a giant ready to lift the sky, push the earth down under into the netherworld, and punch his way through the loftiest of mountains, all in one go.

Now, that said, let us read the relevant verses from Ram Charit Manas as follows:

कहइ रीक्षपति सुनु हनुमाना । का चुप साधि रहेउ बलवाना ॥ ३ ॥  
 पवन तनय बल पवन समाना । बुधि बिबेक बिग्यान निधाना ॥ ४ ॥  
 कवन सो काज कठिन जग माहीं । जो नहिं होइ तात तुम्ह पाहीं ॥ ५ ॥  
 राम काज लागि तव अवतारा । सुनतहिं भयउ पर्वताकारा ॥ ६ ॥

kaha'i rīkṣapati sunu hanumānā. kā cupa sādhi rahē'u balavānā. 3.  
 pavana tanaya bala pavana samānā. budhi bibēka bigyāna nidhānā. 4.  
 kavana sō kāja kaṭhina jaga māhīm. jō nahīm hō'i tāta tumha pāhīm. 5.  
 rāma kāja lagi tava avatārā. sunatahīm bhaya'u parbatākārā. 6.

The king of the bears (i.e. Jamvant) turned to Hanuman (who during this time was sitting quietly and waiting for his turn to be asked to act), and exhorted him by saying, 'Listen Hanuman! Oh you brave one, say why are you sitting quietly; how come you are mum? (3)

You are a great Son of the exalted Wind-God, and verily you have the same characteristic strength, power and energy that the latter possesses. You are indeed a treasury of intelligence, wisdom and prudence. (4)

What work is there in this world that is so difficult that you can't do it; which work is there that you are not sufficiently equipped or competent enough to successfully do? (5)

You have manifested in this world exclusively to do Lord Ram's work and fulfil the Lord's mission! [So Hanuman, realise your true potentials and understand that the time for you to act has finally arrived. Wake up from your dream as it is the clarion call to rise has been sounded; the bugle is asking you to girdle yourself and become active instantly, for there is no time for further procrastination and brooding.]'

The moment Hanuman heard these inspiring words (spoken by Jamvant), he expanded his body to assume a form as gigantic as a colossus mountain<sup>1</sup>. (6)

[Note—<sup>1</sup>These motivating words of Jamvant reminded Hanuman about the mission of his life for which he had taken birth, which was to serve Lord Ram and help him in the mission of eliminating the cruel demons headed by Ravana. He is called "the Son of the Wind-God" because when the Gods were advised by the creator to go down to earth and prepare themselves to serve Lord Vishnu when he manifests himself as Lord Ram in order to eliminate the demons and their villainous king Ravana, the Wind-God decided to become Hanuman. Jamvant was alluding to this fact.

So as soon as he was reminded of his birth and responsibilities, Hanuman recollected everything which he appeared to have forgotten under the influence of Maya, the Lord's delusion creating powers. Things are to be done at the proper time, and so the Supreme Being cast his Maya upon Hanuman so that he lies dormant till the correct time arrives and he is needed. Till such time Hanuman was made to appear to be dreaming; he appeared to be docile, dumb and humble.

But once the veil of delusion was removed, he woke up from his day-dreaming and realised his true potentials. His growing to a colossus size is a metaphor for his stupendous abilities and astounding potentials that no one else could match.

Let us apply some imaginative skill intelligently, and then we can easily visualise what may have actually happened on that occasion. Remember: Hanuman

was the 'son of the wind-god', and like a balloon filled with air his body could easily expand to a huge size. It was a necessary device devised to accomplish the task at hand—there was the need to cross the surface of the ocean, which means, in the absence of any other means of transport such as a ship or a bridge, one would have to 'fly or glide or cruise across the surface of the water' like a bird or an airplane. A hot-air balloon would also do the same thing!

So Hanuman did a bit of Yoga exercise: he held his breath within his body so that it expanded; the trapped air got heated as well, allowing him to rise from the ground and become afloat. Then with a little help from a favourable wind, he literally would glide across the surface of the water of the ocean! And since he was the 'son of the wind-god', things would easily be manoeuvred by the latter in his son's favour so that he can comfortably sail in the air to reach Lanka.

After all, it was in the interest of the Wind-God to do his might, and the best as much as he can at this crucial point of time, when the mission of eliminating the demons had reached a critical juncture. For, failure of being able to reach Lanka and trace Sita would mean that the whole master-plan of Lord Ram devised to help the gods themselves would come tumbling down like a house of cards, and then the gods themselves would be held responsible for the disaster.

In Adhyatma Ramayan, Kishkindha Kand, Canto 9, verse nos. 16-21 we read the interesting way how Jamvant inspired Hanuman to act. Here it is:

Verse nos. 16-17: Saying this, Jamvant said to Hanuman who was sitting nearby, 'Oh Hanuman! When this great work of honour and fame has presented itself before you, why are you sitting silently and demurring (16) as if you are unaware of anything or reluctant to act? Come forward, oh the brave and immensely valorous and valiant One! You are the son of the wind-god himself, and as famed and renowned in valour and strength as him. Hence, show your prowess, ability, agility, might, power, skill and proficiency today (for this is the moment for which you and the rest of us had been waiting for so long, to serve Lord Ram, and make ourselves fortunate and our lives fulfilled). Rise to the occasion and step forward! (17).

18-19: The great Wind-God has produced you (i.e. given birth to you) to do the work of Lord Sri Ram. At the time of your birth, seeing the early morning rising sun and thinking it to be a ripe fruit, you had leapt 500 Yojans ( $8 \times 500 = 4000$  miles) in the sky to grab it as part of your childhood playful activity, and had fallen back on the earth after that mighty leap (18-19).

20-21: Therefore, who is there who can ever describe your strength, valour and bravery? Oh the righteous and noble One. Stand up and come to the front. Do this job of Lord Ram, and be the protector of our lives<sup>1</sup> (20).

Hearing these encouraging and inspiring words of Jamavant, Hanuman was delighted and felt very pleased and motivated. He roared thunderously like a lion, and his shrill cry shook the universe (21).

{<sup>1</sup>Jamvant motivated Hanuman by these inspiring words of encouragement: "If you could leap 500 Yojans when still a child, why can't you now leap merely 100 Yojans when you are grown up and abler? Come, come; step forward and show your true mettle. Why do you feel shy when the time has come to be brave and showcase your powers, prowess and abilities? Come, come; you are a great and illustrious son of the equally great and illustrious wind-god; so you must remember to behave in a way that would make your father extremely proud of you, and not ashamed! You would not only make your father feel happy and proud of you but you will also get the eternal credit of saving the lives of all of us as well as serving Lord Ram who is a

manifested form of Lord Vishnu, the Supreme Being himself. Your name and fame would become eternal like no one else's has ever been; you will endear yourself not only to Lord Ram but to all other devotees of the Lord as well as to the entire community of monkeys and bears who now look up to you as their saviour. So get up cheerfully and get cracking!"}}

कनक बरन तन तेज बिराजा । मानहुँ अपर गिरिन्ह कर राजा ॥ ७ ॥

सिंहनाद करि बारहिं बारा । लीलहिं नाघउँ जलनिधि खारा ॥ ८ ॥

सहित सहाय रावनहि मारी । आनउँ इहाँ त्रिकूट उपारी ॥ ९ ॥

जामवंत मैं पूँछउँ तोही । उचित सिखावनु दीजहु मोही ॥ १० ॥

kanaka barana tana tēja birājā. mānahum'apara girinha kara rājā. 7.

simhanāda kari bārahim bārā. lilahim nāgha'um'jalanidhi khārā. 8.

sahita sahāya rāvanahi mārī. āna'um'ihām'trikūṭa upārī. 9.

jānavanta mair'pūm'cha'um'tōhī. ucita sikhāvanu dījahu mōhī. 10.

[Now we read how wonderful and wondrous Hanuman looked in his gigantic form.]

The body of Hanuman was of a golden hue; it glowed radiantly. He appeared to be a 'king amongst the mountains'. [To wit, he reminded the beholder of Mt. Sumeru, the holy golden mountain where the gods live.] (7)

He repeatedly roared like a lion, saying that he would devour the salty ocean or cross it as instructed to do.

[He could also have meant: "I will drink this ocean if it does not allow me to cross it!"] (8)

And I can and I would kill Ravana together with all his kith and kin and those who help him, and then uproot the mountain named Trikoot (over which Lanka was established) and bring it here. (9)

Respected Jamvant, I am asking you for an appropriate advice as to what I am expected to do.' (10)

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# The Legendary Story of Lord Hanuman

## Stories & Events Associated with Lord Hanuman's Adulthood

### Chapter 3

In due course of time, Lord Hanuman grew up to become an adult member of the brave monkey race who lived in Kishkindha that was situated in the south of the Vidhya range of mountains and lay in the southern half of the Indian peninsula.

He was a trusted aide of Sugriv, the prince of the kingdom of Kishkindha. Hanuman was instrumental in making Lord Ram and Sugriv friends. Later on, when the time came for Lord Ram sending groups of monkeys and bears in search of Sita, his wife who had been abducted by the demon king Ravana of Lanka, the Lord had chosen Hanuman as his special messenger and emissary, knowing fully well that it was he alone who would succeed in the mission. Hence, Lord Ram gave his personal finger ring to Hanuman to be carried to Sita in order to convince her that Hanuman was indeed the Lord's messenger and not some fraudster or an imposter sent by Ravana to cheat her.

What unfolded thereafter is legendary, unprecedented, most awe-inspiring and astonishing sequence of events that made Hanuman singularly famous and glorified in the annals of history of that era. He stands out like a colossus, head over shoulder of all other characters who participated in the epic War of Lanka, and events that preceded it as well as that followed it. His indomitable spirit, his valour, gallantry, fearlessness and stellar qualities, as well as his devotion, faith, loyalty, trustworthiness and service has been acknowledged and lauded by none else but Lord Ram himself. Rewarding Hanuman, Lord Ram had publicly expressed his indebtedness towards him, and had permitted him to be in the Lord's service for all times to come, a privilege and honour granted by Lord Ram to Hanuman alone. Hanuman was Lord Ram's trusted aide, lieutenant, companion and friend; he had established a close bond with the Lord so much so that he had access to Lord Ram and Sita like a son would have to his parents, where there were no formalities and barriers.

The narrative, if we try to read all the scriptural texts in full, would become so vast and extensive that it would fill several volumes and books, which will become unmanageable and not serve our purpose of learning comprehensively about Hanuman within the practical limitations of a Single Book. So therefore, we will collate and edit matter from different scriptures, and read the selected texts with an eye on brevity, but at the same time ensuring that a clear and comprehensive picture emerges regarding Lord Hanuman's great achievements, stellar qualities, marvelous deeds, and an exemplary life spent in the service of Lord Ram and helping in the Lord's cause as described in scriptures, in the form of a smooth, easy flowing and continuous narration that does not compromise on authenticity.

For this purpose, we would follow a structured format as follows:-

- 3.1: Hanuman's meeting with Lord Ram;
- 3.2: Hanuman being instrumental in forging a bond of friendship between Lord Ram and Sugriv, the prince of monkeys;
- 3.3: Hanuman acting as Lord Ram's messenger;
- 3.5: Hanuman crossing the ocean and entering Lanka, the capital of the demon race;
- 3.6: Hanuman's meeting with Sita, conveying Lord Ram's message to her, giving her the Lord's signet ring, and reassuring her of deliverance from her captivity; Sita blessing Hanuman;
- 3.7: Slaying of demon warriors; meeting Ravana, the king of the demons, and trouncing of his pride; burning of the city of Lanka;
- 3.8: Hanuman returns back to give Sita's news to Lord Ram; the Lord blessing and expressing his gratitude to him;
- 3.9: Hanuman playing a pivotal, most crucial and dominant role in the epic War of Lanka, ensuring victory of Lord Ram and his army of monkeys and bears; Hanuman lead the campaign from the front, culminating in victory for Lord Ram; the Lord himself acknowledged Hanuman's stellar role in the war and expressed his appreciation of Hanuman in this regard to Laxman;
- 3.10 Hanuman saving the life of Laxman, Lord Ram's brother, during the course of the war; Lord Ram once again expressing his thanks to him;
- 3.11 Hanuman had also been instrumental in saving the life of Bharat, Lord Ram's brother who lived in Ayodhya;
- 3.12: After Lord Ram returned home to Ayodhya after the war of Lanka, Hanuman remained in his service for all times to come;
- 3.13: At the time of Lord Ram's departure from this world to go to heaven, Hanuman was instructed by him to remain behind to protect and help his devotees, guard Dharma and Truth, and uphold the sanctity of and propagate Lord Ram's Holy Name;
- 3.14: Hanuman was present in Dwapar Yuga, the age of Lord Krishna; he helped Lord Krishna and Arjun win the epic War of Mahabharat by sitting atop Arjun's war-chariot to protect him from his enemies and their weapons, and ensuring his final victory;
- 3.15: Hanuman's presence in Kali Yuga, the present era, when he is worshipped as a revered Deity and prayers are offered to him by way of many Strotas and Stutis (hymns); it is believed that he lives wherever Lord Ram's Holy Name is said or chanted.

That said, now let us commence reading:

### **3.1: Hanuman's meeting with Lord Ram:**

#### **3.1 (a) Ram Charit Manas, Kishkindha Kand, Chaupai line no. 1 that precedes Doha no. 1—to Doha no. 3:**

While searching for Sita, Lord Ram and his younger brother Laxman reached the foothills of Mt. Rishymook. Sugriv, along with his trusted aides, lived on this mountain after he was driven out of the kingdom of Kishkindha by his elder brother Baali due to some misunderstanding between the two of them. Sugriv chose this particular mountain because in the past sages had cursed Baali that if he ever ventured

near it, he would die. This was because Baali used to create nuisance for the sages and disturbed them due to his arrogant nature arising from his being a great and powerful king of the monkey race of Kishkindha. According to Valmiki Ramayan, Baali had slayed a demon named Dundhubhi and thrown his bloodied body in a nearby forest called Matanga-Vana where a sage of the same name, i.e. sage Matanga, used to stay and do penance. Blood was splattered all around the place, annoying the sage. So he cursed Baali that if he ever dared to come in the vicinity of this place, his head would die. Mt. Rishymook was within this locale. So therefore, Sugriv felt safe and secure on Mt. Rishyamook.

Refer: This story is narrated in detail in the ‘Valmiki Ramayan’, Kishkindha Kand, Canto 10, verse nos. 27-28, and Canto 11, verse nos. 24-65. A brief reference to it is mentioned in (i) Tulsidas’ Ram Charit Manas, Kishkindha Kand, Chaupai line no. 13 that precedes Doha no. 6; and (ii) Veda Vyas’ Adhyatma Ramayan, Kishkindha Kand, Canto 1, verse nos. 56 and 66-67.

When Sugriv saw Lord Ram and Laxman wondering at the foot of Mt. Rishyamook, he felt apprehensive, wondering if they were sent by his inimical brother Baali to somehow trap and kill him (Sugriv). So he decided to send Hanuman, his trusted aide, to find about who the two gentlemen were, and the reason for their coming to this uninhabited and wild forest. Sugriv chose Hanuman because he knew the latter’s abilities and wisdom; he knew Hanuman was a skilled speaker, a diplomat par excellence, wise, erudite and clever enough to deal with any situation, no matter how complex it may be, and manage to tackle things on his own in a way favourable for his master. Further, since the two gentlemen were humans, Hanuman could speak in perfect human tongue, as he was skilled in grammar and Sanskrit language.

In order to conceal his real identity, Hanuman assumed the form of a Brahmin mendicant, called a ‘Batak’. This choice was deliberate—for a young Brahmin is always shown respect by others, so therefore even if the two gentlemen had some malefic intentions, they would surely not harm an unarmed Brahmin mendicant. Further, a person would not tell lies to a Brahmin, but would rather be frank and truthful with him. This would help Hanuman to find out the truth about the two brothers.

Once the objective was achieved, Hanuman revealed his true form of a monkey before Lord Ram. Hanuman also realized that the two brothers were the Lords for whom he had been waiting for so long to serve.

Now, let us commence with our reading of the meeting between Hanuman and Lord Ram as narrated in Ram Charit Manas:-

चौ०. आगें चले बहुरि रघुराया । रिष्यमूक पर्वत निअराया ॥ १ ॥  
 तहँ रह सचिव सहित सुग्रीवा । आवत देखि अतुल बल सींवा ॥ २ ॥  
 अति सभीत कह सुनु हनुमाना । पुरुष जुगल बल रूप निधाना ॥ ३ ॥  
 धरि बटु रूप देखु तैं जाई । कहेसु जानि जियँ सयन बुझाई ॥ ४ ॥  
 पठए बालि होहिं मन मैला । भागौं तुरत तजौं यह सैला ॥ ५ ॥

caupāī.



āgēm calē bahuri raghurāyā. riṣyamūka parbata ni'arāyā. 1.  
 taḥam'raha saciva sahita sugrīvā. āvata dēkhi atula bala sīnvā. 2.  
 ati sabhīta kaha sunu hanumānā. puruṣa jugala bala rūpa nidhānā. 3.  
 dhari baṭu rūpa dēkhu taim jāī. kahēsu jāni jiyam' sayana bujhāī. 4.  
 paṭha'ē bāli hōhim mana mailā. bhāgaum turata tajaum yaha sailā. 5.

The Lord of the Raghu's line of kings ("raghurāyā"; Lord Ram) then moved ahead and neared Mt. Rishyamook<sup>1</sup>. (1)

On the summit of this mountain lived Sugriv (the prince of the monkey kingdom of Kishkindha<sup>2</sup>) with his ministers and courtiers. He saw the two brothers, who from their very appearance seemed to possess immeasurable strength and looked most valiant, approaching the place. (2)

This sight made him sore affright<sup>3</sup>; so he said to Hanuman (who was his close confidante and companion), 'Listen Hanuman<sup>4</sup>! These two gentlemen look as if they are repositories of immense strength and unparalleled valour. (3)

You go to them disguised as a young Brahmin student (dhari baṭu rūpa)<sup>5</sup> and look into the matter; find out their intention, why have they come here in this direction, and then signal to me by a gesture of your eyes (to tell me if they are friendly or not). (4)

In case you discover that they have been sent by Baali and have some sort of ill-intentions that would create some danger for me, then indicate to me by your gesture so that I will make good my escape and run away from here immediately, abandoning this mountain forthwith.' (5)

[Note—<sup>1</sup>Mt. Rishyamook was on the far end of Lake Pampa; it was a part of a chain of hills that lay on the outer fringes of the kingdom of Kishkindha. It is so called because sage Matang used to do Tapa (penances; austerity; stern religious practices) silently here. "Rishya = Rishi = a sage"; "Mook = silent".

Another interpretation is that a special class of deer called Rishya used to live in and around this mountain; these animals moved around silently like sages. The mountain got its name from them.

According to Valmiki's Ramayan, Aranya Kand, Canto 73, verse nos. 32-34, it was first created by Brahma, the creator of this world. It had a thick cover of evergreen trees, and was steep and so thickly covered by creepers and undergrowth that it was difficult to climb it easily. It was further made inaccessible by abundance of snakes that were found everywhere on it.

This mountain was uninhabited and so inhospitable that no one would even think of coming here to hide. Besides its general foreboding atmosphere, it also bore sage Matang's curse which said that if Baali, the elder brother of Sugriv who turned to become his arch enemy, ever came there, his head would break to many pieces, i.e. he would die.

The reason for the sage cursing Baali is that the latter used to be very restless; he would come to that forest to eat fruits, shake trees violently and break their branches and leaves, littering the whole place near sage Matang's hermitage, make a lot of noise and create general nuisance. The sage got infuriated and cursed him that if he ever dared to come near that place then his head would break up into many pieces.

Another reason says that when Baali killed the demon Dundubhi, he flung his body for a distance of 1 Yojan (roughly 8 miles); this carcass fell near the sage's hermitage, and blood and flesh littered the place. So the angry sage cursed Baali that anyone who would one day reduce the heap of bones that formed a mountain at the spot where the dead body fell into rubble, and cut the seven tall trees that grew on this mountain, would kill Baali. Refer: Ram Charit Manas, Kishkindha Kand, Chaupai line no. 12 that precedes Doha no. 7; and Valmiki Ramayan, Kishkindha Kand, Canto 11, verse no. 47 etc.

So Sugriv and his companions found Mt. Rishyamook a perfect place to live without fear of Baali.

<sup>2</sup>As we have read in the introduction of this sub-section, the inhabitants of Kishkindha were not actual 'monkeys and bears' as we may think, but they were so-called because of their lifestyle and habits, their external appearances and characteristic features, their special qualities and abilities which were more like those of monkeys and bears than ordinary human beings. For instance, they grew large body hair and nails; they could easily climb trees and leap across branches; they could climb mountains which were difficult for humans to access; they ate forest fruits and lived atop trees in tree-houses; they inhabited thick forested areas away from human population. This was all made necessary as expediencies of life and survival in the hills and forests where they lived. So in effect these inhabitants of Kishkindha were forest and hill dwelling tribes of ancient India.

But they surely weren't animals called "monkeys and bears" in the way we understand these words to mean today; they weren't "animals" like today's monkeys and bears. Come to think of it: even we humans, who pride ourselves as highly civilised and evolved in this creation, actually belong to the "animal kingdom" which science likes to call "zoology"; humans are not studied under the head 'botany' which deals with the members of the plant kingdom, but under the classification of 'zoology'.

For one, these monkeys and bears could walk erect and speak the human tongue in an intelligible way; they were surely bilingual and may be even knew more than one languages like we do today. When they conversed within their own community they used their own lingua franca, and when they interacted with other tribes or foreigners they used a universal language in vogue at the time; and this language was Sanskrit. This is evident from the fact that Lord Ram could talk freely with them in a human tongue, and then we will read later on in the story that Hanuman and Angad would converse with Ravana and Vibhishan etc. who were demons from a different culture. Their interaction was only possible if they could speak a common international language like we use standard English today.

It is said in Adhyatma Ramayan that Hanuman spoke to Lord Ram in perfect Sanskrit language when he met the Lord at the base of Mt. Rishyamook. This was the language of the educated class in those days, and no one can expect a 'monkey', the 'animal', to speak classical language as Hanuman did so much so that even Lord Ram was highly impressed with Hanuman's expertise with the Sanskrit language and its grammar, and the Lord expressed his astonishment on this count to Laxman. Refer: Adhyatma Ramayan, Kishkindha Kand, Canto 1, verse nos. 12-18.

The second important reason is that these monkeys and bears were actually gods who had come down to earth in these forms to help Lord Ram eliminate the scourge of the demons headed by Ravana. This is clearly mentioned in Ram Charit

Manas, Baal Kand, Doha no. 187—to Chaupai line no. 5 that precedes Doha no. 188 as well as in Adhyatma Ramayan, Baal Kand, Canto 2, verse nos. 29-30.

<sup>3</sup>What made Sugriv so terrified of strangers? The reason has been described in detail in Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 1-13 that precede Doha no. 6.

In brief however, this story is this: Sugriv had developed some misunderstanding with his elder brother Baali (also pronounced as Vaali) who first thrashed him severely and then ousted him from the capital of Kishkindha. Sugriv was pursued by Baali relentlessly; eventually he came to live on Mt. Rishyamook on the advice of Hanuman and others as it was safe from any attack from Baali because he would dare not come here.

But though Baali would not come personally, he still could send some powerful warrior in disguise to square up with his brother-turned-enemy Sugriv and kill him. This probability made Sugriv afraid of any stranger coming that way, more so because that area was almost barren of life and far away from any other inhabited area or civilisation; no one ventured that way and it was almost out of bounds for travellers.

<sup>4</sup>Another interesting question that arises here is this: Of all his companions, why did Sugriv select Hanuman for this mission? It was because by experience Sugriv knew very well that Hanuman was exceptionally intelligent, wise and practical; he could tackle matters himself and solve the issue on the spot without further instructions or consultations; he was trust-worthy, faithful and honest; and he was fearless, prudent, brave, courageous, strong and powerful to face any adverse situation should it arise unexpectedly; Sugriv knew that no one could compare with Hanuman in these qualities. This fact is reiterated in Valmiki's Ramayan, Kishkindha Kand, (i) Canto 2, verse nos. 13-19; (ii) Canto 44, verse nos. 1, 6-8.

Meanwhile, one would like to read a little more about Hanuman: who he was? A brief life-sketch of Hanuman is added at the end of the notes to these verses; it is marked by \* sign.

<sup>5</sup>Why did Sugriv advise Hanuman to go as a 'Brahmin student' (a "baṭu rūpa") to meet Lord Ram? Well, the two brothers were armed with bows and arrows, had quivers tied to their waists, the way they walked with dignified steps fearlessly and with confidence, their general manners and bearing—all gave an impression that they were some noble men and great warriors. Sugriv, who was already apprehensive about them and their objective of coming that way, did not wish to take risk. He knew that everyone respects a Brahmin and trusts him; so if Hanuman goes there attired as a Brahmin, especially as a student, then the chances of these two strangers harming him or deceiving him as to their purpose of coming here were minimal.

Why was Hanuman advised to go as a 'student' instead of as an adult Brahmin? The reason is this: Had Hanuman gone to meet the Lord as an 'adult Brahmin', there were chances that the Lord would immediately become suspicious about him because the area of the forest where this interaction took place was deep in the forest, a remote area that was far from civilisation and virtually uninhabited as it lay beyond the famous Dandak forest which was itself literally intractable. Adult Brahmins lived in populated areas such as villages, towns and cities, but not in the far depth of a forest. A young Brahmin-student, however, would go to distant places to study under renowned sages and seers who usually had their hermitages in forests as

they needed quietude for their spiritual pursuits; some senior ones even lived on mountains and hill tops, and though they did not maintain hermitages per se, yet they would occasionally accept isolated students who they thought were eager for knowledge and worthy to be imparted the knowledge that only these sages possessed.

To wit, the chances of meeting an adult Brahmin in this part of the land were very remote; but in case of a 'student' it was quite possible that he was on the way to his Guru's (teacher's) hermitage to study, and he met the two brothers on the path by pure good chance. His Guru could well be an aged sage or seer living on one of the mountains or hills in that area. So this form of Hanuman as a 'student' would not arouse any suspicion in the mind of the two brothers as an adult Brahmin would surely do—so reasoned Sugriv.

There were some other reasons that too weighed in favour of sending Hanuman disguised as a 'student Brahmin'. If a young boy makes some mistake he is usually overlooked by an adult; so if by some misadventure Hanuman said something or any of his gestures or actions were such as to cause a bit of annoyance to the two strangers, there were fair chances that they would overlook it as a youngster's error committed in folly, and forgive him.

Further, this form of a 'student' would enable Hanuman to bow and pay his respects to the two brothers, Lord Ram and Laxman, is expected to show respect to elders even if he is Brahmin, otherwise it would be bad manners for the boy. When the strangers see that the student who is interacting with them is good mannered, polite and cultured they would be willing to reciprocate and engage with him; this was vital to extract the information needed by Sugriv.

On the other hand, if Hanuman appeared as an adult Brahmin, there were chances that the two brothers would just pay their homage to him and move on. An adult Brahmin would have to maintain his dignity and decorum; he would not be expected to bow and show other forms of respect to the visitors with the same ease with which a young boy could do.

So now, since these so-called monkeys were virtually like humans as we have noted herein above, it wasn't difficult for Hanuman to disguise himself as a Brahmin student when he came down the summit of the mountain to meet Lord Ram. He had only to wear appropriate clothes and apply some holy marks on his forehead and body, such as make a Tilak mark on his forehead, sling a sacred thread across his shoulders, and tie his hairs in a tuft at the back of his head, to indicate that he was a Brahmin student.

And then he spoke with Lord Ram in the human tongue during the interview; in fact, to be precise, it was in perfect Sanskrit that Hanuman interacted with Lord Ram as noted in note no. 2 herein above. Hence, the Lord felt he was in the company of educated natives who could talk in the Lord's language, and it would be practical and prudent to become friendly with them, if no other reason than at least because he has to cross this country to reach the place where Sita was held captive by Ravana. If these natives could speak Sanskrit then, the Lord thought, communication would not be a barrier any more.

Lord Ram was in an alien country; it was wise to be friendly with the natives of the place. The Lord needed help to find Sita, and he reasoned that if he was good and friendly towards these natives then they would be cooperative and helpful; they will extend logistical help, and manpower too could be easily arranged.

\*<sup>4</sup>A life sketch of Hanuman is narrated in the following scriptures—(i) Anand Ramayan, Saar Kand, Sarga (Canto) 13, verse nos. 155-190; (ii) Valmiki's Ramayan,

Kishkindha Kand, Sarga (Canto) 66, verse nos. 1-17 (as narrated by Jamvant, the Bear king); Uttar Kand, Sarga 35-36 (as described to Sri Ram by sage Agastya).

Wonderful hymns dedicated to Lord Hanuman are found in Tulsidas' "Vinai Patrika", verse nos. 25-36.

These describe Hanuman as the Son of the Wind God. The story of Hanuman being the son of the Wind God is briefly this: An Apsara (a heavenly damsel of great beauty) named Punjiksthal became the daughter of a monkey named Kunjar. Her name was Anjana, and she was married to Kesari. One day Anjana assumed a form of a human female, adorned her self with ornaments and garlands of choicest flowers, and went to the top of a mountain to enjoy the beauty of Nature that spread all around her. Her bewitching beauty attracted the attention of the Wind God who embraced her (in the form of a soft, pleasant and fragrant gust of wind that swirled all around her, enveloping her from all sides). As a result of this embrace, Anjana gave birth to a son who had all the excellent virtues of the Wind God: he possessed stupendous powers, had astounding strength, was matchless in valiance and courage, his intelligence and wisdom had no parallel, radiance effused from him like a divine glow, and he was a personified form of glory and excellence. That is why Hanuman is usually called the 'son of the Wind God'.

But it is also universally believed that Hanuman is a manifestation of Lord Shiva, and represents the 'Tej' (glory and dynamism) of Lord Ram. This is clearly mentioned in Brihad Brahm Sanhita, Chapter (Pratham) 3, Canto (Adhyaya) 1, verse (Shloka) no. 102. This verse also says that it is Lord Shiva who manifested also as Sankarshan, one of the forms of Lord Vishnu. In the case of Hanuman, it is said here that "Hanuman is a manifestation of Lord Maha Shiva, and represents the Tej (glory and dynamic aspect) of Lord Ram".

There are three Gods in the Trinity—viz. Brahma is the creator, Vishnu is the sustainer and protector of creation, and Shiva is the concluder who brings about the end of creation when the time comes. In the story of the Ramayan, Lord Vishnu manifested himself as Lord Ram, the prince of the kingdom of Ayodhya, Brahma became the Jamvant who was an old and wise chief of the bear community who lived in the kingdom of Kishkindha, and Shiva took the form of Hanuman who was an ardent and faithful devotee of Lord Ram as well as one of the chief advisors of Sugriv, the king of Kishkindha, the kingdom of the monkey race.

Lord Shiva reveres Lord Ram, constantly chants his holy name "Ram", and worships the Lord as his chosen deity. So when the time came to serve Lord Ram during his manifestation on earth, Shiva did not wish to lose this opportunity; he therefore chose to become a monkey known as Hanuman so that he will not only have a chance to be helpful to his beloved Lord but also be able to serve him diligently, and in the case need arose, to extend full protection to Lord Ram. In fact it was Hanuman who had actually found Sita, Lord Ram's wife who was abducted by the demon king Ravana, imprisoned in Lanka. Further we read that in the epic war of Lanka, when the forces of Lord Ram consisting of the monkeys and the bears of Kishkindha had fought a no-holds barred bloody battle with the demon forces of Ravana, it was Hanuman who had played a pivotal role of singular importance; he was crucial to the winning of the war in general. Even Lord Ram had acknowledged Hanuman's valour and praised him lavishly during the heat of battle once when he told Laxman, his younger brother, that there was only one warrior he sees in the whole battle field of Lanka who has taken the demon-bull by its horns, and this warrior was none other than Hanuman. This is clearly stated in Kavita-wali Ramayan of Goswami Tulsidas, Lanka Kand, verse no. 40.

Not only this, Lord Ram had publicly shown his affection for Hanuman when he lovingly embraced him and declared that he would forever remain indebted to Hanuman: refer—Ram Charit Manas, Sundar Kand, Chaupai line nos. 5-7 that precede Doha no. 32. The occasion was Hanuman bringing the news of Sita and conveying it to Lord Ram.

The especial bond that existed between Lord Ram and Hanuman was unique, and it is no where more evident than the time when they first met at the base of Mt. Rishyamook. Lord Ram and Hanuman had both become overwhelmed with tidal waves of affectionate emotions so much that while Hanuman's voice trembled, his body was thrilled and he could barely stifle his sobs, Lord Ram wept and tears flowed down his eyes even as he clasped Hanuman to his bosom. There seemed no formality or artificiality in this spontaneous burst of loving emotions; Hanuman had become so joyous that he lost control over his senses so much that instead of showing respect to his Lord he went on to reprimand Lord Ram for forgetting him for so long. It was like a scene of two fast friends who had been separated long back due to misfortunes inflicted upon them by providence had one day met each other most unexpectedly at a place and time that they weren't aware of a minute ago. This episode is fully narrated in vivid details in Ram Charit Manas, Kishkindha Kand, Chaupai line no. 5 that precedes Doha no. 2—Doha no. 3.

And as if to add a tiara to the crown, or a diamond that is placed centrally on the helm of this crown, or the icing of the cake so to say, it was only Hanuman who was allowed by Lord Ram to stay with him after he returned home to Ayodhya at the end of his 14-year forest sojourn; and Hanuman stayed with the Lord for the rest of his time on earth.

To wit, Lord Hanuman was one of the greatest devotees of Lord Ram. His devotion for Lord Ram had no match. He is regarded as the wisest, the most enlightened and a highly self-realised soul. He is an incarnation of the eleventh form of Lord Shiva that is known as Rudra. When Lord Vishnu decided to manifest himself as Lord Ram in this world, all the different Gods has assumed various forms to serve the Lord. Shiva had taken the form of Hanuman to serve Lord Ram.

According to the Purans (mythological histories), the name of his mother was Anjana. She was the wife of the monkey king Kesari. He was born as a grace of the Wind God, also known as Marut. Hence, Hanuman was also known as 'Anjaneya' or 'Maruti'. However, his most common name 'Hanuman' is derived from the fact that once he had been hit by the 'Vajra', the hard weapon of Indra, the king of Gods. The story goes that once, a little time after his birth, the infant Hanuman had felt extremely hungry, and seeing the rising sun he thought it to be some ripe red fruit dangling from the sky. So he leapt to the sky to eat the rising sun. Incidentally, it was the time of the solar eclipse, when, according to mythology, the head of the demon known as Rahu was proceeding to devour the sun. When he saw Hanuman rushing towards the sun, Rahu ran away scared, thinking that Hanuman was some competitor who was out there to grab his food. Rahu complained to Indra, the king of Gods, that he is being denied his regular meal. At this, Indra intervened. When Hanuman saw Indra approaching astride his white majestic elephant known as Eraavat, he thought that it was some other white fruit. So he left sun alone and instead leapt at Eraavat. Indra was shocked, confounded and perplexed, and in order to stop Hanuman he threw his formidable weapon known as Vajra. The Vajra hit him on the chin, thereby causing a dent. The jaw swelled as result. This incident gave 'Hanuman' his famous name.

The word 'Hanu' means the lower jaw, the chin, while 'Maan' means to hit to subdue or defeat. Another interpretation is that 'Hanu' means to crush, to trounce, to take away, or to eliminate, and 'Maan' means one's pride, arrogance, haughtiness and ego. So the composite word 'Hanuman' refers to this incident when Indra had subdued the son of the Wind God by breaking his chin-bone as a token punishment for him being extremely arrogant and unnecessarily mischievous.

But when the Wind God saw that Hanuman was hurt, he became extremely angry as Hanuman was born as his grace, so he stopped the movement of air. This caused suffocation in this creation and all the Gods were on the verge of asphyxiation. So they appeased the Wind God by blessing Hanuman with invincibility and formidable powers. This made Hanuman immortal and immune to the dangers of fire, water and wind.

As for the colour of Hanuman's face being 'of a red tinge', there are two tales in this regard. One says that his fair skin was tanned red due to the intense heat of the sun as once he had leapt into the sky to eat the sun, thinking it to be some big red fruit dangling from the sky. Another legend says that when he saw Sita applying the red vermillion powder on her head and when asked about it was told that it was a mark that showed that Sita was eternally a wife of Lord Ram, or was inseparable from the Lord, Hanuman applied this powder on his whole face to please the Lord and signal to him that if a single dot or a line of red on Sita's head could endear her to Lord Ram so much, how much more the Lord will love to see Hanuman with his whole countenance coloured in red of the vermillion.

Once as a child he was even cursed by sages because of his mischievous nature as he used to play havoc with the trees and plants around the hermitages and forests where they lived, uprooting them, breaking their branches, eating their fruits and littering the place all around. So they cursed him that he would forget his powers till the time someone reminded him about them. As it happened, when the monkeys and bears set out in search of Sita, who had been abducted by the demon king of Lanka known as Ravana, and had reached the shores of the vast ocean, they faced the formidable challenge of having to cross it, face this formidable enemy, and come back alive. It was then that Jamvant, the old patriarch of the bears, had reminded Hanuman about his lost strength. Hanuman regained his old stupendous powers and abilities, and he was the one who not only crossed the ocean but also burnt Lanka before coming back with the news of Sita. These events are narrated in the epic Ramayana in great detail.

Hanuman can be likened to a diamond amongst all the characters in the epic story of Ramayan which deals with Lord Vishnu's incarnation as Lord Ram. In fact, the story of Lord Ram and his conquest of Lanka would not have been what it was without Hanuman. Even Lord Ram had openly accepted his indebtedness to Hanuman.

Hanuman was very dear to Lord Ram. The Lord was exceptionally obliged to him, and on several occasions he had expressed this too. Hanuman was more close to Lord Ram than any other single character in the Ramayana. Whenever the Lord needed help, he looked at Hanuman. Hanuman had always repeated the holy Name of Lord Ram silently, and this gave him immense strength and peace. By the way of the Name, Hanuman was able to have the Lord stay with him always. The best proof of the Lord recognizing this divine quality and spiritual nature of Hanuman was when the Lord directed him to stay in this world at the time of the Lord's own departure for his heavenly abode at the end of his tenure on this earth, and keep the light of the Lord's glory alight by way of repeating his divine Name and ensuring protection for

those who said the Lord's Name. In other words, the Lord had appointed Hanuman as the heir to his legacy, and passed on the baton of Dharma (virtues of righteousness, probity, propriety, nobility and auspiciousness) and Satya (truth) to him to act as their custodian on the strength of Lord's holy Name.

We read in Ram Charit Manas, Baal Kand, Chaupai line no. 6 that precedes Doha no. 26 that Hanuman was able to keep Lord Ram under his loving sway by the virtue of repeating the Lord's holy Name constantly.

So therefore, when Lord Ram left this world for his heavenly abode during the final episodes of Ramayana, all those who were close to him as well as the rest of his subjects had also left this world with the Lord. But Hanuman remained behind with the express mandate from the Lord to ensure that the Lord's glory as well as the glory of his divine name can be perpetuated, and to ensure that the devotees of the Lord can be afforded protection. This has been narrated in (i) Veda Vyas' Adhyatma Ramayan, Uttar Kand, Sarga (Canto) 9, verse nos. 34-36; (ii) Anand Ramayan, Purva Kand, Sarga (Canto) 5, verse nos. 9-13; (iii) Valmiki Ramayan, Uttar Kand, Sarga 108, verse nos. 32-35.

Hanuman had immense mental and physical agility, strength, power and prowess. His character was immaculate and his intellect was of high refinement. He had complete, unchallenged and unparalleled knowledge of the scriptures. One of the reasons is that his teacher was the Sun God himself who had taught him all the Vedas and other scriptures. His speech was elegant and scholarly. He is regarded as a treasury of the eight Siddhis (mystical powers) and the nine Nidhis (spiritual assets). He was a renunciate and a celibate since birth.

The eight Siddhis which Hanuman possessed were the following—(i) 'Anima'—means the power to become microscopic or so minute that one becomes invisible to the naked eye; to become small like an atom; (ii) 'Mahima'—is to have majesty, glory and fame; to be honoured and acknowledged for one's achievements, wisdom, erudition, knowledge and skills; to become huge like a mountain, thereby standing out and being unique or special in a crowd; (iii) 'Garima'—is to be heavy-weight in any field, to have special qualities that give one's ideas and words a great amount of importance and weight; to have stature, dignity, decorum, gravity and significance; (iv) 'Laghima'—is the grand virtue of being simple and humble inspite of being great, powerful and authoritative; it is to have simplicity and humility despite possessing grandeur, majesty, power, authority and magnificence; (v) 'Praapti'—is to be able to attain, gain or obtain anything wished or desired for; (vi) 'Praakramya'—is to have valour, ardour, strength, powers, prowess, potential and punch leading to triumph, glory and majesty; (vii) 'Ishwatwa'—is to be able to have lordship or sway over everything else; to be able to rule over others; (viii) 'Vashitwa'—is to be able to control and subdue others, and exert influence on them so much so that they become obedient and subservient.

The nine Nidhis that Hanuman possessed were the following— Spiritual assets—according to saint Tulsidas' epic Ram Charit Manas, Aranya Kand, Doha 35-36, they are—(i) communion with saints and pious people where the Lord's glories are being sung, (ii) serving one's teacher and elders, (ii) praising the Lord's glories and doing Kirtan and Bhajan which are community singing of the Lord's glories, (iv) repeating the divine Mantras or holy words of the Lord, i.e. doing Japa, (v) having such virtues as 'Dam' or tolerance, patience, fortitude and resilience, 'Sheel' or good and righteous demeanours, 'Virati' or being renunciate and detached from deeds and to be dispassionate towards the world, 'Sam' or equanimity, looking everything as Brahm, having a non-dual approach of or view of the world, 'Santosh' or



contentedness, and ‘Sara’ or simplicity and humility, (vi) having no deceit, conceit and falsehoods, (vii) not finding faults with others and criticising them unnecessarily, (viii) to have firm reliance and faith in the Lord, and (ix) not to feel dejected, depressed, despaired, inferior, lowly and condemned under any adverse circumstances, because the great and merciful Lord is always with them.

According to another version, the nine Nidhis are the various special virtues or qualities or attributes that one possesses, and which make him special amongst others. They are the following—(i) Buddhi—intelligence and the power to discriminate, to think sharply, quickly, logically, rationally, deeply and analytically. (ii) Bal—strength, vigour and power of the body and of the mind as well as of the spirit. (iii) Yasha—fame, good reputation and name; majesty and renown. (iv) Dhairya—to have courage, fortitude, resilience, ability to hold on in the face of greatest adversity, misfortune and opposition. (v) Nirbhayataa—fearlessness, courage, bravery and an indomitable spirit. (vi) Aarogyataa—to be freed from diseases and illnesses, both mental as well as bodily. (vii) Ajaadyataa—the opposite of Jadataa; to be free from the negative trait of inertia, lethargy, depression, stagnation, lack of drive, initiative and will power. (viii) Vaakya-patutaa—to be an expert orator; speaking skills, eloquence, diplomacy, and wise and intelligent choice of the spoken word. (ix) Bhakti—to have steady and robust devotion, loyalty, dedication and conviction for one’s chosen deity and faith. This quality, of course, comes under the category of spiritual assets also.

Other variations include the following qualities in this list of Nidhis because they are like an asset for a man which stand him in good stead in his life— (i) Sham—having self restraint and control; having peace, tranquility, serenity and quietness; being able to suppress desires, yearnings and natural instincts and impulses. (ii) Dam—tolerance, forbearance, fortitude. (iii) Upriti—renunciation, detachment, dispassion, indifference and non-involvement. (iv) Titksha—endurance, patience, fortitude, sufferance, equanimity. (v) Samadhan—the ability to find a solution, an answer to even the most vexing problem; lack of confusion or doubts; clarity of thoughts and conception. (vi) Shraddha—having faith, belief, conviction, reverence and devotion. (vii) Sakhya—friendship and the ability to co-exist with even one’s adversary. (viii) Daya—kindness, compassion, graciousness. (ix) Atma Bodh—self-realisation and awareness about the true nature of one’s conscious ‘self’, to be enlightened about the Atma, the pure consciousness, that resides inside one’s inner self as his soul, as his Spirit.

Sometimes, the last Nidhi of ‘Atma Bodh’ is replaced with ‘Seva’ or the natural habit of serving others selflessly.

Faces of Hanuman—In iconography, Hanuman is depicted as having five, ten or eleven faces.

(a) The *five faces of Hanuman* are as follows—(i) in the eastern direction it is that of a monkey; (ii) in the southern direction it is that of Lord Nrisingh; (iii) in the western direction it is that of Lord Garud; (iv) in the northern direction it is that of Lord Varaaha; and (v) in the zenith it is that of Lord Hayagriva.

The genesis of the story is linked with the battle of Lanka when the son of the ten-headed Ravana, known as Mahi-Ravan, had kidnapped Ram and Laxman and hid them underground in the nether world. He prepared them to sacrifice to the goddess whom he worshipped in order to please the goddess so that his father Ravana could win the war. When Hanuman got the wind of it, he went to the nether world and hid behind the idol of the goddess. The demon Mahi-Ravana offered all sorts of inedible things to the goddess—such as wine, excreta, meat, urine etc. He had his eyes closed

in meditation. So Hanuman assumed this heads and ate up all the offerings. Finally, when the wicked demon thought that the sacrifice is finished and the goddess is happy with him, he was about to chop off the heads of the two brothers at the altar, Hanuman emerged from hiding in this ferocious form with five heads (or according to the previous narration with eleven unconventional heads) to kill the demon. It is believed that even Ram and Laxman could not recognize Hanuman in that form till the time they saw his monkey head with which he bowed before the Lord.

In essence we can say that Hanuman epitomised the glory of knowledge and the Shakti of the Supreme Brahm rolled into one. When he appeared to save Ram and Laxman from the clutches of Mahi-Ravana, he represented the supreme power of creation. This form of Hanuman—whether it is of five heads or nine heads or eleven heads—implies that all the fundamental forces of Nature had joined hands to get rid of or negate the negative forces that had become ascendant, and to restore the balance in favour of the positive forces and principles of creation.

The five faces of Hanuman stand for the following—(i) the five elements of creation, viz. sky, air, fire, water and earth. (ii) the five chief vital winds called Prans—viz. Pran, Apaana, Samaana, Vyaana and Udaana. This fits in perfectly with the fact that Hanuman is regarded as the son of the Wind God.

(b) The *ten or eleven faces of Hanuman*—According to another version, Hanuman is shown as having eleven or ten faces as follows—(i) in the eastern direction it is that of a monkey (Hanuman in his original form); (ii) in the south-east corner (called ‘Agneya Kona’) it is that of a Kshatriya (warrior class); (iii) in the southern direction it is that of Lord Nrisingh (half man and half lion incarnation of Vishnu); (iv) in the south-west corner (called ‘Nairitya Kona’) it is that of Lord Ganesh; (v) in the western direction it is that of Harishwar (Hari or Vishnu; or it can be interpreted as Hari’s Lord or Shiva in line with the term Rameshwar which is one of the forms of Shiva); (vi) in the north-west corner (called ‘Vaayavya Kona’) it is that of Lord Bhairav (one of the forms of Shiva); (vii) in the northern direction it is that of Varaha; (viii) in the north-east corner (called ‘Ishan Kona’) it is that of Lord Rudra (one of the forms of Shiva); and (ix) in the zenith corner (above; towards the sky) it is that of Lord Hayagriva (Lord Sun; Vishnu with a horse’s head; one of the many incarnations of Vishnu).

In this above description only nine faces are given; two are missing. The other two faces are that of Lord Garuda (mount of Vishnu) and Lord Shiva. In this version, the face on the west side is that of Garuda (instead of Harishwar), and Lord Varaha faces in the lower direction called nadir. The eleventh face is a combination of all the faces—i.e. it is the face of all-encompassing and all-incorporating Lord Isha.

The point to note here are that all these forms are manifestations or representations of the five or the eleven principal ‘Tattwas’ or the fundamental elements of creation. The eleven heads are symbols of the following Tattwas—the five elements (sky, air, fire, water and earth) + five vital winds (Pran, Apaana, Samaana, Vyaana and Udaana) + Chitta (mind and its sub-conscious). These eleven Tattwas form the basic units which combine together to form the physical body of any living being. It will be noted that only nine specific heads are mentioned though the total number of heads are eleven. Well, the significance of the number ‘nine’ vis-à-vis the nine Tattwas is as follows—

‘The *Pashupat Brahm Upanishad* of the Atharva Veda tradition, Canto 1, verse no. 14 says that there are nine Tattvas which are actually subtle revelations of the supreme Brahm. They are the following—The three fundamental Gunas, i.e. the Sata, the Raja and the Tama, the three basic characters of the Atma known as Sat-

Chit-Anand, i.e. Sat (truth), Chitta (consciousness) and Anand (bliss), and the three forms of divinity represented by the Trinity Gods, i.e. Brahma the creator, Vishnu the sustainer, and Rudra the concluder of creation, represent the nine Tattwas of creation.’

The *Par Brahm Upanishad* of the Atharva Veda tradition, verse no. 5 says that the sacred thread that is worn by Brahmins has three main strands, and each strand consists of three sub-strands. The total number of strands thus becomes nine ( $3 \times 3 = 9$ ). These nine strands symbolically represent the nine Tattwas of creation which actually stand for the nine revelations of the same Brahm. The fact that the sacred thread has nine finer strands is endorsed in the Pashupat Brahm Upanishad, Canto 1, verse no. 27.’

It must be remembered that Hanuman is not an ordinary soul, but he is the most enlightened One to have come on this earth. He is regarded as the leader in the community of the wise and enlightened ones. There is no wonder in it because of two reasons—one, he is Shiva personified, and Shiva is the most enlightened amongst the Trinity Gods, and second, his teacher was the Sun God who is personification of the Supreme Brahm, and his brilliant light is a metaphor of the immensity of knowledge and enlightenment he has as well as the light this knowledge provides to the world. Without knowledge this world would be engulfed in a thick shroud of darkness of ignorance symbolized by the night.

The importance of the figure ‘five’ is of great metaphysical importance. It represents the Pancha Mahaabhuts or the five great elements of Nature. They were formed at the beginning of creation, and consist of earth, water or fluid, fire or energy, air or wind and sky or space elements in increasing degree of subtlety. They can be studied at two levels—one at the very core level, and the other at the more general level.

The study of the body at the core level of the five Bhuts consisting of the five primary elements consisting of the sky or space, air or wind, fire or energy, water or fluids, and earth. Refer verse nos. 1-2, and 5-6 of *Shaarirako-panishad*. Briefly, the earth element formed the solid part of the body, the water element formed the fluid part, the fire element formed the warmth and heat of the body, the movement of the body is revelation of the air element, and the subtle space between various organs and tissues of the body, both at the external as well as internal levels, is the sky element.

The next level would be the various Koshas or Sheaths that are made of a combination of these five elements. They are the following—Anna Maye Kosh (the food sheath), Pran Maye Kosh (the vital wind sheath), Manomaye Kosh (the mind sheath), Vigyan Maye Kosh (the intellect sheath), and Anand Maye Kosh (the bliss sheath). These Koshas are also like the elements or units that decide the complexities of the creature’s body and its position in the hierarchy of evolution.

All the living organisms can be classified into the following five types depending upon the number of Koshas they have—(i) Udbhij—these are those life forms that are born from seeds, such as members of the plant kingdom. These have only one Kosha, the Anna Maye Kalaa. In other words, they depend on food and become food for others higher up in the evolutionary ladder. (ii) Swedaj—they are those which are born from dampness and sweat, such as fungi, algae, bacteria, germs, mosquito, lice, flies etc. They have two Koshas, viz. Anna Maye and Pran Maye. That is, they are formed from food, they live for food and they die as food. Besides this, they also exhibit signs of life, e.g. the mosquito and lice have life like any other member of the animal kingdom. (iii) Andaj—they are placed higher up in the evolutionary ladder, and are born from eggs, whether inside the mother’s womb or outside. Such birds as pigeon, sparrow, parrot, peacock etc. come under this category.

They have three Koshas which are Anna Maye, Pran Maye and Mano-maye. The last Kosh refers to the fact that such creatures have a mind and heart which enables them to think, albeit in a primitive level. (iv) Jaruyuj—these are the creatures that are born as embryo that develops inside the mother's womb. Under this class come the animals such as horses, cows, dogs, elephants etc. They have four Koshas, such as Anna Maye, Pran Maye, Mano-maye and Vigyan Maye. The last Kosh refers to their ability to have a higher level of thinking ability called intelligence. The human being comes under this last category with the added benefit of having five Koshas. Besides the four Koshas mentioned above in other creatures of this category, the man has the fifth one and it called the Anand Maye Kosh. It is only possessed by a man and not by other creatures in the sense that the man can realise the true meaning of the terms 'bliss and happiness that is eternal and substantial' by the virtue of his attaining higher level of intelligence and his ability to delve into the secrets of the concept of truth itself and then realising that kind of happiness and bliss that is not superficial and which is not limited to enjoyment of the sensual pleasures of the body and the material comforts of the world, but which has a holistic and all-inclusive dimension that incorporates the spirit or the soul.]

बिप्र रूप धरि कपि तहँ गयऊ । माथ नाइ पूछत अस भयऊ ॥ ६ ॥  
 को तुम्ह स्यामल गौर सरीरा । छत्री रूप फिरहु बन बीरा ॥ ७ ॥  
 कठिन भूमि कोमल पद गामी । कवन हेतु बिचरहु बन स्वामी ॥ ८ ॥  
 मृदुल मनोहर सुंदर गाता । सहत दुसह बन आतप बाता ॥ ९ ॥  
 की तुम्ह तीनि देव महँ कोऊ । नर नारायन की तुम्ह दोऊ ॥ १० ॥

bipra rūpa dhari kapi taham̐ gaya'ū. mātha nā'i pūchata asa bhaya'ū. 6.  
 kō tumha syāmala gaura sarīrā. chatrī rūpa phirahu bana bīrā. 7.  
 kaṭhina bhūmi kōmala pada gāmī. kavana hētu bicarahu bana svāmī. 8.  
 mṛdula manōhara sundara gātā. sahata dusaha bana ātapa bātā. 9.  
 kī tumha tīni dēva maham̐ kō'ū. nara nārāyana kī tumha dō'ū. 10.

Hanuman ("Kapi"; literally the monkey) assumed the form of a Brahmin and went there (down the mountain, to meet the two travellers, Lord Ram and Laxman). He bowed his head reverentially before the Lord<sup>1</sup> and enquired as follows—(6)

'Who are you two, one with a dark and the other with a fair complexion? You look like Kshatriyas (the warrior class; a valiant, brave and courageous race) who are roaming in the forest; prithee, please say what is the reason for your wandering here in the wilds? (7)

The ground is hard and very harsh to walk on barefoot, while your feet are very soft and tender. Oh Lord (svāmī)! This being the case, what is the reason for you roaming around (barefoot) in this wilderness that the forest is<sup>2</sup>? (8)

Your bodies are tender, charming and handsome (like that of great princes), and here you are enduring such extreme hardships in the forest, facing adversities such as the heat of the sun and the blow of the wind! Say, what is the reason for this misfortune (that seems to have befallen you)? (9)

Or else, are you a manifestation of one of the Gods of the Trinity (i.e. are you either of Brahma, Vishnu and Shiva); or is that you two are Nara (the Jiva; the living being) and Narayan (the Supreme Being; the cosmic Male) themselves who have assumed your forms<sup>3</sup>? Please be kind to tell me, which of these are you two. (10)

[Note—<sup>1</sup>The meeting between Lord Ram and Hanuman has also been narrated in Veda Vyas' "Adhyatma Ramayan", Kishkindha Kand, Canto 1, verse nos. 11-25.

Hanuman was in the form of a Brahmin before whom others bow their heads, and it is not the other way round. So it seems out of place that Hanuman, who was in the attire of a Brahmin, should bow to a stranger. But in this case he was in the disguise of a young student, and not an adult Brahmin. Being a student and much younger in age to the visitors, it was his duty to show respect to the guests by bowing to them.

Further, Lord Ram and Laxman were attired as hermits and were senior in age, while Hanuman was in the guise of a young Brahmin student. Hence, Lord Ram and Laxman deserved respect from the young student.

Another reason is that as soon as Hanuman came near Lord Ram, his sixth sense, his intuitive feeling told him that this gentleman was no ordinary man as the Lord had some exceptional aura of divinity and holiness around him that deserved special attention and aroused spontaneous respect. This doubt in Hanuman's mind—whether Lord Ram was not actually the Supreme Being who had promised to come down one day, and for helping whom the Creator Brahma had advised the gods to assume the form of monkeys and bears and wait for the Lord's arrival—will soon be clear when he asks the Lord expressly if he was not one of the Trinity Gods; whether he was Nara (a human male) or Narayan (pronounced "Naaraayan", the cosmic Male; Lord Vishnu). {See Chaupai line no. 8 herein below.}

In addition to the above reasons, there are two more. One is this: Hanuman had come to enquire about these two strangers; it was he who needed the opportunity to talk. So he wished to give a first good impression upon the visitors by being polite, and bowing before one's guest is a welcoming gesture that immediately softens him up quite a bit. So the chances of a friendly conversation were brightened when Hanuman bowed before the travellers to show that he is a polite person, and a conversation with him will not be unpleasant for the two brothers. Rather, the two brothers would like to engage with their interlocutor more for some time, giving Hanuman the time and space to find more about them and their intention.

Otherwise there were chances that the two brothers would quietly walk on and neglect Hanuman; or would be very brief and circumvent in their reply which would not serve Hanuman's purpose.

The other is this: Hanuman was a monkey by his body, but had hidden it in over garments to disguise himself as a Brahmin student. It was done so quickly that he was very conscious of himself; he feared that these two intelligent gentlemen would immediately know that he was an impostor if he faced them directly and looked at them straight in their eyes. So he kept his head low and sight fixed on the ground before him out of shyness and the usual guilt that accompanies deception. He wondered: "what would happen if these strangers found out who I actually am?" So he avoided a direct and straightforward interaction with Lord Ram; and instead kept his head bowed and eyes low.

<sup>2</sup>We read elsewhere in Ram Charit Manas that a similar observation was made by the awe-struck villagers and travellers whom Lord Ram, Laxman and Sita had met on the path earlier when they had left Ayodhya and were on their way to the forest. Refer: Ram Charit Manas, Ayodhya Kand, (i) Chaupai line nos. 2 and 4 that precede Doha no. 121; (ii) Chaupai line no. 8 that precedes Doha no. 119.

<sup>3</sup>In this analogy, since Lord Ram is dark complexioned he resembles Lord Vishnu very closely. Laxman, being of a fair complexion, resembles more closely either Brahma whose visage is yellowish as his other name is Hiranayagarbha, the 'cosmic egg', because he is the 'creator' of this world, or Shiva who has a ash-coloured complexion because he keep his body smeared with the ash of the fire sacrifice.

As for 'Nara and Narayan', they represent the male aspect of creation; they stand for the 'Father'. At the macrocosmic level he is the universal Father known as Parmatma, and at the microcosmic level he is the creature's father known as the Jiva. Here, Lord Ram stands for the Parmatma, and his shadow-like dear brother Laxman is like the Jiva.]

दो०. जग कारन तारन भव भंजन धरनी भार ।

की तुम्ह अखिल भुवन पति लीन्ह मनुज अवतार ॥ १ ॥

dōhā.

jaga kārana tārana bhava bhañjana dharanī bhāra.

kī tumha akhila bhuvana pati līnha manuja avatāra. 1.

Or is that for the express welfare of the world and liberate its creatures from the horrors of transmigration, and in the process eliminate the burden of the earth (created on it by those who are wicked, sinful and evil)—the Supreme Lord of the whole world, the Lord of the entire creation, has indeed manifested himself in the form of a human being?

[Prithee my Lord; I beseech thee to be kind enough to enlighten me on this matter of singular importance. Is it true that the Supreme Being has decided to come down personally to eliminate evil and negative forces from this world, to restore the balance in favour of the good, the noble and the righteous by eliminating those that are bad, evil and unrighteous, and to extend protection to his devotees and show them the right path to liberation and deliverance? Oh Lord, am I correct? I shall be highly grateful if you should be graceful enough to tell me something on this matter.]' (Doha no. 1)

चौ०. कोसलेस दसरथ के जाए । हम पितु बचन मानि बन आए ॥ १ ॥

नाम राम लछिमन दोड भाई । संग नारि सुकुमारि सुहाई ॥ २ ॥

इहाँ हरी निसिचर बैदेही । बिप्र फिरहिं हम खोजत तेही ॥ ३ ॥

आपन चरित कहा हम गाई । कहहु बिप्र निज कथा बुझाई ॥ ४ ॥

caupāī.

kōsalēsa dasaratha kē jā'ē. hama pitu bacana māni bana ā'ē. 1.  
 nāma rāma lachimana dō'u bhā'ī. saṅga nāri sukumāri suhā'ī. 2.  
 ihām̃ harī niscara baidēhī. bipra phirahiṁ hama khōjata tēhī. 3.  
 āpana carita kahā hama gā'ī. kahahu bipra nija kathā bujhā'ī. 4.

Lord Ram answered Hanuman, 'We (i.e. myself and my brother Laxman) are sons of king Dasrath of the kingdom of Kaushal (which is another name for the realm of Ayodhya). We have come to the forest to keep our father's words<sup>1</sup>. (1)

Our names are Ram and Laxman respectively; and we two are brothers. We had a charming and pretty young lady with us; she was tender and delicate (nāri sukumāri suhā'ī). (2)

Here in the forest some demon has stolen Vaidehi<sup>2</sup> (Sita, my wife). Oh Brahmin (bipra)! We are wondering in search of her. (3)

We have narrated to you about our story; prithee Brahmin, now please tell us about yourself.' (4)

[Note—<sup>1</sup>This story is narrated in detail in the first half of the second Canto of Ram Charit Manas that is known as Ayodhya Kand; refer: Ram Charit Manas, Ayodhya Kand, from Chaupai line no. 1 that precedes Doha no. 2—to Chaupai line no. 2 that precedes Doha no. 81.

Briefly it is this: King Dasrath, who had become old, had decided to anoint his eldest son, prince Ram, as the Regent of Ayodhya. The gods were alarmed as this would make it difficult for the Lord to carry out the main objective for which he had come down from heaven to earth, viz. to eliminate Ravana and his clan of cruel and sinful demons. Why so? Because to fulfill this mission certain conditions had to be complied with, and once Lord Ram ascended the throne of the great kingdom of Ayodhya it would be well-nigh impossible to do so.

Hence, it was necessary to prevent his anointment and manoeuvre things in such a way that the Lord goes to the forest, crosses the country and reach Ravana's citadel at Lanka. So the gods devised a device by which Kaikeyi, the Lord's step-mother, became suddenly overcome with delusions that created jealousy, selfishness and greed for power in her mind. She had a favourite maid called Manthra with whom she always shared her thoughts. The gods used her as a medium to implement their master-plan; this old maid prevailed upon her mistress Kaikeyi that she must get her own son Bharat appointed to the throne somehow. Since Kaikeyi's wisdom and sense of propriety had already been clouded by delusions, she could not see the propriety or otherwise of this evil advice, and readily agreed.

By-and-by, Kaikeyi forced her husband king Dasrath to send Lord Ram to fourteen years of exile in the forest and put her own son Bharat on the throne. The Lord was very happy as this is what he exactly wished to happen. Laxman and Sita decided to accompany the Lord for they declared that they can't live without him.

This is how the three—i.e. Lord Ram, his wife Sita, and his younger brother Laxman had come to the forest.

<sup>2</sup>Lord Ram has significantly used the word "Vaidehi" for Sita; it is a remarkable that he chose to employ this epithet for Sita. On the face of it the word means 'the daughter of Videha, the king of Janakpur', which Sita indeed was.

But there is a subtle hint in what the Lord wished to mean: he indicated that the lady who has been stolen by the demon ‘has no physical body’, i.e. it is merely a shadow or an image of the real Sita, for the word ‘Vaidehi’ literally means ‘one without a body’. To wit, Sita who has been kidnapped is not the real Sita who is Lord Ram’s wife, for the Lord had cast some magical spell by which a huge smokescreen of delusions has been created as is usually done in theatrical performances where a director arranges scenes of storms and rain and lightening, or of murder and bloodshed on the stage which are so life-like and surreal that the audience thinks that the scenes which it sees unfolding before its eyes are actual events; all those who watch the play flow with the narrative enacted by actors on stage and become emotionally involved in it as if they are participating in real events.

So was exactly the case here: no one could guess that the Sita whom Ravana had abducted was only a mirage, only an image, only a shadow or a ghost, and not the real lady known by this name.

As we have already read earlier, Sita had been made to take shelter with the sacred fire by Lord Ram who entrusted her in the safe custody of the Fire God, and she had also been taken into confidence by the Lord who had told her all that he planned and the reason why he wanted to hide her. But this was a closely guarded secret that not even Laxman was privy to. Refer: Ram Charit Manas, Aranya Kand, Chaupai line nos. 1-5 that precede Doha no. 24.]

प्रभु पहिचानि परेउ गहि चरना । सो सुख उमा जाइ नहिं बरना ॥ ५ ॥  
 पुलकित तन मुख आव न बचना । देखत रुचिर बेष कै रचना ॥ ६ ॥  
 पुनि धीरजु धरि अस्तुति कीन्ही । हरष हृदयँ निज नाथहि चीन्ही ॥ ७ ॥

prabhu pahicāni parē'u gahi caranā. sō sukha umā jā'i nahim baranā. 5.  
 pulakita tana mukha āva na bacanā. dēkhata rucira bēṣa kai racanā. 6.  
 puni dhīrajū dhari astuti kīnhī. haraṣa hṛdayam' nija nāthahi cīnhī. 7.

Hanuman recognised his dear Lord<sup>1</sup>, and consequentially he fell down at the Lord’s feet.

[Lord Shiva, who has been narrating this story of Ram Charit Manas to his consort Parvati, said to her—] “Oh Uma! It is not possible to describe how joyous and exhilarated he (Hanuman) felt at that moment.” (5)

He (Hanuman) was exceedingly thrilled in his body so much that no words came to his mouth as he was emotionally overwhelmed. He kept his eyes fixed on the magnificent sight that Lord Ram (and Laxman) presented to him. [To wit, Hanuman was so transfixed with joy and emotion that neither could he speak nor could he move his eyes away from the Lord.] (6)

After some time, however, he recovered himself; then he patiently offered his obeisance to the Lord by praising him and offering prayers. He was overjoyed in his heart as he had recognised his dear Lord. (7)

[Note—<sup>1</sup>How did Hanuman know that Lord Ram was the Lord for whom he had been waiting for so long to come? Hanuman had remembered the earlier events which had compelled the gods and mother earth to approach Lord Vishnu and pray to him to



come down to save them by eliminating the scourge of the demons led by Ravana, as which the Lord had promised them that he will indeed come in the form of Ram and take a human birth in the household of king Dasrath of Ayodhya. And at that time, the grandfather of this creation, Brahma, had advised the gods to take the form of monkeys and bears and descend to earth, and wait for the arrival of the Lord; then they must help the Lord to successfully accomplish an enterprise that actually was their own demand. Refer: Ram Charit Manas, Baal Kand, Chaupai line no. 1 that precedes Doha no. 187—to Chaupai line no. 5 that precedes Doha no. 188.

Now finally, that great moment has arrived. This realisation made Hanuman literally jump with joy and excitement.

Another reason is this: from the very first moment Hanuman came close to Lord Ram, he could feel that the visitor is no ordinary man, as extraordinary spiritual energy and a halo of divinity radiated from the Lord and spread in all the directions like the brilliant rays of the splendorous sun to embrace everyone who came in contact with him. It was an un-forgetful, hitherto an unknown emotional reaction, and an extremely sublime experience that had mesmerised and captivated the mind and the heart of Hanuman from the very first moment of his interaction with Lord Ram.

Some sixth sense within him, his instinct, his intuition, his sub-conscious, and what we may call his gut-feeling, told him that he has at last met the one for whom he had been waiting eagerly and emotionally for so long, the Lord who was very dear to him, i.e. Lord Ram.]

मोर न्याउ मैं पूछा साईं । तुम्ह पूछहु कस नर की नाई ॥ ८ ॥

तब माया बस फिरउँ भुलाना । ता ते मैं नहिं प्रभु पहिचाना ॥ ९ ॥

mōra n'yā'u mair̥m pūchā sā'ir̥m. tumha pūchahu kasa nara kī nā'ir̥m. 8.

taba māyā basa phira'um̐ bhulānā. tā tē mair̥m nahir̥m prabhu pahicānā. 9.

Having recovered his emotional bearing and mental composure, Hanuman politely and affectionately reproached Lord Ram in a plaintive accent, 'Oh Lord! It is okay that I, being a humble creature, ask who you are, but how come even you (who are the all-knowing Supreme Being) are feigning ignorance and pretending that you do not know me as if you were an ordinary human being. (8)

I was under the influence of your Maya (powers to create delusions and ignorance) due to which I had become forgetful and ignorant, and it is for this reason I could not recognise you immediately, and had erred to ask you who you were<sup>1</sup>. (9)

[Note—<sup>1</sup>Had Hanuman been free from the Lord's overpowering Maya that leaves no one un-influenced by it, he would have instantly known who the Lord actually was, instead of asking him about it as done in Chaupai line nos. 7-10 that precede Doha no. 1 herein above.

But by the grace of the Lord, this Maya soon withdrew and Hanuman's natural sense of wisdom and intelligence could see the truth; it just like the case of the moon and the sun during eclipse, for soon they emerge from the shadow of the eclipse that hides their shine for some time, and regain their original brilliance.]

दो०. एकु मै मंद मोहबस कुटिल हृदय अग्यान ।  
पुनि प्रभु मोहि बिसारेउ दीनबंधु भगवान ॥ २ ॥

dōhā.

ēku maiṁ manda mōhabasa kuṭila hṛdaya agyāna.  
puni prabhu mōhi bisārē'u dīnabandhu bhagavāna. 2.

In the first place I am of a low intellect, am overcome with delusions, have a wicked heart, and am ignorant (as a Jiva usually is).

And oh Lord, you are a friend of those who are humble, lowly and fallen; you are their benefactor, and so I am astonished that even you had forgotten me. Why so my Lord; how come you could not recognise (me who is) your eternal servant and devotee?<sup>1</sup> (Doha no. 2)

[Note—<sup>1</sup>This is a conversation between a devotee of the Lord and the dearest object of his devotion and worship—in this case Hanuman and Lord Ram respectively.

Let us take an example to understand this scene better. It is like a conversation between two fast friends who had separated a long time ago, only to meet once again almost unexpectedly some time later on in life. A lot of change had happened to both of them—they grew older, their physical appearances changed over time, and the rough and tumble of life had made them so different now from the time when they first separated that neither of them could recognise the other though they had played, eaten and lived together for countless years long ago. But some intuitive feeling, some inner-voice tells them that there exists some secret bond between them which has been so much covered with the dust of time that it needs a bit of dusting and cleaning to see the reality behind the external crust. So when they meet after a long passage of time, they would exchange pleasantries and wish to learn about each other. Some undercurrent of emotion, some tone of the voice and style of speaking and idioms, some well-known gestures and bodily movements with which they were so familiar with since their youth, suddenly come to their memories. They suddenly recognise each other—and what follows is a natural guess for everyone: They would clasp each other in a tight embrace, weep and shake each other in sheer joy of excitement. Nay, not only this, they would accuse each other affectionately and lovingly why the one had forgotten and neglected the other for so many years. Then they would sit down to reminisce about their past and revel in it for a long time, laughing and joking and patting each other, using choicest epithets and nicknames they used for each other long ago, before coming back to the harsh realities of the present and sobering up.

Something of this sort played out between Hanuman and Lord Ram! It took some time for Hanuman to recognise Lord Ram, and once he came to know who the Lord was, he spoke to him affectionately and lovingly like a devotee would speak to his Lord. There was no element of formality or fear; Hanuman politely and affectionately admonished or chided his beloved Lord Ram as to why he took so long to reveal his true identity before Hanuman; why did he try to play hide-and-seek with him.

Remember: this conversation is drenched in the emotion of affection and love that a devotee has for his beloved Lord, and this bond is so strong and informal that playful chiding and affectionate teasing of each other is not out of the normal.

Hanuman loved Lord Ram so much that he did not hesitate in the expression of his emotional outburst when he told the Lord that the fault of not recognising each

other was of the Lord's as he is all-knowing, while Hanuman was simply a creature who is bound by Maya, and therefore it is okay if he could not know the truth about the Lord initially.

[In the next set of verses Hanuman clarifies his position.]

चौ०. जदपि नाथ बहु अवगुन मोरें । सेवक प्रभुहि परै जनि भोरें ॥ १ ॥  
 नाथ जीव तव मायाँ मोहा । सो निस्तरइ तुम्हारेहिं छोहा ॥ २ ॥  
 ता पर मैं रघुबीर दोहाई । जानउँ नहिं कछु भजन उपाई ॥ ३ ॥  
 सेवक सुत पति मातु भरोसें । रहइ असोच बनइ प्रभु पोसें ॥ ४ ॥

caupāī.

jadapi nātha bahu avaguna mōrēm. sēvaka prabhuhi parai jani bhōrēm. 1.  
 nātha jīva tava māyā'm mōhā. sō nistara'i tumhārēhim chōhā. 2.  
 tā para mairṁ raghubīra dōhā'ī. jāna'um' nahim kachu bhajana upā'ī. 3.  
 sēvaka suta pati mātu bharōsēm. raha'i asōca bana'i prabhu pōsēm. 4.

[Hanuman continued—] 'Oh Lord, though it may be true that I have many faults and shortcomings, may be my mind is fickle and my memory weak, but let the Lord not cast me into neglect and forget about me due to my limitations (as a Jiva, a living being)<sup>1</sup>.

[<sup>1</sup>To wit, it may be that I am not sufficiently competent to be called your servant or devotee for so many faults of mine, but you are renowned for your mercy, compassion and grace, you are very benevolent, magnanimous and beneficent, and you are a benefactor of those who are lowly and unfortunate. So therefore it is expected of you that you do not turn your back to me, and accept me as I am. I am sure you have not forgotten me inspite of my stupidity that I could not recognise you instantly, as soon as I saw you; but that is acceptable because I am an ordinary creature with so many limitations and shortcomings, but oh Lord I am surprised that even you could not recognise me; or was it that you were playing some sort of friendly trick with me and trying to tease me so that I would cry out and jump with joy as soon as I discovered who you actually are, and the stunned expression of extreme happiness and exhilaration that would overcome my whole being on this discovery would give you intense pleasure. Come, come my dear Lord; you see—you couldn't trick me, could you?] (1)

Oh Lord! The Jiva (a living being) is invariably under the influence of your Maya (delusions that overcome all mortal creatures which make them forget their true identity, i.e. their 'self' which is pure consciousness). This Maya can only be got rid of by your grace and kindness upon that Jiva<sup>2</sup>.

[<sup>2</sup>I am a Jiva, so it is natural that I was deluded and could not recognise you immediately. But you are not a Jiva; you are the Supreme Being who is free from Maya. So why did you not recognise me immediately; why did you ask me who I was? It would have been proper if you had smile at me and teased me by saying, "Hello Hanuman; why are disguising yourself as a Brahmin student; do you think I have not recognised you? You look funny in this attire; shed it aside and resume your original form." Oh Lord, how happy and joyous would I have felt if you had said something to this effect, instead of asking me who I am.] (2)

Oh Lord Raghubir, I say truly on oath that I do not know how to either worship you or have devotion for you, and neither do I know of any means to achieve success in this direction. Yet I am certain that the Lord would take care of me and hence I am free from worries and fear, because I am aware of the universal principle that a servant rests easy and is in peace by relying on the strength of his master, and so does a son who relies on his mother<sup>3</sup>.

[<sup>3</sup>A master is responsible for the welfare, happiness, safety and security of his servant who is totally dependent upon him, and so is a mother in respect to an infant son. The servant and the son both sleep in peace as they know that their master and mother respectively would take care of them in every way. So likewise Hanuman says that he is free from all worries and fears as he knows, and is certain too, that his Lord Ram is alert about his responsibilities towards him, and would care for the well-being and welfare of Hanuman who is totally dependent upon the Lord no matter what happens.] (3-4)

अस कहि परेउ चरन अकुलाई । निज तनु प्रगटि प्रीति उर छाई ॥ ५ ॥  
 तब रघुपति उठाइ उर लावा । निज लोचन जल सींचि जुड़ावा ॥ ६ ॥  
 सुनु कपि जियँ मानसि जनि ऊना । तैं मम प्रिय लछिमन ते दूना ॥ ७ ॥  
 समदरसी मोहि कह सब कोऊ । सेवक प्रिय अनन्यगति सोऊ ॥ ८ ॥

asa kahi parē'u carana akulā'ī. nija tanu pragaṭi prīti ura chā'ī. 5.  
 taba raghupati uṭhā'i ura lāvā. nija lōcana jala sīnci juṛāvā. 6.  
 sunu kapi jiyam' mānasi jani ūnā. tair̃ mama priya lachimana tē dūnā. 7.  
 samadarasī mōhi kaha saba kō'ū. sēvaka priya anan'yagati sō'ū. 8.

Saying so (as in Chaupai line no. 8 that precedes Doha no. 2—to Chaupai line no. 4 that precedes Doha no. 3 herein above), he (i.e. Hanuman) was so stirred up with overwhelming emotions and so intensely overcome with affection for Lord Ram surging in his heart like a tidal wave that he fell down at the Lord's feet immediately, and then revealed his true form (as now there was no reason to hide his identity)<sup>1</sup>. (5)

Then Lord Raghupati (Sri Ram) lifted Hanuman and clasped the latter to his bosom; the Lord shed tears (of affection and joy at having found his dearest devotee and companion) so as to drench Hanuman with them and sooth his emotional agitation<sup>2</sup>. (6)

Lord Ram told Hanuman, 'Listen Kapi (literally meaning a monkey; it was the original form of Hanuman)! Don't feel so lowly and distressed; don't feel depressed in your heart<sup>3</sup>. Verily indeed I tell you that you are twice as dear to me as is Laxman. (7)

Although everyone says that I treat all alike and with equanimity, for I don't distinguish between individuals, yet it is also universally true that I love my devotees dearly, such devotees who are eternally devoted to me and have unflinching faith and affection for me. This principle of equanimity and non-distinction applies to all others<sup>4</sup>. (8)

[Note—<sup>1</sup>As soon as Hanuman realised that the two visiting travellers were no strangers to him, but were the ones for whom he had been waiting all these years, he was excessively overjoyed. First he politely and lovingly admonished his dear and beloved Lord for playing hide-and-seek with him by pretending as if he did not know him or recognise who he was, and then when the truth dawned upon him then he was overwhelmed with surging emotions of affection and endearment like when it happens if two old friends who were close to each other since their childhood, and who had been out of touch for a long time due to circumstances but nevertheless longed that one day they will meet again and embrace each other, actually realise their dream all of a sudden when they stand face-to-face with each other.

One can well imagine how they will feel and react. The two would clasp each other affectionately, shed tears of joy, ask why one forgot the other, strike an instant bond, and make a promise never to separate again. This in essence is what transpired when Hanuman met Lord Ram. And surely enough, the two never ever separated from each other as long as Lord Ram lived in this world; out of all his companions and acquaintances and friends, no one was dearer to the Lord than Hanuman, and Hanuman served Lord Ram with unwavering devotion, faith and affection that had no parallel.

<sup>2</sup>When Lord Ram perceived that Hanuman's words and actions showed how much the latter loved his Lord and was moved by meeting him—the way Hanuman had fell at the Lord's feet in supplication, the way he had tried to stifle his sobs, the trembling of his voice as he spoke, the thrill that had spread over his body, and the apparent words of reproof which he had used for the Lord were actually a veiled attempt on his part to hide his affectionate emotions that had overwhelmed him—Lord Ram was intensely touched; he bent down to lift Hanuman and clasp the latter to his bosom. Tears of reciprocal joy filled Lord Ram's eyes and ran down his cheeks to flow over Hanuman, and the Lord was as overcome with emotions as Hanuman had been. It appeared that two long-lost fast friends have at last found each other by a stroke of good fortune. The Lord could not control his emotions as he lifted Hanuman, embraced him affectionately, and then wept with joy.

We see here that both Hanuman and Lord Ram have become emotional when they meet each other. So when Hanuman observed that Lord Ram was weeping so much that tears rolled down his eyes and over Hanuman's body, he was thrilled with joy because he understood that the Lord whom he loves so much has reciprocated his feelings in full measure. Spontaneous tears don't come easily; these tears of overwhelming happiness weren't artificial. So Hanuman calmed down and soon regained his composure.

A similar scene is witnessed later on when Hanuman brings the good news that Sita has been found. At that time also he falls at the feet of Lord Ram who lovingly embraces him, and even goes to the extent of saying that he would ever remain indebted to Hanuman. Refer: Ram Charit Manas, Sundar Kand, Doha no. 32—to Chaupai line no. 4 that precedes Doha no. 33.

<sup>3</sup>Lord Ram alludes to Hanuman's statements earlier that showed he was very depressed and felt lowly about himself so much so that he had supposed that because of his shortcomings the Lord may not have recognised him, and may not pay much attention to him even after knowing who Hanuman was. Refer: Chaupai line no. 9 that precedes Doha no. 2—to Chaupai line no. 4 that precedes Doha no. 3 herein above.

So here Lord Ram clarifies that this is not the case at all, for he loves Hanuman more than he loves his own brother Laxman.

Remember: Laxman was standing by Lord Ram's side, and was it possible that this affirmation by the Lord that he loves someone else, in this case Hanuman who, by the way, was met for the first time in life and was virtually a stranger for the two brothers a few moments ago, more than Laxman would in any way offend the latter or make him sad? No; not at all. The brotherly relationship of love and affection between Laxman and Lord Ram was deep and unshakable, not so shallow and weak that such statements, which may have been made by the Lord because he thought it exigent due to circumstantial expediency, would in the slightest manner affect it.

Lord Ram had to show Hanuman that the latter was very dear to him and he should not feel depressed that the Lord had forgotten or neglected him. It was necessary for Lord Ram to do this even if it was merely from a political angle and a strategy that was needed by him to achieve success in his mission to retrieve Sita and eliminate Ravana and his cruel demons, for Hanuman's assistance and cooperation was very crucial for this objective.

Hanuman was the first acquaintance of Lord Ram in an alien land, and if he could be taken into confidence then other things would become easier. So the Lord did not wish to lose this golden opportunity, and hence he went out of his way to show Hanuman how dear was he to the Lord so as to strike an immediate rapport with him. And this strategy stood in good stead of the Lord, for now we shall read how Hanuman became instrumental in making Sugriv a friend of the Lord, a very important development as this would pave the way for the Lord in being able to trace Sita, and then get the help of an immense army of monkey and bear warriors to successfully complete his mission of not only retrieving her but also of eliminating the scourge of the demons. It is obvious that this monumental task would not have been possible without help.

<sup>4</sup>Lord Ram says that since he is the Supreme Lord of this world, he treats all individuals alike. To wit, the Lord says that he is an impartial and a neutral judge; he extends his mercy and grace equally upon all like the sun that gives its sunlight to all the creatures evenly. But there is an exception to this general rule—and it is that the Lord has a soft corner in his heart for his devotees for whom there is no one in this world except the Lord, who are totally and eternally dependent upon the Lord, and who love the Lord exclusively. The Lord says that he is duty bound to extend a special consideration for such individuals.]

दो०. सो अनन्य जाकेँ असि मति न टरइ हनुमंत ।

मैं सेवक सचराचर रूप स्वामि भगवंत ॥ ३ ॥

dōhā.

sō anan'ya jākēm asi mati na ṭara'i hanumanta.

maiṁ sēvaka sacarācara rūpa svāmi bhagavanta. 3.

Oh Hanuman! An individual is deemed to be my eternal devotee and loved by me if his mind is firm and steady in its conviction that he is an eternal servant and devotee of the Lord of the whole world, and this whole creation consisting of animate and inanimate things is nothing but the Lord's own image.<sup>1</sup> (Doha no. 3)

[Note—<sup>1</sup>If the individual is enlightened enough to understand the grand philosophy enshrined in this Doha, that this entire creation is an image of his beloved Lord, then he would serve and love all other creatures equally and with great sincerity, as love and service done to them would be loving and serving his own dear Lord.

This is the universal message of love and service to one and all that Lord Ram advises here.]

### 3.1 (b) Adhyatma Ramayan, Kishkindha Kand, Canto 1, verse nos. 7-23½ :-

सुग्रीवस्तु गिरेर्मूर्ध्नि चतुर्भिः सह वानरैः ।

स्थित्वा ददर्श तौ यान्तावारुरोह गिरेः शिरः ॥ ७॥

भयादाह हनूमन्तं कौ तौ वीरवरौ सखे ।

गच्छ जानीहि भद्रं ते वटुर्भूत्वा द्विजाकृतिः ॥ ८॥

sugrīvastu girermūrdhni caturbhiḥ saha vānaraiḥ ।

sthitvā dadarśa tau yāntāvāruroha gireḥ śiraḥ ॥ 7॥

bhayādāha hanūmantaṁ kau tau vīravarau sakhe ।

gaccha jānihi bhadraṁ te vaṭurbhūtvā dvijākṛtiḥ ॥ 8॥

7-8. At that time, Sugriv was sitting with his four ministers on the summit of a mountain. When he saw them (Lord Ram and Laxman) coming that way, he climbed to the highest peak of the mountain to have a clearer and panoramic view of the ground below. [It shows that it was not a single cone-shaped mountain, but a series of undulating hills and mountains with low and high peaks.] (7).

Scared, he said to Hanuman, 'Oh friend! Look there, who are these two brave persons coming this way? You be blessed! You go to them dressed (or disguised) as a Brahmachari Brahmin (a young and celibate Brahmin), and find out the details about them. Talk with them and find out why they have come here. (8)

वालिना प्रेषितौ किंवा मां हन्तुं समुपागतौ ।

ताभ्यां सम्भाषणं कृत्वा जानीहि हृदयं तयोः ॥ ९॥

यदि तौ दुष्टहृदयौ सन्ज्ञां कुरु कस्यतः ।

विनयावनतो भूत्वा एवं जानीहि निश्चयम् ॥ १०॥

vālinā preṣitau kiṁvā māṁ hantum samupāgatau ।

tābhyāṁ sambhāṣaṇaṁ kṛtvā jānihi hṛdayaṁ tayoḥ ॥ 9॥

yadi tau duṣṭahrdayau sanjñāṃ kuru karāgrataḥ ।

vinayāvanato bhūtvā evaṃ jānīhi niścayaṃ ॥ 10॥

9-10. Is it that they have come here to kill me at the behest of Baali (or in other words, have been sent by Baali to kill me). You talk with them and find out the reason for their coming here. (9)

If you find they are wicked and have some kind of malicious intention, then you must indicate it to me by making signs with your fingers. Be careful; find out everything very diplomatically and politely so that they don't get a hint about the purpose of your meeting them. (I don't want to put you to any kind of risk, because if fear that if they have come here with some evil in their hearts, and realize you are my messenger, then they may harm you. So act prudently while finding out who they are, and what the purpose of their coming here is.) (10)

तथेति वटुरूपेण हनुमान् समुपागतः ।

विनयावनतो भूत्वा रामं नत्वेदमब्रवीत् ॥ ११॥

कौ युवां पुरुषव्याघ्रौ युवानौ वीरसम्मताौ ।

द्योतयन्तौ दिशः सर्वाः प्रभया भास्कराविव ॥ १२॥

tatheti vaṭurūpeṇa hanumān samupāgataḥ ।

vinayāvanato bhūtvā rāmaṃ natvedamabravīt ॥ 11॥

kau yuvāṃ puruṣavyāghrau yuvānau vīrasammatau ।

dyotayantau diśaḥ sarvāḥ prabhayā bhāskarāviva ॥ 12॥

11-12. Then Hanuman disguised himself as a Brahmachari (i.e. as a young celibate Brahmin) and came to Lord Ram at the foot of the hill, bowed before him, and said most politely (11)—'Oh the one who is like a lion amongst men! Who are you two? You are young with a youthful body, and look very brave, courageous and strong. You have illuminated all the directions of the compass like a sun does by the virtue of the brilliance and radiance effusing from of your body. (12)

युवां त्रैलोक्यकर्तारविति भाति मनो मम ।

युवां प्रधानपुरुषौ जगद्धेतू जगन्मयौ ॥ १३॥

मायया मानुषाकारौ चरन्ताविव लीलया ।

भूभारहरणार्थाय भक्तानां पालनाय च ॥ १४॥

yuvāṃ trailokyakartārāviti bhāti mano mama ।



yuvāṃ pradhānapuruṣau jagaddhetū jaganmayau ॥ 13॥

māyayā mānuṣākārau carantāviva līlayā ।

bhūbhāraharaṇārthāya bhaktānāṃ pālanāya ca ॥ 14॥

13-14. My heart and mind says (i.e. it appears to me) that you are the Creator who has created the entire world with its three divisions, known as the ‘Triloka’ (i.e. the celestial, terrestrial, subterranean worlds). Not only that, to me it seems that you are the primary (i.e. the primordial, original) cause of the whole world, are all-pervading and all-encompassing in this world, and are the legendary ‘Viraat Purush’ (i.e. the primary cosmic Male or the Supreme Father of this creation; the creation is a manifested form of the Viraat Purush) (13).

It appears that, in order to remove the burden of the earth and to protect and sustain your devotees, you have playfully assumed a human form by virtue of your Maya (delusion creating powers), and are roaming around on this earth with some divine purpose in mind. (14)

अवतीर्णाविह परौ चरन्तौ क्षत्रियाकृती ।

जगत्स्थितिलयौ सर्गं लीलया कर्तुमुद्यतौ ॥ १५॥

स्वतन्त्रौ प्रेरकौ सर्वहृदयस्थाविहेश्वरौ ।

नरनारायणौ लोके चरन्ताविति मे मतिः ॥ १६॥

avatīrṇāviha parau carantau kṣatriyākṛtī ।

jagatsthithilayau sargaṃ līlayā kartumudyatau ॥ 15॥

svatantrau prerakau sarvahr̥dayasthāviheśvarau ।

naranārāyaṇau loke carantāviti me matiḥ ॥ 16॥

15-16. Indeed and in all sooth, you are certainly the Supreme Lord himself who has incarnated (revealed himself) in the form of a Kshatriya prince and is wandering on this earth. You are active and diligent in creating, sustaining and annihilating the world or the entire universe as if it was a mere play or sport for you.

[To wit, by using your delusion-creating powers known as ‘Maya’, as well as the cosmic energy known as the ‘Shakti’ that you inherently possess, you constantly create, sustain and destroy the world. Therefore, you are a personified form of the ‘Trinity’, the Creator, the Sustainer and the Conclude, all rolled into one.] (15)

As per my wisdom and intellect (or my understanding), it looks that you reside in the heart (i.e. the inner-self) of all, motivate and inspire all, are independent of all (i.e. you do not have to rely on anybody or take anyone's support in your activities), and are the Supreme Lord who is roaming here like an ordinary human being.' (16)

श्रीरामो लक्ष्मणं प्राह पश्यैनं वटुरूपिणम् ।  
 शब्दशास्त्रमशेषेण श्रुतं नूनमनेकधा ॥ १७॥  
 अनेन भाषितं कृत्स्नं न किञ्चिदपशब्दितम् ।  
 ततः प्राह हनूमन्तं राघवो ज्ञानविग्रहः ॥ १८॥

śrīrāmo lakṣmaṇaṁ prāha paśyainaṁ vaṭurūpiṇam ।  
 śabdaśāstramaśeṣeṇa śrutaṁ nūnamanekadhā ॥ 17॥  
 anena bhāṣitaṁ kṛtsnaṁ na kiñcidapaśabditam ।  
 tataḥ prāha hanūmantam rāghavo jñānavigrahaḥ ॥ 18॥

17-18. Hearing such well-spoken and polite words said in a diplomatic way, Lord Ram said to Laxman, 'My dear Laxman! Look at this gentleman in the guise of a Brahmachari standing in front of us. Surely he has studied the science of language (i.e. grammar) many times very carefully, and is a fine orator and expert diplomat. (17)

Listen! He has said so many things but there has been no error in his speech or the words of praise he has wisely used with the intention to please us.'

Then Raghav (Lord Ram), who is an embodiment of knowledge and wisdom himself, said to Hanuman as follows (18)—

अहं दाशरथी रामस्त्वयं मे लक्ष्मणोऽनुजः ।  
 सीतया भार्यया सार्धं पितुर्वचनगौरवात् ॥ १९॥  
 आगतस्तत् विपिने स्थितोऽहं दण्डके द्विज ।  
 तत् भार्या हता सीता रक्षसा केनचिन्मम ।  
 तामन्वेष्टुमिहायातौ त्वं को वा कस्य वा वद ॥ २०॥

ahaṁ dāśarathī rāmastvayaṁ me lakṣmaṇo'nujaḥ ।  
 sītayā bhāryayā sārddhaṁ piturvacanagauravāt ॥ 19॥  
 āgatastatra vipine sthito'haṁ daṇḍake dvija ।  
 tatra bhāryā hṛtā sītā rakṣasā kenacinmama ।  
 tāmanveṣṭumihāyātau tvaṁ ko vā kasya vā vada ॥ 20॥

19-20. 'I am the son of King Dasrath (of Ayodhya), and my companion is my younger brother Laxman. I had come to the forest along with my wife Sita to obey the words of my father. (19)

I used to stay here in the Dandkaranya forest. There, some demon has stolen my wife Sita. We have come here in search of her. I have told you about us, now please tell us who you are and whose son are you? (20)

वटुरुवाच ।

सुग्रीवो नाम राजा यो वानराणां महामतिः ।

चतुर्भिर्मन्त्रिभिः सार्धं गिरिमूर्धनि तिष्ठति ॥ २१॥

भ्राता कनियान् सुग्रीवो वालिनः पापचेतसः ।

तेन निष्कासितो भार्या हता तस्येह वालिना ॥ २२॥

vaṭuruvāca ।

sugrīvo nāma rājā yo vānarāṇām mahāmatih ।

caturbhirmantribhiḥ sārdham girimūrdhani tiṣṭhati ॥ 21॥

bhrātā kaniyān sugrīvo vālinah pāpacetasah ।

tena niṣkāsito bhāryā hṛtā tasyeha vālinā ॥ 22॥

21-22. The Brahmachari bowed and replied respectfully, 'The great and wise Sugriv is the prince of monkeys. He stays at the summit of this mountain with his four ministers. (21)

He is the younger brother of king Baali of the kingdom of Kishkindha, the kingdom of the monkey race. He is very sinful, wicked, evil and pervert. He (Baali) has forcefully taken away Sugriv's wife and has thrown (drove) him out of the house (i.e. the palace of Kishkindha). (22)

तद्भयादृष्यमूकाख्यं गिरिमाश्रित्य संस्थितः ।

अहं सुग्रीवसचिवो वायुपुत्रो महामते ॥ २३॥

हनुमान्नाम विख्यातो ह्यञ्जनीगर्भसम्भवः ।

तेन सख्यं त्वया युक्तं सुग्रीवेण रघूत्तम ॥ २४॥

tadbhayādr̥ṣyamūkākhyam girimāśritya saṁsthitah ।

aham sugrīvasacivo vāyuputro mahāmate ॥ 23॥

hanumānnāma vikhyāto hyañjanīgarbhasambhavaḥ ।

tena sakhyam tvayā yuktaṁ sugrīveṇa raghūttama ॥ 24॥

23-24. Hence, out of his fear, Sugriv stays on this Rishyamook mountain. Oh the great and wise Lord Ram)! I am a minister of Sugriv, and am the son of the Wind-God. (23)

I have taken birth from the womb of mother Anjani, and am famous by the name of Hanuman. Oh the most exalted Raghu (Lord Ram)! You should make friends with Sugriv.' (24)

### 3.1 (c) Valmiki Ramayan, Kishkindha Kand, Sarga 3, verse nos. 1-2, 21-35:

In Valmiki's version of the Ramayan, the meeting between Hanuman and Lord Ram follows a pattern that is similar to the one narrated in Adhyatma Ramayan. Now let us read what it says:-

वचो विज्ञाय हनुमान् सुग्रीवस्य महात्मनः।  
पर्वतादृश्यमूकात्तु पुप्लुवे यत्र राघवौ॥4.3.1॥

vaco vijñāya hanumān sugrīvasya mahātmanah।  
parvatādrśyamūkāttu pupluve yatra rāghavau॥4.3.1॥

Verse no. 1: After hearing Sugriv's advise asking him to go and find out who the two noble gentlemen roaming at the foot of Mt. Rishyamook were, Hanuman immediately stood up and scampered quickly down the rocky mountain slope to the place where Lord Ram and Laxman were.

कपिरूपं परित्यज्य हनुमान्मारुतात्मजः।  
भिक्षुरूपं ततो भेजे शठबुद्धितया कपिः॥4.3.2॥

kapirūpaṃ parityajya hanumānmārutātmajaḥ।  
bhikṣurūpaṃ tato bheje śaṭhabuddhitayā kapiḥ॥4.3.2॥

Verse no. 2: Hanuman, the son of the Wind-God, was very wise. While coming down the mountain he thought that his form of a 'monkey' would not inspire confidence, nor have much impact or invite any serious attention to what he would say to the two gentlemen. So therefore, he wisely decided to assume the form of a young mendicant (called a Bhikshu) as this latter form is universally and genuinely respected, and therefore the two gentlemen would be more forthcoming and trustworthy regarding their answers when he enquires from them about their identities.

{Hanuman met Lord Ram and Laxman and introduced himself as a messenger of Sugriv, the prince of Kishkindha, who lives on that mountain after he was exiled by his elder brother Baali. After formalities and courtesies, Hanuman said: }

प्राप्तोऽहं प्रेषितस्तेन सुग्रीवेण महात्मना।  
राजा वानरमुख्यानां हनुमान्नाम वानरः॥४.३.२१॥

prāpto'haṃ preṣitastena sugrīveṇa mahātmanā।  
rājā vānaramukhyānāṃ hanumānnāma vānaraḥ॥४.३.२१॥

Verse no. 21: Addressing Lord Ram, Hanuman said, 'Oh Lord! I have come to meet you on the instructions of Sugriv, the lord of the monkeys. My name is Hanuman. In fact, I too belong to the monkey race.

युवाभ्यां सह धर्मात्मा सुग्रीवस्सख्यमिच्छति।  
तस्य मां सचिवं वित्तं वानरं पवनात्मजम्॥४.३.२२॥  
भिक्षुरूपप्रतिच्छन्नं सुग्रीवप्रियकाम्यया।  
ऋष्यमूकादिह प्राप्तं कामगं कामरूपिणम्॥४.३.२३॥

yuvābhyāṃ saha dharmātmā sugrīvassakhyamicchati।  
tasya mām sacivaṃ vittaṃ vānaraṃ pavanātmajam॥४.३.२२॥  
bhikṣurūpapratichchannaṃ sugrīvapriyakāmyayā।  
ṛṣyamūkādīha prāptaṃ kāmagam kāmarūpiṇam॥४.३.२३॥

Verse nos. 22-23: The righteous prince Sugriv wishes to be your friend. I am his minister and trusted aide, and he has sent me to convey his desire in this regard, with a sincere request that you please accept it. I am the son of the Wind-God and born in the monkey race. I have the ability to assume any form I wish, and also to go anywhere I wish without any hindrance.

Presently, I have come down from the summit of this mountain called Rishyamook to meet you by concealing my original form of a monkey and assuming the form of a mendicant instead (because I thought that as a mendicant I would inspire greater confidence in you, and make you feel interested in me and what I had to say to you as compared to the situation if I had met you as a monkey).'

एवमुक्त्वा तु हनुमांस्तौ वीरौ रामलक्ष्मणौ।  
वाक्यज्ञौ वाक्यकुशलः पुनर्नोवाच किञ्चन॥४.३.२४॥

evamuktvā tu hanumāṃstau vīrau rāmalakṣmaṇau।  
vākyajñau vākyakuśalaḥ punarnovāca kiñcana॥४.३.२४॥

Verse no. 24: After speaking eloquently with perfect grammar and etiquette before Lord Ram and Laxman, Hanuman became silent, saying no more.

एतच्छ्रुत्वा वचन्तस्य रामो लक्ष्मणमब्रवीत्।  
प्रहृष्टवदनश्श्रीमान्भ्रातरं पार्श्वतः स्थितम्॥4.3.25॥

etacchrutvā vacantasya rāmo lakṣmaṇamabravīt।  
prahr̥ṣṭavadanaśśrīmānbhrātaraṁ pārśvataḥ sthitam॥4.3.25॥

Verse no. 25: Hearing what Hanuman had to say, and the way he said it, Lord Ram felt very glad and his face lit up with happiness. The Lord turned to Laxman, who was standing near him, and said to him:-

[Note—In the verses that follow, we would discover that Lord Ram developed a great liking for Hanuman and was all praises for him. The Lord told Laxman that it is very evident from the way Hanuman has spoken that he was not only wise and erudite but also well educated and versed in grammar and language. He was a good orator, and indeed one fit to be a minister and messenger of a great king. At this juncture we can easily understand why Lord Ram had selected Hanuman to be his emissary when the time came to send monkeys and bears in search of Sita, the Lord's consort, who was held captive in Lanka by the demon king Ravana who had earlier abducted her. Lord Ram knew that if there was anyone who is prudent, wise, practical and clever enough to deal with even the stickiest of situations and successfully tackle it, it was no one but Hanuman. This particular belief of the Lord is particularly marked in Tulsidas' version of the Ramayana known as the 'Ram Charit Manas', in its Kishkindha Kand, Chaupai line nos. 9-12 that precede Doha no. 23 where it is expressly said that "knowing fully well that Hanuman would be successful in completing the mission of searching Sita and tackling obstacles that may come in the way, as well as dealing with Ravana if the situation so demanded, Lord Ram summoned him and personally blessed him, giving Hanuman his personal finger-ring to be given to Sita for the purpose of establishing his identity."}]

सचिवोऽयं कपीन्द्रस्य सुग्रीवस्य महात्मनः।  
तमेव काङ्क्षमाणस्य ममान्तिकमुपागतः॥4.3.26॥

sacivo'yaṁ kapīndrasya sugrīvasya mahātmanah।  
tameva kāṅkṣamāṇasya mamāntikamupāgataḥ॥4.3.26॥

Verse no. 26: 'My dear Laxman! This gentleman (i.e. Hanuman) is a minister of honourable Sugriv, the prince of the monkey race. He has come here to meet me on the request of Sugriv with the purpose of serving the latter's interest. {Refer: verse no. 21 herein above.}

तमभ्यभाष सौमित्रे सुग्रीवसचिवं कपिम्।  
वाक्यज्ञं मधुरैर्वाक्यैस्स्नेहयुक्तमरिन्दम॥4.3.27॥

tamabhyabhāṣa saumitre sugrīvasacivaṃ kapim।  
vākyajñam madhurairvākyaissnehayuktamarindama॥4.3.27॥

Verse no. 27: Laxman, please talk with him very politely; be courteous with Hanuman as he is an honourable member of the monkey race, is a trusted minister of its prince Sugriv, and is a very wise and erudite personality who has the inherent ability to understand the true meaning of what is being said. {So therefore, be very careful with your words and tone; don't be impolite thinking him to be a monkey or an imposter just because he has assumed the form of a mendicant to hide his true identity. Act prudently.}

नानृग्वेदविनीतस्य नायजुर्वेदधारिणः।  
नासामवेदविदुषश्शक्यमेवं विभाषितुम्॥4.3.28॥

nānṛgvedavinītasya nāyajurveddhāriṇaḥ।  
nāsāmavedaviduṣaśśakyamevaṃ vibhāṣitum॥4.3.28॥

Verse no. 28: ‘Look Laxman—a person who is not well-versed in the Vedas such as the Rig Veda, the Yajur Veda and the Sam Veda, a person who has not studied the Rig Veda, who has not practiced the Yajur Veda, and who is not an expert in the Sam Veda, truly such a person can never speak as wisely and articulately, with eloquence and perfection in language and grammar and tone, as Hanuman has just done in an expert way.

नूनं व्याकरणं कृत्स्नमनेन बहुधा श्रुतम्।  
बहु व्याहरताऽनेन न किञ्चिदपशब्दितम्॥4.3.29॥

nūnaṃ vyākaraṇaṃ kṛtsnamanena bahudhā śrutam।  
bahu vyāharatā'nena na kiñcidapaśabditam॥4.3.29॥

Verse no. 29: Indeed it is certain that he has studied grammar and its finer nuances many times over—because during the long speech he has made there was not a single error of grammar or syntax; his words were well spoken, in fine language, and with perfect tone and etiquette and fluency. There was not a single instance when a wrong word came out of his mouth.

न मुखे नेत्रयोर्वापि ललाटे च भ्रुवोस्तथा।  
अन्येष्वपि च गात्रेषु दोषस्संविदितः क्वचित्॥4.3.30॥

na mukhe netrayorvāpi lalāṭe ca bhruvostathā |  
anyeṣvapi ca gātreṣu doṣassaṃviditaḥ kvacit4.3.30 ||

Verse no. 30: Throughout the time he had spoken, there appeared to be no fault in his demeanours and body language. His face, eyes, forehead, eyebrows and other parts of the body showed perfect coordination and self-confidence, and there was no evidence of doubting, lack of confidence, fear, suspicion, dithering, hesitation, nervousness, anxiety, excitement, or any other kind of emotion, either positive or negative that are usually revealed in some or the other form of body language, even for a fleeting moment.

अविस्तरमसन्दिग्धमविलम्बितमद्रुतम्।  
उरस्थं कण्ठगं वाक्यं वर्तते मध्यमे स्वरे4.3.31 ||

avistaramasandigdhamavilambitamadrutam |  
urasthaṃ kaṇṭhagaṃ vākyaṃ vartate madhyame svare4.3.31 ||

Verse no. 31: Observe that he has expressed his objective using brevity and clarity as tools during the presentation. He is not ambiguous, his sentences are well-structured, and there has been no confusion in understanding what he has to say. He has spoken fluently and articulately, leaving no doubt as to his motive. He hasn't rushed through his speech to save time, nor has he unnecessarily dragged it far beyond a reasonable time. His words and tone were pleasant to hear; he hasn't fumbled, nor has he used a guttural or nasal sound while speaking. Further, his voice was neither so loud that it would be annoying to the ears of the listener, nor was it so soft that one would find it difficult to hear and understand what he was saying.

संस्कारक्रमसम्पन्नामद्रुतामविलम्बिताम्।  
उच्चारयति कल्याणीं वाचं हृदयहारिणीम्4.3.32 ||

saṃskārakramasampannāmadrutāmavilambitām |  
uccārayati kalyāṇīm vācaṃ hr̥dayahāriṇīm4.3.32 ||

Verse no. 32: His words and sentences are perfectly spoken and structured, properly arranged, refined, articulately spoken, and comply with the rules of grammar and syntax. He has spoken fluently, in clear and articulate terms, without stumbling over words or showing any trace of nervous stammer while speaking so much so that it has gladdened the heart to hear him speak.



अनया चित्रया वाचा त्रिस्थानव्यञ्जनस्थया।  
कस्य नाराध्यते चित्तमुद्यतासेररेरपि॥4.3.33॥

anayā citrayā vācā tristhānavyañjanasthayā।  
kasya nārādhate cittamudyatāserarerapi॥4.3.33॥

Verse no. 33: Say, whose heart would not be pleased when one hears someone speaking so perfectly, articulately, pleasantly and politely. His speech was well coordinated and his words reflected his noble heart, the truthfulness of his spirit, and a refined and intelligent mind. His colourful words flow from three basic sources that are used to speak: the speaker's heart, his throat and his mind.

Truly, even an enemy who has raised his sword to slay him would be so moved by his pleasant demeanours and skilful speech that he would change his stance of being an enemy so much so that he would spare his life. {To wit, the enemy would feel ashamed at himself for trying to kill such an educated and polite gentleman. His raised arms with the sword would slump, and he would feel rather obliged and glad to let such an excellent gentleman live.}

एवं विधो यस्य दूतो न भवेत्पार्थिवस्य तु।  
सिद्ध्यन्ति हि कथं तस्य कार्याणां गतियोऽनघ॥4.3.34॥

evaṃ vidho yasya dūto na bhavetpārthivasya tu।  
siddhyanti hi katham tasya kāryāṇāṃ gatiyo'nagha॥4.3.34॥

Verse no. 34: Oh righteous Laxman! How can a king who doesn't have an ambassador like this gentleman can succeed in fulfilling his objectives and accomplishing any goal that requires diplomatic skills, presence of mind, confidence and oratory acumen in his messenger or ambassador as this gentleman possesses? {To wit, a king who has an ambassador or messenger like this gentleman standing before us is sure to achieve fame and success in all his endeavours. Such an ambassador or messenger as this gentleman is would bring glory and praise for the king in the eyes his adversaries.}

एवं गुणगणैर्युक्ता यस्य स्युः कार्यसाधकाः।  
तस्य सिद्ध्यन्ति सर्वार्था दूतवाक्यप्रचोदिताः॥4.3.35॥

evaṃ guṇagaṇairyuktā yasya syuḥ kāryasādhakāḥ।  
tasya sidhyanti sarvārthā dūtavākyapracoditāḥ॥4.3.35॥

Verse no. 35: Surely, whosoever, whether a king or someone else, has an envoy having the stellar qualities exhibited by this gentleman can rest assured that all his

missions would be successful. Such an ambassador would use his diplomatic and oratorical skills to bring laurels to his master, and turn adversaries into allies.’

[Note—In the way described above, Lord Ram had lavishly praised Hanuman before Laxman. This was the Lord Ram’s first interaction with Hanuman, and it left a very positive and indelible impression in the Lord’s mind. The Lord decided privately that whenever the occasion arose in the future when he would need the service of an envoy, he would unhesitatingly select Hanuman to represent him. This is the primary reason that when teams were dispatched from Kishkindha to search for Sita, Lord Ram had selected Hanuman to be his messenger for Sita and an envoy to the court of Ravana, the king of Lanka.]

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### 3.2: Hanuman was instrumental in forging a bond of friendship between Lord Ram and Sugriv, the prince of the monkey kingdom of Kishkindha:

As we have observed in the previous verses, Lord Ram was highly impressed with Hanuman. He thought over the matter and came to the conclusion that if he somehow had Hanuman with him and could use his services as his ambassador and an aide, he would be successful in his mission of tracing and retrieving Sita from the clutches of Ravana, the king of the demons, no matter how powerful he and his formidable army of demons were.

Besides this point, Lord Ram was wandering alone in the wilderness, with only Laxman by his side. From a practical point, it would be well-nigh impossible to deal with a ferocious and powerful adversary as Ravana without the help of an equally powerful and strong ally. The Lord has himself told Laxman that a king who has such a skilful and able ambassador as Hanuman is sure to succeed in all his endeavours. Surely also, a king who keeps such a wise and intelligent person as Hanuman as his aide and advisor must be a wise and intelligent person himself because of the choice he has made to select his minister.

So therefore, Lord Ram thought, it would be in fitness of things and a positive approach under the given circumstances if he could make Sugriv, Hanuman’s patron, his ally and friend, as this development would have the added bonus of giving the Lord direct access to Hanuman. Since Hanuman himself offered to act as a mediator between the two to enable Sugriv and Lord Ram to become friends, the Lord seized on the opportunity. He gladly accepted Hanuman’s offer, and he took the two brothers on the summit of Mt. Rishyamook where Sugriv was nervously waiting for Hanuman’s report.

Now, let us proceed with reading the three well-known versions of the Ramayana in this regard as follows:

#### 3.2 (a) Ram Charit Manas, Kishkindha Kand, Chaupai line no. 1 that precedes Doha no. 4—to Chaupai line no. 1 that precedes Doha no. 5:

चौ०. देखि पवनसुत पति अनुकूला । हृदयँ हरष बीती सब सूला ॥ १ ॥  
नाथ सैल पर कपिपति रहई । सो सुग्रीव दास तव अहई ॥ २ ॥

तेहि सन नाथ मयत्री कीजे । दीन जानि तेहि अभय करीजे ॥ ३ ॥  
 सो सीता कर खोज कराइहि । जहँ तहँ मरकट कोटि पठाइहि ॥ ४ ॥

caupāī.

dēkhi pavanāsuta pati anukūlā. hṛdayam̐ haraṣa bīti saba sūlā. 1.  
 nātha saila para kapipati raha'ī. sō sugrīva dāsa tava aha'ī. 2.  
 tēhi sana nātha mayatrī kijē. dīna jāni tēhi abhaya karījē. 3.  
 sō sītā kara khōja karā'ihī. jaham̐ taham̐ marakaṭa kōṭi paṭhā'ihī. 4.

When the Son of the Wind-God (i.e. Hanuman; “pavanāsuta”) observed that the Lord was favourable to him and understood him without reservations, he felt overjoyed in his heart; all the agonies and misgivings of his heart disappeared. (1)

He told Lord Ram, ‘Oh Lord; the lord of the monkeys (kapipati) lives on the summit of this mountain (Rishyamook). His name is Sugriv, and he is your servant (i.e. he will obey you and do as you wish)<sup>1</sup>. (2)

Oh Lord! Make a friendship with him (Sugriv), and considering him to be humble, afflicted and disenfranchised please be gracious to grant him freedom from fear. [To wit, show your grace upon him by making him fearless from the things that are worrying him.]<sup>2</sup> (3)

He (Sugriv) will help you in the search for Sita by sending hundreds and thousands of monkeys (and bears) in all the directions for this purpose.<sup>3</sup> (4)

[Note—<sup>1</sup>Sugriv had been ousted from the kingdom by his elder brother Baali (also pronounced as Vaali). Presently Baali was the ‘king of the monkey kingdom of Kishkindha’. So why did Hanuman address Sugriv as ‘the lord of the monkeys’?

The answer is this: For those who were loyal to Sugriv and had decided to accompany him to exile on Mt. Rishyamook, he was their de-facto king and lord. Among this small group of faithful companions of Sugriv was Hanuman; others included Nal, Neel etc., as well as Jamvant, the lord of the bear community. For them Sugriv was the true King of Kishindha, or at least the next in line to the throne after Baali, his elder brother, and that he had been unjustly deprived of his rights and exiled by his elder brother. This unfair treatment meted out to Sugriv pained all the righteous ministers, some of whom decided to leave with him.

Besides this, Sugriv had already been appointed to the throne by all the ministers and courtiers of the kingdom before Baali threw him out. Sugriv however was not willing to accept the crown in the absence of his elder brother, but the ministers thought that it would not be right and wise to keep the throne vacant for any length of time; so they appointed Sugriv as the regent against his will. When Baali returned home after slaying the demon Mayavi, the son of the demon Maya, and found Sugriv on the throne, he thought that his younger brother has usurped his crown, though this was not the case. This infuriated Baali, and he beat Sugriv severely and threw him out. This story is narrated by Sugriv himself to Lord Ram in Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 1-13 that precede Doha no. 6.

Another question arises: Lord Ram has yet not met Sugriv, so how come Hanuman say that ‘Sugriv is your servant and will follow your instructions’? The answer to this is: These monkeys and bears were actually different gods in their forms

waiting for Lord Ram's arrival as prophesised by Brahma, the creator, earlier. Refer: Ram Charit Manas, Baal Kand, Chaupai line no. 9 that precedes Doha no. 187—to Chaupai line no. 5 that precedes Doha no. 188.

So, as soon as Hanuman recognised that Lord Ram was indeed the Lord for whom they had been waiting for so long, there was no question that others would also surrender themselves before the Lord like he had done.

The full story of Baali and Sugriv is narrated in detail in (i) sage Veda Vyas' Adhyatma Ramayan, Uttarkand, Canto 3; (ii) Anand Ramayan, Saar Kand (Chapter), Sarga (Canto) 13, verse no. 140-152; and (iii) Ram Charit Manas, Kishkindha Kand, Chaupai line no. 1 that precedes Doha no. 1—to Doha no. 11.

It ought to be noted here that Sugriv was the son of the Sun-God like Hanuman who was the son of the Wind-God.

<sup>2</sup>First, Hanuman calls Sugriv 'the lord of the monkeys', and so it is proper to say now that Lord Ram make friends with him—because two great kings should strike a friendly note when they meet each other for the first time.

Then Hanuman says 'show your grace upon him by making him fearless from the things that are worrying him'. Hanuman guessed that Lord Ram would wonder why a king of the monkey race would live in seclusion on a remote mountain instead of in the capital; so surely there must be something amiss, for this situation would make it obvious to the Lord that Sugriv must be suffering from some misfortune. Hence, Hanuman pleads with the Lord to help Sugriv overcome his predicaments.

<sup>3</sup>There is another reason for Hanuman going outright to ask Lord Ram to help remove the fears of Sugriv. He wished to serve the Lord's case—i.e. searching Sita and freeing her from her captives—in the best possible way he could, but to make this happen it was important to take the support of his own king, Sugriv. So if Lord Ram helps Sugriv regain his honour and get rid of his fear first then it would be easy for Hanuman to prevail upon Sugriv to do the Lord's work as his own work has been done, and then Sugriv would never be in a position to refuse.

So in order to ensure that the Lord did not hesitate in coming with him to the summit of the mountain to befriend Sugriv and help him overcome the grave fear that his been dogging him for long, Hanuman played his wise card by saying that if the Lord agrees to his proposal then he would see to it that Sugriv helps in the search for Sita.

Come to think of it: Lord Ram was in great need of an ally in an alien land, so when this suggestion came from Hanuman the Lord saw a golden opportunity, and was therefore very willing to cooperate.

In this intelligent way Hanuman served both Sugriv and Lord Ram in equal measure, and as a result of his wise mediation of his he became a favourite with both of them for eternity. This is also a primary reason why Lord Ram chose to give his signet ring for the purpose of identification to Hanuman when the group to which he belonged was about to go in the search for Sita. Refer: Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 9-11 that precedes Doha no. 23.]

एहि बिधि सकल कथा समुझाई । लिए दुऔ जन पीठि चढ़ाई ॥ ५ ॥

जब सुग्रीवँ राम कहूँ देखा । अतिसय जन्म धन्य करि लेखा ॥ ६ ॥

सादर मिलेउ नाइ पद माथा । भेंटै अनुज सहित रघुनाथा ॥ ७ ॥

कपि कर मन बिचार एहि रीती । करिहहिं बिधि मो सन ए प्रीती ॥ ८ ॥

ēhi bidhi sakala kathā samujhā'ī. li'ē du'au jana pīṭhi caṛhā'ī. 5.  
jaba sugrīvam' rāma kahum' dēkhā. atisaya janma dhan'ya kari lēkhā. 6.  
sādara milē'u nā'i pada māthā. bhēṇṭē'u anuja sahita raghunāthā. 7.  
kapi kara mana bicāra ēhi rīti. karihahim bidhi mō sana ē prīti. 8.

In this way, after explaining all the aspects of the story<sup>1</sup> to the Lord, he (Hanuman) lifted the two of them (Lord Ram and his brother Laxman) on his back (i.e. on his shoulders, one brother on the left and the other on the right, to take them over the steep mountain to the summit where Sugriv was waiting)<sup>2</sup>. (5)

When Sugriv saw Lord Ram he considered that his life was very fortunate. (6)

He met and welcomed the two brothers by bowing his head respectfully at the feet of Lord Raghunath and his younger brother (Laxman)<sup>3</sup>. (7)

He wondered in his mind, 'Oh Creator (bidhi)! Will they be my friends; it is possible that we can become friends'?\*

[\*This verse can also be read as follows: "He wondered by which means it may become possible to be friends with these two gentlemen".]<sup>4</sup> (8)

[Note—<sup>1</sup>What story was explained by Hanuman to Lord Ram? It was the story of why and how Sugriv fell into the present miserable state, how he can be of help to the Lord, how the exiled monkeys had seen Sita crying loudly as she was being taken away by her abductor, and so on and so forth. This was done to remove any misgivings that the Lord may have had initially about his new acquaintances, and doubts that he might have had to agree to accompany Hanuman to the top of a steep mountain.

<sup>2</sup>Veda Vyas' "Adhyatma Ramayan", Kishkindha Kand, Canto 1, verse nos. 27-28 too describe the same way in which Hanuman took Lord Ram and Laxman to Sugriv who lived on the summit of Mt. Rishyamook.

<sup>3</sup>Sugriv had immense faith in Hanuman, and trusted his wisdom and intelligence. That is why he had sent Hanuman to find out about the strangers in the first place. So when he observed from the summit that Hanuman had fallen at the feet of Lord Ram, the two embraced each other and had a cordial conversation for some time, and now Hanuman was bringing them to his hideout on the summit of the mountain, Sugriv was very sure that certainly it was for his good that Hanuman is doing it. He was sure that these two gentlemen who not only looked glorious, noble and royal but also had a divine halo and an unmistakable aura of charm about them, Sugriv concluded that these two guests were no ordinary men but some specially empowered honourable persons who deserve respect and welcome.

He had nothing to fear from them as was clear from the friendly expression on the faces of both Lord Ram and Laxman. Besides this, Hanuman had signalled to Sugriv in the manner decided between them before-hand (refer: Chauapi line no. 4 that precedes Doha no. 1) that these two gentlemen would be of great help to the him (Sugriv), and there is nothing to fear from them at all.

Sugriv trusted Hanuman so much that when the latter told him that he has brought the two brothers up the mountain with a promise that Sugriv would welcome them as a friend, and that Sugriv must not hesitate to meet the two guests immediately and make friends with them, Sugriv did not think twice or in any way doubt the correctness of Hanuman's decision, because he knew that Hanuman was not only exceptionally wise and intelligent but also very faithful and loyal to him. Sugriv was confident that the Creator may turn against him, but Hanuman would never betray him ever, no matter what happens.

Hanuman explained to Sugriv the strategic importance to have the two warrior brothers, Lord Ram and Laxman, as his allies as their friendship would deter his arch enemy, Baali, from tormenting him further. The race to which the two brothers belonged was far superior in intelligence, strength and abilities compared to the race to which Sugriv and his brother Baali belonged. Hence, as soon as Baali discovers that Sugriv has forged an alliance with superior warriors he would stop bothering him any further, and so the constant fear of attack and harm by Baali in which Sugriv passes his days would be a thing of the past.

This logic of Hanuman was sound enough to convince Sugriv who saw merit in it. So he readily agreed to make friendship with Lord Ram.

<sup>4</sup>The word “bidhī” has two meanings: viz. ‘the Creator’, and ‘a mean to achieve success in anything undertake’. So both these interpretations could apply to this verse.]

दो०. तब हनुमंत उभय दिसि की सब कथा सुनाइ ।  
पावक साखी देइ करि जोरी प्रीति दृढ़ाइ ॥ ४ ॥

dōhā.

taba hanumanta ubhaya disi kī saba kathā sunā'i.  
pāvaka sākhī dē'i kari jōrī prīti dṛṛhā'i. 4.

Then Hanuman narrated the whole story of the two sides to each other<sup>1</sup>. [To wit, Hanuman told Sugriv why Lord Ram was wondering in the forest, and then he told Lord Ram, or rather repeated what he had already told the Lord at the foot of the mountain, about Sugriv and the reason of his living on that mountain.]

After that, he lit a fire and made it a witness of the bond of friendship between the two of them—i.e. between Lord Ram and Sugriv<sup>2</sup>. (Doha no. 4)

[Note—<sup>1</sup>Both Sugriv and Lord Ram were suffering in one way or the other. Sugriv's right to the throne had been snatched by his elder brother Baali who threw him into exile and also kept his wife; Lord Ram had been exiled and his wife had been stolen by some rascal. They were literally on the same boat, on the same page. So they could easily empathise with and understand the agony of each other. Hanuman was so wise that he played the soft corner eruditely so as to ensure that both would cooperate with each other as both would be the gainer.

<sup>2</sup>The ‘fire’ is the most sacred and an inviolable witness; other witnesses could betray but the fire would never. And besides this, there were no chances of any of the sides

rescinding on his promise made to the other with the fire god as a witness for the fear of inviting this god's wrath, and 'fire' is not something to fool around with.

So when a treaty is made with the 'fire' as a witness then it becomes inviolable and sacrosanct.

Hanuman wished to play it safe; it may be that sometime in the unknown future there can be situations when either of the two signatories of the treaty would try to force him to become biased against the other, and there may be existential expediencies when he too might become doubtful as to what is the correct thing to do. But with the 'fire' as the witness there was no scope of going back; the bond was sealed and delivered in a final manner.

And remember: Hanuman was also a witness by default, for he had too witnessed the declaration of this friendship between Lord Ram and Sugriv just like the sacred fire. So in case Sugriv, being a Jiva, a living being, an ordinary creature, who often times forgets his side of the bargain once his selfish needs are met, tries to play truant and shows lack of interest in serving Lord Ram, Hanuman would immediately intervene and remind Sugriv of the oath taken by the side of the sacred fire. And this did happen later on—when, after regaining his honour and throne by the intervention of Lord Ram on his behalf, Sugriv became indulgent in the pleasures that come with kingship, and all but forgot about his promise to Lord Ram to send teams all around to find Sita. At that time it was Hanuman who reminded him of his vows, and persuaded him to do what is needed without delay. This incident is narrated in Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 1-7 that precede Doha no. 19.]

चौ०. कीन्हि प्रीति कछु बीच न राखा । लछिमन राम चरित सब भाषा ॥ १ ॥  
caupāī.

kīnhi prīti kachu bīca na rākhā. lachimana rāma carita saba bhāṣā. 1.

An unconditional bond of friendship was made between Lord Ram and Sugriv; both were treated as equal in this understanding<sup>1</sup>.

Meanwhile, Laxman narrated the whole story of Lord Ram to all those present<sup>2</sup>. (1)

[Note—<sup>1</sup>The lesson which we learn here is that when a friendship is made there should be no strings attached to it, and all the friends should be treated equally; this makes the friendship last. Otherwise it would fall apart sooner or later.

<sup>2</sup>What was the need for Laxman to narrate the story of Lord Ram when Hanuman had already done so in Doha no. 4 herein above? Well, it is sure that Hanuman had limited his version to what Lord Ram had told him earlier when they met for the first time, for Hanuman could not have known more than that from the mortal and worldly point of view though he had recognised the Lord at the subtler level of the Holy Spirit.

So Laxman deemed it necessary to add some more details besides the episode of Sita's abduction by some fiend. During this narration he must have told Sugriv how Lord Ram had slayed the different demons before coming here. It was to impress upon Sugriv and the rest of his companions that Lord Ram was not an ordinary person whose wife has been stolen and who helplessly wanders here and there searching for her; so they ought to beware, show due respect to the Lord, and not take the Lord

lightly in spite of the bond of friendship that makes Lord Ram equal to Sugriv, and the Lord's nature of being obliging and polite, for god forbid that someone offends the Lord for then there would be no one to protect the offender.]

### 3.2 (b) Adhyatma Ramayan, Kishkindha Kand, Canto 1, verse nos. 21-22, 24-45:

Hanuman takes Lord Ram and Laxman to the top of Mt. Rishyamook where Sugriv was waiting for Hanuman's return. Hanuman introduced them to each other. In order to convince Lord Ram that he could be a genuine help to the Lord in his search for Sita, Sugriv showed him some of the ornaments that she had thrown down at the time Ravana was taking her to Lanka aboard his airplane. Lord Ram recognised them, and this convinced him that he was right in his decision to make Sugriv a friend. Then, Hanuman lit a fire to firmly put a seal of authenticity on a bond of friendship between Lord Ram and Sugriv, with himself standing as a witness.

वटुरुवाच ।

सुग्रीवो नाम राजा यो वानराणां महामतिः ।

चतुर्भिर्मन्त्रिभिः सार्धं गिरिमूर्धनि तिष्ठति ॥ २१॥

भ्राता कनियान् सुग्रीवो वालिनः पापचेतसः ।

तेन निष्कासितो भार्या हता तस्येह वालिना ॥ २२॥

तद्भयादृष्यमूकाख्यं गिरिमाश्रित्य संस्थितः । २२ ½ ॥

vaṭuruvāca ।

sugrīvo nāma rājā yo vānarāṇāṃ mahāmatih ।

caturbhirmantribhiḥ sārddham girimūrdhani tiṣṭhati ॥ 21॥

bhrātā kaniyān sugrīvo vāliṇaḥ pāpacetasah ।

tena niṣkāsito bhāryā hṛtā tasyeha vālinā ॥ 22॥

tadbhayādr̥ṣyamūkākhyam girimāśritya saṁsthitah । 22 ½ ॥

21-22 ½ : The Brahmachari said, 'The great and wise Sugriv is the king of monkeys. He stays at the summit of this mountain with his four ministers (21). He is the younger brother of Baali who is very sinful, wicked and pervert. He (Baali) has snatched Sugriv's wife, and has thrown the latter out of the kingdom. Out of Baali's fear, Sugriv came to live on the summit of this Rishyamook Mountain to pass his days in exile. (22-22 ½ )



तेन सख्यं त्वया युक्तं सुग्रीवेण रघूत्तम ॥ २४॥

भार्यापहारिणं हन्तुं सहायस्ते भविष्यति ।

इदानीमेव गच्छाम आगच्छ यदि रोचते ॥ २५॥

tena sakhyam tvayā yuktaṁ sugrīveṇa raghūttama ॥ 24॥

bhāryāpahāriṇaṁ hantum saḥāyaste bhaviṣyati ।

idānīmeva gacchāma āgaccha yadi rocate ॥ 25॥

24-25: Oh honourable Lord of Raghus (i.e. Lord Ram)! You should make friends with Sugriv (24). He will be of help to you to get rid of the evil abductor of your own wife (Sita).

So, please come along with me if you so wish, and I will take you to meet Sugriv. (25)

श्रीराम उवाच ।

अहमप्यागतस्तेन सख्यं कर्तुं कपीश्वर ।

सख्युस्तस्यापि यत्कार्यं तत्करिष्याम्यसंशयम् ॥ २६॥

हनुमान् स्वस्वरूपेण स्थितो राममथाब्रवीत् ।

आरोहतां मम स्कन्धौ गच्छामः पर्वतोपरि ॥ २७॥

यत्र तिष्ठति सुग्रीवो मन्त्रिभिर्वालिनो भयात् ।

तथेति तस्यारोह स्कन्धं रामोऽथ लक्ष्मणः ॥ २८॥

śrīrāma uvāca ।

ahamapyāgatastena sakhyam kartum kapīśvara ।

sakhyustasyāpi yatkāryaṁ tatkarīṣyāmyasaṁśayam ॥ 26॥

hanumān svasvarūpeṇa sthito rāmamathābravīt ।

ārohatāṁ mama skandhau gacchāmaḥ parvatopari ॥ 27॥

yatra tiṣṭhati sugrīvo mantribhirvālino bhayāt ।

tatheti tasyāruroha skandhaṁ rāmo'tha lakṣmaṇaḥ ॥ 28॥

26-28. Lord Ram replied to Hanuman, 'Oh great monkey! I too am inclined to befriend Sugriv. I will also do any work of that friend if I could be of any help to him; there is no doubt about it.' (26)

Hearing this, Hanuman discarded his disguise of a Brahmin to show the Lord his original form resembling that of a monkey. Hanuman then said to the Lord: 'Both of you brothers sit on my shoulders, one on either side, and I will immediately take you to the top of the mountain where Sugriv and his other ministers are hiding out of fear of Baali. '

Saying alright, Lord Ram and Laxman mounted Hanuman's shoulders. (28)

[Note—This was necessary because otherwise it would have been a very difficult task to go to the top of a mountain with a craggy and precipitous rock face. This is why Sugriv had chosen this mountain to take refuge because its summit was quite safe as it was very inaccessible.]

उत्पपात गिरेर्मूर्ध्नि क्षणादेव महाकपिः ।

वृक्षच्छायां समाश्रित्य स्थितौ तौ रामलक्ष्मणौ ॥ २९॥

हनुमानपि सुग्रीवमुपगम्य कृताञ्जलिः ।

व्येतु ते भयमायातौ राजन् श्रीरामलक्ष्मणौ ॥ ३०॥

शीघ्रमुत्तिष्ठ रामेण सख्यं ते योजितं मया ।

अग्निं साक्षिणमारोप्य तेन सख्यं द्रुतं कुरु ॥ ३१॥

utpapāta girermūrdhni kṣaṇādeva mahākapiḥ ।

vṛkṣacchāyāṃ samāśritya sthitau tau rāmalakṣmaṇau ॥ 29॥

hanumānapi sugrīvamupagamya kṛtāñjaliḥ ।

vyetu te bhayamāyātau rājan śrīrāmalakṣmaṇau ॥ 30॥

śīghramuttiṣṭha rāmeṇa sakhyam te yojitam mayā ।

agniṃ sākṣiṇamāropya tena sakhyam drutaṃ kuru ॥ 31॥

Verse nos. 29-31: The great lord of the monkeys (i.e. Hanuman) scaled the mountain with spirited steps, jumping and leaping forward enthusiastically to reach the summit almost in a flash, in the shortest possible time. There, Lord Ram and Laxman stood under the shade of a tree as they alighted from Hanuman's shoulders. (29)

Hanuman, meanwhile, went to Sugriv to report to him on the developments, and said respectfully by joining the palms of his hands—'Oh king! Remove your doubts and suspicions about the two gentlemen you had seen walking at the foot of this mountain. They are two brothers, Lord Ram and Laxman, and they are not enemies but friendly. When I told them everything and the purpose of my visit, they

welcomed me, and willingly offered to come here to meet you (and become your friend) (30).

I have judged them, and you will be lucky to be friends with these two gentlemen (because I have a intuitive feeling that they may be of great help to you in getting back your honour and rights in the kingdom which your evil brother Baali has snatched away from you). So therefore, get up quickly to meet the two guests. I have arranged for your friendship with Lord Ram; make friends with him with the sacred fire as a witness. (31)

ततोऽतिहर्षात्सुग्रीवः समागम्य रघूत्तमम् ।

वृक्षशाखां स्वयं छित्वा विष्टया ददौ मुदा ॥ ३२॥

हनूमान्लक्ष्मणायादात्सुग्रीवाय च लक्ष्मणः ।

हर्षेण महताविष्टाः सर्व एवावतस्थिरे ॥ ३३॥

लक्ष्मणस्त्वब्रवीत्सर्वं रामवृत्तान्तमादितः ।

वनवासाभिगमनं सीताहरणमेव च ॥ ३४॥

tato'tiharṣātsugrīvaḥ samāgamya raghūttamam ।

vṛkṣaśākhāṃ svayaṃ chitvā viṣṭarāya dadau mudā ॥ 32॥

hanūmānllakṣmaṇāyādātsugrīvāya ca lakṣmaṇaḥ ।

harṣeṇa mahatāviṣṭāḥ sarva evāvatasthire ॥ 33॥

lakṣmaṇastvabravītsarvaṃ rāmavṛttāntamāditaḥ ।

vanavāsābhigamanam sītāharaṇameva ca ॥ 34॥

Verse nos. 32-34: When Sugriv heard Hanuman, he was very delighted. He came to meet Lord Ram cheerfully. Sugriv broke a thick branch of a nearby tree with his own hands and gave it to the Lord to sit upon it. {Sugriv had no other option to offer his guest as a seat to sit down upon except a branch of a tree.} (32)

Similarly, Hanuman gave a branch of a tree as a seat to Laxman, and Laxman reciprocated by offering a similar seat to Sugriv. In this way, everyone sat down on their respective seats, happily and comfortably. (33)

Then, Laxman narrated the whole story of Lord Ram, from the beginning to his coming to the forest to dwell in it like a hermit for some time, and went on to narrate the incident of Sita's abduction. (34)

लक्ष्मणोक्तं वचः श्रुत्वा सुग्रीवो राममब्रवीत् ।

अहं करिष्ये राजेन्द्र सीतायाः परिमार्गणम् ॥ ३५॥

साहाय्यमपि ते राम करिष्ये शत्रुघातिनः ।

शृणु राम मया दृष्टं किञ्चित्ते कथयाम्यहम् ॥ ३६॥

lakṣmaṇoktaṃ vacaḥ śrutvā sugrīvo rāmamabravīt ।

ahaṃ kariṣye rājendra sītāyāḥ parimārgaṇam ॥ 35॥

sāhāyyamapi te rāma kariṣye śatrughātinah ।

śṛṇu rāma mayā dr̥ṣṭaṃ kiñcitta kathayāmyaham ॥ 36॥

Verse nos. 35-36: After Sugriv heard the full story from Laxman, he said to Lord Ram: 'Oh the King of Kings (rājendra)! I shall help you in your search for Sita. (35)

I shall help you to slay your enemy. Oh Lord Ram! Now I shall tell you all that I have seen myself. Please listen to what I have to narrate (36)—

एकदा मन्त्रिभिः सार्धं स्थितोऽहं गिरिमूर्धनि ।

विहायसा नीयमानां केनचित्प्रमदोत्तमाम् ॥ ३७॥

क्रोशन्तीं रामरामेति दृष्ट्वास्मान् पर्वतोपरि ।

आमुत्त्याभरणान्याशु स्वोत्तरीयेण भामिनी ॥ ३८॥

निरीक्ष्याधः परित्यज्य क्रोशन्ती तेन रक्षसा ।

नीताहं भूषणान्याशु गुहायामक्षिपं प्रभो ॥ ३९॥

ekadā mantribhiḥ sārdhaṃ sthito'haṃ girimūrdhani ।

vihāyasā nīyamānāṃ kenacitpramadottamām ॥ 37॥

krośantiṃ rāmarāmeti dr̥ṣṭvāsmān parvatopari ।

āmucyābharaṇānyāśu svottarīyeṇa bhāminī ॥ 38॥

nirīkṣyādhaḥ parityajya krośanti tena rakṣasā ।

nītāhaṃ bhūṣaṇānyāśu guhāyāmakṣipaṃ prabho ॥ 39॥

Verse nos. 37-39: Sugriv said to Lord Ram: 'One day I was sitting with my ministers on the top of this mountain. At that time we saw that some demon was taking away a charming lady against her will, by the path of the sky, aboard an airplane. (37)

That lady was lamenting sorrowfully, and wailed aloud the name of someone very dear to her. She cried out 'Ram-Ram' repeatedly as the wicked abductor was forcibly taking her away. Seeing us sitting atop the mountain, she took-off her ornaments, tied them in a cloth (which was probably her scarf), and threw it down to us (in the remote hope that perhaps her beloved would chance to come this way and

meet us so that we can give that bundle to him). Oh Lord, in this way that demon took away that unfortunate lady who was constantly lamenting and wailing woefully. I immediately picked up those ornaments and kept the bundle aside. For safety, I hid the bundle containing the ornaments in a cave in the mountain. (38-39)

इदानीमपि पश्य त्वं जानीहि तव वा न वा ।

इत्युक्त्वानीय रामाय दर्शयामास वानरः ॥ ४०॥

विमुच्य रामस्तदृष्ट्वा हा सीतेति मुहुर्मुहुः ।

हृदि निक्षिप्य तत्सर्वं रुरोद प्राकृतो यथा ॥ ४१॥

idānīmapi paśya tvaṃ jānīhi tava vā na vā ।

ityuktvānīya rāmāya darśayāmāsa vānaraḥ ॥ 40॥

vimucya rāmastaddr̥ṣṭvā hā sīteti muhurmuḥuḥ ।

hr̥di nikṣipya tatsarvaṃ ruroda prākṛto yathā ॥ 41॥

Verse nos. 40-41: Oh Lord, you must have a look at them and see if you can recognise them to be Sita's personal items, for then you would also be sure that I have told you the truth. {I would also feel fortunate and glad that I was instrumental in fulfilling the wish of the unfortunate lady that her beloved should get possession of those personal items of hers that she chose to put in my safe custody. If the outcome is positive, then I will further feel privileged if I could be instrumental in bringing you and your lost wife together, and in the process punish the wicked kidnapper who had done such a dishonourable, sinful and contemptible thing as to abduct a helpless lady, who is auspicious, righteous, noble and loyal to her husband, when she was alone.}'

Saying this, the monkey (Sugriv) brought the concealed items and showed them to Lord Ram. (40)

When the Lord opened the bundle and saw the ornaments, he immediately recognised them to be of Sita's. He clasped them to his heart, and like an ordinary man he began weeping inconsolably, saying repeatedly: 'Oh Sita, Oh Sita!' (41)

आश्वास्य राघवं भ्राता लक्ष्मणो वाक्यमब्रवीत् ।

अचिरेणैव ते राम प्राप्यते जानकी शुभा ।

वानरेन्द्रसहायेन हत्वा रावणमाहवे ॥ ४२॥

सुग्रीवोऽप्याह हे राम प्रतिज्ञां करवाणि ते ।

समरे रावणं हत्वा तव दास्यामि जानकीम् ॥ ४३॥

āśvāsyā rāghavaṃ bhrātā lakṣmaṇo vākyamabravīt ।

acireṇaiva te rāma prāpyate jānakī śubhā ।  
 vānarendrasahāyena hatvā rāvaṇamāhave ॥ 42॥  
 sugrīvo'pyāha he rāma pratijñāṃ karavāṇi te ।  
 samare rāvaṇaṃ hatvā tava dāsyāmi jānakīm ॥ 43॥

Verse nos. 42-43: Then brother Laxman consoled Lord Ram, saying—'Oh Raghav (an endearing and personal form of address for Lord Ram)! With the help of the king of monkeys (i.e. Sugriv), you shall soon kill Ravana in a war and retrieve the auspicious Janki (Sita). {So please desist from wailing and lamenting as it would serve no constructive purpose, but would instead make you depressed and dejected. Lord, have resilience and courage, for now things are turning in our favour, and it is only a matter of time before Sita is back with us and her tormentor is duly punished.}' (42)

Sugriv also reassured Lord Ram of all help he could give, saying: 'Oh Lord Ram! I make a solemn promise to you that I shall get Sita back for you by killing Ravana in a war that is sure to take place in order to successfully retrieve her from the clutches of that evil fellow.' (43).

ततो हनुमान् पूज्वात्य तयोरग्निं समीपतः ।  
 तावुभौ रामसुग्रीवावग्नौ साक्षिणि तिष्ठति ॥ ४४॥  
 बाहू प्रसार्य चालिङ्ग्य परस्परमकल्मषौ ।  
 समीपे रघुनाथस्य सुग्रीवः समुपाविशत् ॥ ४५॥

tato hanūmān prajvālya tayoragniṃ samīpataḥ ।  
 tāvubhau rāmasugrīvāvagnau sākṣiṇi tiṣṭhati ॥ 44॥  
 bāhū prasārya cālīṅgya parasparamakalmaṣau ।  
 samīpe raghunāthasya sugrīvaḥ samupāviśat ॥ 45॥

Verse nos. 44-45: Then Hanuman lit a sacred fire near them (prajvālya tayoragniṃ samīpataḥ). Both Lord Ram and Sugriv made the sacred fire as a witness (agnau sākṣiṇi) (44), and formally declared friendship between themselves by embracing each other very affectionately with wide open arms (bāhū prasārya cālīṅgya).

Thereafter, Sugriv sat down near Lord Ram (samīpe raghunāthasya sugrīvaḥ samupāviśat). {Earlier, before the ritual of making friendship with fire as a witness was completed, Sugriv had sat in front of the Lord like any host would when he meets a guest. But after their friendship was formalised, Sugriv sat by the side of Lord Ram. This indicates closeness between two friends, and giving a seal of approval to this relationship as close friends.}. (45)

### 3.2 (c) Valmiki Ramayan, Kishkindha Kand, Sarga 5, verse nos. 1-21:

Valmiki Ramayan follows almost a similar pattern regarding Lord Ram meeting Sugriv and establishment of friendship between them as we have already read in Adhyatma Ramayan of Veda Vyas in section (4.2) (b) herein above. Of course there are slight variations, and this is normal and natural, because no two authors would describe any given incident in exactly the same way, and herein lies their uniqueness and charm.

That said, let us now proceed with our narration as follows:

ऋश्यमूकात्तु हनुमान्गत्वा तु मलयं गिरिम्।  
आचक्षे तदा वीरौ कपिराजाय राघवौ॥४.५.१॥

ṛśyamūkāttu hanumāngtvā tu malayaṃ girim।  
ācacakṣe tadā vīrau kapirājāya rāghavau॥४.५.१॥

Verse no. 1: Hanuman took Lord Ram and Laxman to the one of the summits of Mt. Rishyamook and made them sit in a comfortable place which was used as a meeting point for guests of Sugriv<sup>1</sup>.

Then, Hanuman went to the other summit of the same mountain, which was called ‘Mt. Malaya’ and which was also used by Sugriv, to inform him of the developments. When Hanuman met Sugriv, he briefed him about Lord Ram and Laxman as narrated in the verses that follow herein below.

[Note—<sup>1</sup>Mt. Rishyamook is the common name assigned to a series of undulating hills of which some were very high and fit to be called a mountain, while others were of a lower height. Amongst the several peaks of this series, there were two that were deemed to be safe because of their height and precipitous craggy sides, making them almost inaccessible. Sugriv had chosen these two peaks to spend his days in exile for security and safety reasons.

Out of these two peaks, he used the broader one for general purposes during the day time, and retired to the other one, which was steeper and a bit higher, during the night. The first summit or peak was prominent, wider and more open, and it bore the name of the mountain, i.e. Rishyamook. The other one was called ‘Mt. Malaya’, and it was at a little distance from the main peak.

Sugriv would spend the day at the main summit of Mt. Rishyamook, and in case he smelt any danger he would quietly sneak away to hide in Mt. Malaya. The summit known as ‘Mt. Rishyamook’ also served as a space for guests in a modern home, where Sugriv would meet an occasional visitor who came to meet him.

So therefore, when he observed the goings-on at the foot of the hill from his main point of observation on the top of Mt. Rishyamook, and saw that a long chat was going on between his envoy Hanuman and the strangers (i.e. Lord Ram and Laxman), and then upon closer look espied that they were having a pleasant exchange of words, he became suspicious, thinking that somehow the strangers had taken Hanuman into confidence by some pretentious method to fulfil their malicious agenda. He thought that the strangers have used some kind of clever stratagem to deceive Hanuman of

their real intentions, by first coaxing him to take them to Sugriv, and then killing the latter deceitfully once they met.

So, Sugriv instantly left Mt. Rishyamook and went into hiding on Mt. Malaya. Hanuman knew about Mt. Malaya, and so when he did not find Sugriv on the main summit of Mt. Rishyamook, he left Lord Ram and Laxman there and himself went to Mt. Malaya to report to Sugriv about the developments.]

**अयं रामो महाप्राज्ञः ससम्प्राप्तो दृढविक्रमः।**

**लक्ष्मणेन सह भ्रात्रा रामोऽयं सत्यविक्रमः॥4.5.2॥**

ayaṃ rāmo mahāprājñaḥ ssamprāpto dṛḍhavigramaḥ।

lakṣmaṇena saha bhrātrā rāmo'yaṃ satyavigramaḥ॥4.5.2॥

Verse no. 2: Hanuman said to Sugriv: ‘Oh Lord! You have two most honourable guests today. One is Lord Ram who is very wise and learned (mahāprājña), is steadfast in valour and courage (dṛḍhavigramaḥ), and is endowed with the divine radiance that comes to someone who is absolutely truthful (ssamprāpto).

He is accompanied by his younger brother Laxman, who himself is truly valourous and courageous (like his elder brother Lord Ram). (2)

**इक्ष्वाकूणां कुले जातो रामो दशरथात्मजः।**

**धर्मे निगदितश्चैव पितुर्निर्देशपारगः॥4.5.3॥**

ikṣvākūṇāṃ kule jāto rāmo daśarathātmajaḥ।

dharme nigaditaścaiva piturnirdeśapāragaḥ॥4.5.3॥

Verse no. 3: The brothers are descendents of the famous Ikshvaku race of great kings (of Ayodhya), and are sons of king Dasrath.

Lord Ram, who is distinguished for his virtues of being righteous, truthful and honourable, has come here (to the forest) to obey the orders of his father.

**तस्यास्य वसतोऽरण्ये नियतस्य महात्मनः।**

**रावणेन हृता भार्या स त्वां शरणमागतः॥4.5.4॥**

tasyāśya vasato'raṇye niyatasya mahātmanaḥ।

rāvaṇena hṛtā bhāryā sa tvāṃ śaraṇamāgataḥ॥4.5.4॥

Verse no. 4: In order to keep the words of his father, the honourable and great soul Lord Ram used to live the life of austerity and piety like a humble mendicant in the (Dandakaranya) forest. One day, the (demon king) Ravana came and abducted Lord Ram's (chaste and loyal) wife Sita when she was alone in the hermitage.



The Lord is searching for her, and he has come this way to seek your help in it<sup>1</sup>.

[Note—<sup>1</sup>The actual word used in the text is “*tvām śaraṇamāgataḥ*”, which would literally mean ‘to seek refuge with you’. This interpretation seems to undermine Lord Ram’s dignity, honour and self-respect. If we look closely we would realise that Lord Ram had never begged Hanuman to take him to Sugriv so that the Lord could plead with him to help find Sita. It was Hanuman who had made this offer himself, and Lord Ram, being prudent and wise, had merely accepted it as a practical line of approach under the given circumstances. But Hanuman was a great diplomat; he knew how to manoeuvre things, and make slight twists and turns here and there, so that the objective is achieved.

Here he had two objectives in mind: (a) One was to help his master Sugriv retrieve his lost honour and right to the throne of Kishkindha which had been usurped by his inimical brother Baali, who had also forcibly kept Sugriv’s wife in the process. But to settle accounts with a powerful adversary as Baali, Sugriv definitely needed the help of someone who was more powerful and stronger than his enemy. Lord Ram fit in the picture perfectly. (b) But in order to motivate a stranger (Lord Ram in this case) to intervene in favour of someone in what was basically a family matter between two brothers (i.e. Sugriv and Baali), which normally should be of least concern to an outsider, some excuse or reason or common interest and ground had to be devised. So therefore, Hanuman offered Lord Ram the option of help from a powerful king of that region, i.e. the king of Kishkindha, who would provide the necessary army and wherewithal to take on a powerful enemy of the stature of the demon king Ravana.

So, with a little bit of clever diplomacy, application of wisdom and negotiation skills, Hanuman brought together two powerful personalities who were suffering from a similar type of personal problem: loss of their wives to powerful enemies. One was Sugriv and the other was Lord Ram, both of whom had lost their wives because their enemies had forcibly taken the ladies away.

Hanuman also knew that both of them, i.e. Sugriv and Lord Ram, were ‘kings’, and ‘kings’ are accustomed to hear a certain kind of language if one expects them to fall in line and agree with the proposal at hand. So therefore, Hanuman used the word ‘seeking refuge with you’ in order to sound polite and satisfying Sugriv’s ego so that he would readily agree to Hanuman’s proposal. An honourable king worth his name would not turn anyone back who has come to him in distress to seek his help. This stratagem ensured that Sugriv would certainly give his consent to Hanuman’s proposal to make friends with Lord Ram and help the latter retrieve his lost wife—because the guest has come to ‘seek Sugriv’s help in a most humble manner’.]

राजसूयाश्वमेधेश्च वह्निर्येनाभितर्पितः।

दक्षिणाश्च तथोत्सृष्टा गावश्शतसहस्रशः॥४.५.५॥

तपसा सत्यवाक्येन वसुधा येन पालिता।

स्त्री हेतोस्तस्य पुत्रोऽयं रामस्त्वां शरणं गतः॥४.५.६॥

rājasūyāśvamedhaiśca vahniryenābhitarpitaḥ।  
 dakṣiṇāśca tathotsrṣṭā gāvaśśatasahasraśaḥ॥4.5.5॥  
 tapasā satyavākyena vasudhā yena pālītā।  
 strī hetostasya putro'yaṃ rāmastvām śaraṇaṃ gataḥ॥4.5.6॥

Verse nos. 5-6: {In order to impress upon Sugriv the greatness of the family of Lord Ram, and especially his father king Dasrath, Hanuman briefly enumerated the great deeds of king Dasrath, deeds that were possible only for a great emperor to do successfully.}

Hanuman continued: 'Lord Ram's father, king Dasrath, had done great deeds, such as successfully doing 'Rajsuya Yagya' and 'Ashwamegha Yagya', two Vedic fire sacrifices that only great emperors could do successfully. By doing them, he (Dasrath) had pleased and honoured the Fire-God. During the process, huge donations were made to Brahmins, and large numbers of cows were distributed as gifts.

He (king Dasrath) had taken care of the earth and looked after his subjects honourably and in a truthful manner. Verily indeed, Lord Ram is a son of such a worthy and distinguished father as king Dasrath.

He (Lord Ram) has come to the forest in order to honour the words given by king Dasrath to his wife Kaikeyi.

भवता सख्यकामौ तौ भ्रातरौ रामलक्ष्मणौ।  
 प्रतिगृह्यार्चयस्वैतौ पूजनीयतमावुभौ॥4.5.7॥

bhavatā sakhyakāmau tau bhrātarau rāmalakṣmaṇau।  
 pratigr̥hyārcayasvaitau pūjanīyatamāvubhau॥4.5.7॥

Verse no. 7: These two honourable brothers wish to be friends with you. So please come along with me and welcome them with due respect and reverence, for these two warriors are worthy of being shown honour and respect by us.'

श्रुत्वा हनुमतो वाक्यं सुग्रीवो हृष्टमानसः।  
 भयं चराघवाद्घोरं प्रजहौ विगतज्वरः॥4.5.8॥  
 सकृत्वा मानुषं रूपं सुग्रीवः प्लवगर्षभः।  
 दर्शनीयतमो भूत्वा प्रीत्या प्रोवाच राघवम्॥4.5.9॥

śrutvā hanumato vākyaṃ sugrīvo hr̥ṣṭamānasah।  
 bhayaṃ carāghavādghoraṃ prajahau vigatajvaraḥ॥4.5.8॥  
 sakṛtvā mānuṣaṃ rūpaṃ sugrīvaḥ plavagarṣabhaḥ।  
 darśanīyatamo bhūtvā prītyā provāca rāghavam॥4.5.9॥

Verse nos. 8-9: After hearing what Hanuman had to say, all fears and suspicions in Sugriv's heart (regarding the strangers and their intention) disappeared. He felt very glad, and his heart was filled with cheer.

He assumed a pleasant form of that of a human being (by concealing his form of a monkey, just as Hanuman had done when he had gone to meet Lord Ram and Laxman), and went forward to meet the Lord. When they were face-to-face, Sugriv spoke most politely and affectionately with Lord Ram (as narrated in the verses that follow herein below).

**भवान्धर्मविनीतश्च विक्रान्तस्सर्ववत्सलः।**

**आख्याता वायुपुत्रेण तत्त्वतो मे भवद्गुणाः॥४.५.१०॥**

bhavāndharmavinītaśca vikrāntassarvavatsalaḥ।

ākhyātā vāyuputreṇa tattvato me bhavadguṇāḥ॥४.५.१०॥

Verse no. 10: Sugriv said to Lord Ram: 'Oh great and honourable Lord! You are definitely well-versed in the principles of Dharma (i.e. laws governing righteousness, auspiciousness, probity, propriety, ethics, nobility, and goodness of thought and conduct) (bhavāndharmavinītaśca); you are most powerful, valiant and courageous (vikrānta); and you are affectionate, kind, merciful and gracious towards one and all (sarvavatsalaḥ).

The son of the Wind-God (Hanuman) has appraised me all about your virtues and glories.

**तन्ममैवैष सत्कारो लाभश्चैवोत्तमः प्रभो।**

**यत्त्वमिच्छसि सौहार्दं वानरेण मया सह॥४.५.११॥**

tanmamaivaīṣa satkāro lābhaścaivottamaḥ prabho।

yattvamicchasi sauhārdaṁ vānareṇa mayā saha॥४.५.११॥

Verse no. 11: Oh Lord! I feel so lucky, honoured and privileged that you, an honourable human (who is regarded as a 'king' amongst all living beings), wishes to become a friend of me, who am a monkey by birth<sup>1</sup>. It will be most beneficial for me to have a great king and future emperor of a mighty kingdom-cum-empire to become my friend! {Thank you sir, thank you very much for thinking me to be worthy of your friendship.}

[Note—<sup>1</sup>A 'monkey' is lower down in the hierarchy of the kingdom of living beings as compared to a 'human' who is at the top of the evolutionary pyramid. So what Sugriv essentially means is that it was his honour to have such great souls as Lord Ram and Laxman coming all the way to the wilds to offer their hands of friendship to him.

Besides this hierarchical position in the evolutionary pyramid, there was also the fact that Lord Ram belonged to a great kingdom of Ayodhya, and had king

Dasrath, who was a de-facto emperor of the world and renowned throughout it for his greatness, as his father, whereas Kishkindha was the kingdom of the much inferior monkey race, and had no comparison with Ayodhya in stature, greatness, fame and power. So therefore, if a future king-cum-emperor of a mighty kingdom-cum-empire offers his friendship to another king who is much junior to him, obviously it is a matter of great joy and honour for the latter—there is no doubt about it.]

रोचते यदि वा सख्यं बाहुरेष प्रसारितः।

गृह्यतां पाणिना पाणिर्मर्यादा बध्यतां ध्रुवा॥4.5.12॥

rocate yadi vā sakhyam bāhureṣa prasāritaḥ।

gr̥hyatām pāṇinā pāṇirmaryādā badhyatām dhruvā॥4.5.12॥

Verse no. 12: Hence, if you are desirous of having friendship with me, I welcome you with open arms.

Here are my palms which you can hold by your own palms to formally and officially establish this relationship between us. {Let us firmly shake hands to put a seal on our lasting friendship.}

एतत्तु वचनं श्रुत्वा सुग्रीवेण सुभाषितम्।

सम्प्रहृष्टमना हस्तं पीडयामास पाणिना॥4.5.13॥

हृद्यं सौहृदमालम्ब्यपर्यष्वजत पीडितम्।

ततो हनूमान्सन्त्यज्य भिक्षुरूपमरिन्दमः॥4.5.14॥

etattu vacanam śrutvā sugrīveṇa subhāṣitam।

samprahr̥ṣṭamanā hastam pīḍayāmāsa pāṇinā॥4.5.13॥

hr̥dyam sauhṛdamālambyaparyaṣvajata pīḍitam।

tato hanūmānsantyajya bhikṣurūpamarindamaḥ॥4.5.14॥

Verse nos. 13-14: Hearing affectionate, warm and courteous words of Sugriv, Lord Ram was very delighted. The Lord held the palms of the hands that Sugriv had extended, pressed them with his own palms as a gesture of friendly warmth and acceptance of the relationship, and drew Sugriv closer to hug him tightly and affectionately.

Meanwhile, Hanuman discarded his assumed form of a mendicant (in which he had met Lord Ram), and reverted back to his original form as a member of the monkey race.

काष्ठयोस्स्वेन रूपेण जनयामास पावकम्।

दीप्यमानं ततो वह्निं हिं पुष्पैरभ्यर्च्य सत्कृतम्॥4.5.15॥

तयोर्मध्येऽथ सुप्रीतो निदधे सुसमाहितः।  
 ततोऽग्निं दीप्यमानं तौ चक्रतुश्च प्रदक्षिणम्॥4.5.16॥  
 सुग्रीवो राघवश्चैव वयस्यत्वमुपागतौ।  
 ततस्सुप्रीतमनसौ तावुभौ हरिराघवौ॥4.5.17॥

kāṣṭhayossvena rūpeṇa janayāmāsa pāvakam।  
 dīpyamānaṃ tato vahniṃ hniṃ puṣpairabhyarcya satkṛtam॥4.5.15॥  
 tayormadhye'tha supṛīto nidadhe susamāhitaḥ।  
 tato'gniṃ dīpyamānaṃ tau cakratuśca pradakṣiṇam॥4.5.16॥  
 sugrīvo rāghavaścaiva vayasyatvamupāgatau।  
 tatassuprītamanasau tāvubhau harirāghavau॥4.5.17॥

Verse nos. 15-17: Thereafter, Hanuman initiated the process of formalising the bond of friendship between Lord Ram and Sugriv. For this purpose, he (Hanuman) vigorously rubbed two pieces of dry wood to generate a spark of fire with which he lighted a small heap of firewood to establish a fully burning fire (as is done during formal fire sacrifices). To consecrate the fire and honour the Fire-God, Hanuman offered flowers to the flames. He then placed the pot containing the consecrated fire with its bright flames between Lord Ram and Sugriv. Then, both Lord Ram and Sugriv went around this fire to formally solemnise their friendship, with the son of the Wind-God, i.e. Hanuman, standing as a witness to the process.

Once the ritual was completed and the bond of friendship between the two, i.e. Lord Ram and Sugriv, was firmly sealed in the presence of the Fire-God, with the son of the Wind-God, i.e. Hanuman, standing as a witness, both Lord Ram and Sugriv were very happy and contented in their hearts.

अन्योन्यमभिवीक्षन्तौ न तृप्तिमुपजग्मतुः।  
 त्वं वयस्योऽसि मे हृद्यो ह्येकं दुःखं सुखं च नौ॥4.5.18॥

anyonyamabhivīkṣantau na tṛptimupajagmatuḥ।  
 tvam vayasyo'si me hr̥dyo hyekaṃ duḥkhaṃ sukhaṃ ca nau॥4.5.18॥

Verse no. 18: The two friends were so happy and thrilled that they could not have enough of it nor could they sufficiently express their joy to each other; they continued to look at each other with affection and pleasure in their eyes.

Sugriv said to Lord Ram: 'Oh Lord, you are my dearest friend. Your sorrows are my sorrows, and your happiness and pleasure are my happiness and pleasure.' {Indeed, this is how true friends should feel.}

सुग्रीवो राघवं वाक्यमित्युवाच प्रहृष्टवत्।

ततस्सुपर्णबहुलां छित्वा शाखां सुपुष्पिताम्४.५.१९॥

सालस्यास्तीर्य सुग्रीवो निषसाद सराघवः।

लक्ष्मणायाथ संहृष्टो हनूमान् प्लवगर्षभः४.५.२०॥

शाखां चन्दनवृक्षस्य ददौ परमपुष्पिताम्।

ततः प्रहृष्टस्सुग्रीवः श्लक्ष्णं मधुरया गिरा४.५.२१॥

sugrīvo rāghavaṃ vākyamityuvāca prahr̥ṣṭavatī

tatassuparṇabahulāṃ chitvā śākhāṃ supuṣpitām४.५.१९॥

sālasyāstīrya sugrīvo niṣasāda sarāghavaḥ।

lakṣmaṇāyātha saṃhr̥ṣṭo hanūmān plavagarṣabhaḥ४.५.२०॥

śākhāṃ candanavr̥kṣasya dadau paramapuṣpitām।

tataḥ prahr̥ṣṭassugrīvaḥ ślakṣṇaṃ madhurayā girā४.५.२१॥

Verse nos. 19-21: In this way, Lord Ram and Sugriv exchanged pleasantries and greetings with a lot of exhilaration in their hearts.

After that, Sugriv broke a green branch of a nearby Sal Tree which was well endowed with soft leaves and flowers, laid it down near Lord Ram, and requested the Lord to sit down upon it, with himself gladly sitting very close to the Lord, side-by-side of him. {Usually, a host would sit at a reasonable distance in front of a guest, facing the latter. But when two close and dear friends meet each other, they would sit down close to each other, side-by-side, to have a personal chat.}

Then the son of the Wind-God, i.e. Hanuman, broke a similar branch, having lots of flowers in it, from a Sandal-wood tree, and laid it down before Laxman to sit upon.

Once all were seated, Sugriv narrated to Lord Ram the sorrowful events that had forced him to live in exile on Mt. Rishyamook.

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### 3.3: Hanuman acting as Lord Ram's messenger:

After establishing friendship with Sugriv, Lord Ram helped him to retrieve his wife as well as his lost honour and the right to the crown of the kingdom of Kishkindha by getting rid of his arch rival Baali.

The rainy season followed thereafter during which Lord Ram retired to a mountain nearby, called Mt. Prabarshan. When the skies cleared and winter season was fast approaching, the mission to search for Sita was launched, whereby large numbers of monkey and bear warriors were dispatched in all the directions to find her whereabouts. During this process, a select group of warriors was appointed by Sugriv to go to the south, because he was quite sure that Sita had been taken somewhere down south as he had witnessed the air-plane, in which she was being abducted by the demon king Ravana, proceeding in that direction. Hanuman was a member of this select group.

Lord Ram quietly examined in his mind the qualities and abilities of the members of this group, and came to the conclusion that Hanuman was the most

suitable candidate to act as his envoy and messenger to Sita, as well as to Ravana, because Hanuman had the wisdom, the acumen and the ability to tackle any difficult situation that may arise, and even to overcome the might of the demons should the need arise to do so.

Hence, Lord Ram appointed Hanuman as his messenger to Sita and gave him his personal finger-ring as a token of identification to convince her that Hanuman was indeed the Lord's messenger and not an impostor.

Now, let us read this incident from Ram Charit Manas, Adhyatma Ramayan, and Valmiki's Ramayan as follows:

**3.3 (a) Ram Charit Manas, Kishkindha Kand, (i) Chaupai line nos. 7-10 that precedes Doha no. 12; and (ii) Doha no. 22—to Doha no. 23:**

कह प्रभु सुनु सुग्रीव हरीसा । पुर न जाउँ दस चारि बरीसा ॥ ७ ॥  
 गत ग्रीष्म बरषा रितु आई । रहिहउँ निकट सैल पर छाई ॥ ८ ॥  
 अंगद सहित करहु तुम्ह राजू । संतत हृदयँ धरेहु मम काजू ॥ ९ ॥  
 जब सुग्रीव भवन फिरि आए । रामु प्रबरषन गिरि पर छाए ॥ १० ॥

kaha prabhu sunu sugrīva harīsā. pura na jā'um̐ dasa cāri barīsā. 7.  
 gata grīṣama baraṣā ritu ā'ī. rahiha'um̐ nikaṭa saila para chā'ī. 8.  
 aṅgada sahita karahu tumha rājū. santata hr̥dayam̐ dharēhu mama kājū. 9.  
 jaba sugrīva bhavana phiri ā'ē. rāmu prabaraṣana giri para chā'ē. 10.

The Lord (Sri Ram) said, 'Listen Sugriv, the lord of the monkeys (sugrīva harīsā). I will not enter a city (or town) for ten and four years (dasa cāri barīsā)<sup>1</sup>. (7)

The summer months had passed, and the rainy season has arrived. So for the time being, I will stay on the nearby hill (named Pravarshan)<sup>2</sup>. (8)

You and Angad (Sugriv's nephew and son of his elder brother Baali) jointly rule over the kingdom<sup>3</sup>, but during the period you must always remember my work (of searching Sita). (9)

When Sugriv returned home, Lord Ram took his abode on Mt. Pravarshan nearby<sup>4</sup>. (10)

[Note—<sup>1</sup>This is because Lord Ram was exceptionally diligent in keeping his words. He was sent to the forest by his step-mother Kaikeyi who had prevailed upon the Lord's father king Dasrath to send the Lord for fourteen years in the forest attired as a hermit, and live there a secluded life of renunciation that is suitable for a hermit. As such it would not be proper for the Lord to enter a city or a town. Refer: Ram Charit Manas, Ayodhya Kand, Chaupai line no. 3 that precedes Doha no. 29.

It is to be noted that Lord Ram addresses Sugriv with the words "lord of monkeys", which means a king of monkeys. It was to show him due honour like one great king would show another. Lord Ram was attired as a hermit and not as a king, and so it would not seem good and proper to address Sugriv as a 'friend' when all his

ministers and chiefs were in attendance; it would undermine his royal position and dignity in the eyes of his subjects.

Besides this political prudence there was another subtle reason of Lord Ram calling Sugriv 'a lord or king of the monkeys'. He wanted to tell Sugriv to remember the promise he had made to the Lord that he would go all out to search for Sita—because a right honourable king is known by his words, for a king's word is his honour. He is a 'lord' of the monkeys, so if he gives orders no one would refuse. Then again, Sugriv can't take the excuse that he has no manpower—for he had the resources of the monkey kingdom at his command. Refer verse no. 9 herein below.

The Lord's apprehension that Sugriv would forget his work once he gets the throne and his wife back is clearly articulated by him in Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 1-4 that precede Doha no. 18 which we shall read shortly below.

<sup>2</sup>It would be very difficult to launch a search for Sita during the rainy season; so the Lord decided to give a break. It was also intended to help Sugriv get some time to get his bearings in order and to consolidate his position in the kingdom in the aftermath of the duel in which his elder brother Baali was killed. Some period of time was needed to stabilise things and restore order; since the rainy season lasts for roughly three to four months there was ample time for Sugriv.

<sup>3</sup>Lord Ram had virtually limited Sugriv's powers by telling him to rule the kingdom alongside his nephew Angad. The Lord had feared that there were high chances that Sugriv would get rid of Angad as he would think the latter posed a danger to him because he was the son of his arch-enemy Baali who had been killed so that Sugriv could ascend the throne. The Lord did not want this to happen; Angad was a boy, and he can never be held responsible for the ill deeds of his father Baali.

The Lord wished to ensure that Angad got his due respect in the kingdom, and is not barred from his rights and privileges. Sugriv had no choice but to obey the Lord's orders to rule the kingdom jointly with Angad, because it was the Lord who had been instrumental in Sugriv getting the crown, and Sugriv had already tested the powers and strengths of Lord Ram prior to challenging Baali so he dared not oppose him or disobey him. This is clearly narrated in Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 11-12 that precede Doha no. 7.

By this singular advice the Lord also made Angad highly favourable towards himself, as now Angad would also feel obliged to the Lord for ensuring that his uncle Sugriv did not torment him or quietly usurp all powers and disenfranchise him as he was the son of his arch-enemy Baali. Any feeling of injustice or bias that Angad may have harboured inside his heart was immediately done away with. In due course of time Angad became an ardent follower and devotee of Lord Ram no less than was Hanuman, and the Lord too showed Angad the respect and confidence he deserved.

Lord Ram had judged by this time that he could not rely too much on Sugriv; he appeared to be a selfish creature. There were ample hints for this—(a) Sugriv had not hesitated in getting his brother Baali killed just to get the crown of the kingdom; he could also have proposed a power-sharing mechanism instead of outright killing his brother; (b) Sugriv did not propose to Lord Ram that if the Lord did not wish to enter the capital of the kingdom then he could stay in a cottage or hut that Sugriv would get constructed on the outskirts, instead of living on a hill during the rainy season as it would be very uncomfortable; he did not think of it once his desire to get the throne was fulfilled!



This is why the Lord reminded Sugriv to remember the promise he had made to him with respect to searching for Sita.

<sup>4</sup>The words “prabaraṣana giri” mean a hill where there is an abundance of rain. This hill was part of the mountain range known as ‘Malyawan’—refer to: Valmiki’s Ramayan, Kishkindha Kand, Canto 28, verse no. 1.

Lord Ram and Laxman retiring for some time to Mt. Prabarshan has also been narrated in brief Veda Vyas’ “Adhyatma Ramayan”, Kishkindha Kand, Canto 3, verse nos. 53-55.]

दो०. बचन सुनत सब बानर जहँ तहँ चले तुरंत ।  
तब सुग्रीवँ बोलाए अंगद नल हनुमंत ॥ २२ ॥

dōhā.

baṇaṇa sunata saba bānara jaham̐ taham̐ calē turanta.  
taba sugrīvam̐ bōlā'ē aṅgada nala hanumanta. 22.

After hearing these words (i.e. instructions of Sugriv), all the monkeys immediately departed in all the directions whithersoever they decided to proceed.

Then Sugriv summoned Angad, Nal and Hanuman (who were senior leaders of the monkeys)<sup>1</sup>. (Doha no. 22)

[Note—<sup>1</sup>Angad was the crown prince; Nal was the chief architect of the kingdom; Hanuman was a trusted aide of both Sugriv and Lord Ram.]

चौ०. सुनहु नील अंगद हनुमाना । जामवंत मतिधीर सुजाना ॥ १ ॥  
सकल सुभट मिलि दच्छिन जाहू । सीता सुधि पूछेहु सब काहू ॥ २ ॥  
मन क्रम बचन सो जतन बिचारेहु । रामचंद्र कर काजु सँवारेहु ॥ ३ ॥

caupāī.

sunahu nīla aṅgada hanumānā. jāmavanta matidhīra sujānā. 1.  
sakala subhaṭa mili dacchina jāhū. sītā sudhi pum̐chēhu saba kāhū. 2.  
mana krama baṇaṇa sō jatana bicārēhu. rāmacandra kara kāju sam̐vārēhu. 3.

Summoning his chiefs, Sugriv advised them as follows: ‘Listen Neel, Angad, Hanuman and Jamvant<sup>1</sup>. All of you are intelligent, have a resolute mind, and are wise. (1)

All of you excellent warriors must forthwith proceed in the south direction, and ask whosoever you meet about Sita and her whereabouts (because you may not know who will be helpful in your mission; so enquire from everyone). (2)

Use the faculties of your mind, wisdom and words in an intelligent manner, and adroitly adopt all such means and devise a device that may help you to successfully accomplish Lord Ramchandra’s work.

[To wit, all of you are wise and intelligent; it is not possible to tell you exactly what, when and how to do a thing or what action is to be taken. You have to take your own decisions on the spot; I can't predict everything, and can only give you a general advice. Take everything and all factors into consideration, weigh all the pros and cons, and then act judiciously and with prudence according to the demands of the prevalent circumstance and the requirements of the current situation.] (3)

[Note—<sup>1</sup>Nal and Neel were brothers; they were the architects and engineers for the kingdom of Kishkindha. Angad was Sugriv's nephew; Hanuman was his chief advisor and a faithful devotee of Lord Ram. Jamvant was the chief of the bears.

They were close confidantes of Sugriv. So he called them and told them to go straight to the south—because the chances of Sita being discovered in this direction were far greater than anywhere else. Sugriv guessed that given the haughty and arrogant nature of Ravana, he would think that no one would ever dare to challenge him no matter where he kept Sita. So it is logical to deduce that he would keep her close by in order to exercise a tight vigil on her, which would be easier closer home than in a distant place.]

भानु पीठि सेइअ उर आगी । स्वामिहि सर्व भाव छल त्यागी ॥ ४ ॥  
 तजि माया सेइअ परलोका । मिटहिं सकल भवसंभव सोका ॥ ५ ॥  
 देह धरे कर यह फलु भाई । भजिअ राम सब काम बिहाई ॥ ६ ॥  
 सोइ गुनग्य सोई बड़भागी । जो रघुबीर चरन अनुरागी ॥ ७ ॥

bhānu pīṭhi sē'i'a ura āgī. svāmihi sarba bhāva chala tyāgī. 4.  
 taji māyā sē'i'a paralōkā. miṭahim sakala bhavasambhava sōkā. 5.  
 dēha dharē kara yaha phalu bhā'i. bhaji'a rāma saba kāma bihā'i. 6.  
 sō'i gunagya sō'i barābhāgī. jō raghubīra carana anurāgī. 7.

Remember this axiom: 'If someone wishes to warm himself by the sun's heat than he should sit with his back towards the sun, while if he wants to warm himself before a fire then he must sit facing the latter.' [To wit, it is advisable to take the heat of the sun on one's back instead of facing the sun directly from the front as it would be harmful, especially if its rays fall on one's eyes per chance and cause blindness. On the contrary, if one wishes to keep warm near a raging fire, it is advisable to sit or stand facing the fire instead of having one's back to it, because the fire is a dangerous thing and must always be watched directly as a safety precaution.]

But when it comes to serving one's lord, one must do it sincerely and without pretensions, and in whatsoever manner it can be done, without reservations or worrying unduly about the means that are adopted to be successful in this service. [Sugriv tells his companions that they should feel free to adopt any method they think fit and proper in order to successfully accomplish the work of Lord Ram, which was to find Sita. They ought naught unduly worry about the risks involved in the effort, but before they take any action they must discuss its pros and cons thoroughly, for he has already told them that they were wise and intelligent enough to see the matter through. So go ahead cheerfully.]<sup>1</sup> (4)

If one gets rid of Maya (worldly delusions and its attendant problems), and instead, strives to ensure a better fate for himself (by devoting himself to spiritual pursuit, and follow the path shown by the scriptures that lead to deliverance, emancipation and salvation of the soul)—then, in all sooth and without gainsay, he would find lasting peace and happiness. (5)

Oh my brothers (bhā'ī)! The best reward that one can expect to have after having taken birth as a creature, an entity that has a gross physical body, is to worship and serve Lord Ram diligently by abstaining from all involvement in worldly matters. (6)

He who has sincere devotion and undiluted affection for the holy feet of Lord Ram is indeed a virtuous person who has all the excellent qualities one is expected to possess, and is also a most fortunate and privileged soul.<sup>2</sup> (7)

[Note—<sup>1</sup>In this verse no. 4, Sugriv basically tells the group not to worry too much about the propriety or the danger of adopting a path or means to discover Sita if they conclude at a specific moment that a particular action is necessary to achieve success. They should not be like a man of vanity who takes pride in following certain dictums in totum without understanding their underlying principles.

For instance, when it is said that one should not face the sun while warming oneself, it is to safeguard against harming one's eyesight or tanning the complexion of the face too much. So if one takes adequate precautions then there is no need whatsoever not to sit facing the sun.

Similarly, if one is in a group sitting around a camp-fire for instance, and there is someone to alert him if anything goes wrong, such as a spark flying from the fire, then there is no risk of getting burnt by fire even if one sits with his back to it.

<sup>2</sup>The idea behind Sugriv's discourse is to inspire devotion and commitment in the heart of those who were selected by him to go on a mission to search for Sita. If these monkeys and bears were convinced that what they were about to do is not merely carrying out the orders of their king but a deed that would grant them everlasting joy and spiritual contentment. It's not only a noble cause they are serving but it is also a holy service done to the Supreme Lord who is in the form of Lord Ram.

So therefore, they must put their heart and soul in this mission.]

आयसु मागि चरन सिरु नाई । चले हरषि सुमिरत रघुराई ॥ ८ ॥  
 पाछें पवन तनय सिरु नावा । जानि काज प्रभु निकट बोलावा ॥ ९ ॥  
 परसा सीस सरोरुह पानी । करमुद्रिका दीन्हि जन जानी ॥ १० ॥  
 बहु प्रकार सीतहि समुझाएहु । कहि बल बिरह बेगि तुम्ह आएहु ॥ ११ ॥  
 हनुमत जन्म सुफल करि माना । चलेउ हृदयँ धरि कृपानिधाना ॥ १२ ॥  
 जद्यपि प्रभु जानत सब बाता । राजनीति राखत सुरत्राता ॥ १३ ॥

āyasu māgi carana siru nā'ī. calē haraṣi sumirata raghurā'ī. 8.  
 pāchēm pavana tanaya siru nāvā. jāni kāja prabhu nikaṭa bōlāvā. 9.  
 parasā sīsa sarōruha pānī. karamudrikā dīnhi jana jānī. 10.  
 bahu prakāra sītahi samujhā'ēhu. kahi bala biraha bēgi tumha ā'ēhu. 11.

hanumata janma suphala kari mānā. calē'u hr̥dayam̐ dhari kṛpānidhānā. 12.  
jadyapi prabhu jānata saba bātā. rājanīti rākhata suratrātā. 13.

After this briefing, they (i.e. Nal, Neel, Angad, Hanuman, Jamvant etc.) bowed their heads reverentially (before their king Sugriv as well as Lord Ram) to seek permission to depart on their mission. Then they took their leave, and started off cheerfully with gladdened hearts. (8)

The Son of the Wind-God<sup>1</sup> had bowed last; and as he was moving away Lord Ram called him near as the Lord knew that he was the one who would successfully do his work (of finding Sita)<sup>2</sup>. (9)

The Lord caressed Hanuman's head with his lotus-like hands (to bless him and signal that success will be his).

Then Lord Ram took off his finger-ring (*karamudrikā*; 'kar' = hand; 'mudrika' = ring; literally it means the "ring worn on the hand", which in practical terms means the 'finger-ring')<sup>3</sup> and gave it to him as the Lord considered him as his devoted servant who would be the one to accomplish his task<sup>4</sup>. (10)

Then he told Hanuman the message that he should convey to Sita when he met her, 'Reassure Sita in all possible ways. Tell her that I suffer immensely from the grief of separation from her, and assure of my strength and abilities (so that she feels confident that I will certainly come to free her inspite of all the odds). Then you must come back with all the speed you can muster.' (11)

Hanuman realised that he indeed was the privileged one, the chosen one personally selected by the Lord. He felt fulfilled and considered his birth as being fully rewarded.

Then he started off on his mission after enshrining the holy feet of the merciful and compassionate Lord in his heart<sup>5</sup>. (12)

[This above incidence proves that—] Though the Lord (Sri Ram), who dispels the torments of the gods, knew everything<sup>6</sup>, yet he maintained an exterior of ignorance (about Sita) and generally behaved like a human being just in order to conform to the norms and laws of the world. (13)

[Note—<sup>1</sup>The use of the epithet 'the Son of the Wind God' for Hanuman is very significant here. In a short while these messengers would come to the shore of the southern ocean, and they will have to overcome this formidable barrier in order to reach Lanka where Sita is held captive by Ravana. The 'wind' has the ability to 'fly' over the surface of the ocean without the latter obstructing its path in any way; on the contrary the wind lifts the water from the surface of the ocean to form huge waves that are then forced to follow the path taken by the wind.

Hence, amongst all the warriors dispatched to bring news of Sita, it would only be possible for Hanuman to achieve success in this enterprise because he is the 'son of the wind god', and hence has the unique quality possessed only by the 'wind', which is agility and speed, as well as the ability to fly unobstructed over the surface of the ocean; none of the others in the whole army of monkeys and bears had this rare ability.

Use of this title was intended to remind Hanuman about his exalted inheritance; to tell him that he is the only one who has this singular and distinctive

‘ability to fly or cruise like the wind’ that no one else has. So he is advised in a subtle manner to invoke this rare ability of his at the crucial time when the need would arise for someone to cross the ocean to find Sita; at that time he must remember that he is the ‘son of the wind god’, and thus has the genes of the wind god that gives him the special skill which empowers him to cruise or fly over the surface of the ocean like the wind does.

This will instill confidence and fearlessness in Hanuman’s mind and heart as he would be sure that his celestial father, the ‘Wind God’ who is the Lord of the wind element, would come to his aid most willingly and with full might of his—as the mission of Hanuman was in line with the wishes of all the Gods who had prayed to Lord Vishnu eliminate the scourge of Ravana and his race of cruel demons, a prayer which the Lord answered by coming down in the form of Lord Ram and devising a device by way of Sita’s abduction by Ravana as a means towards fulfilling this objective.

Not only crossing the ocean, this unique inheritance of Hanuman that he was the ‘son of the wind god’, and thus possessed the certain unique qualities of the ‘wind element’, would come in handy also when he lands on the soil of Lanka. He has to enter the strong fort of Lanka surreptitiously, roam around the city freely and undetected till he meets Sita, and then give a token of punishment to Ravana and the demons by burning their city to cinders. All this needed the agility and fearlessness from captivity, the ability to surmount the greatest of obstacles with stealth and speed, have access to all corners and nooks, and a formidable punching power to fell the enemy—eclectic qualities that the ‘wind’ possesses. Everyone knows that the wind or the air can easily pass through the smallest fissure or minutest of cracks; it can go unhindered anywhere it likes with speed; it can be so strong as to bend and topple huge trees or raise waves in the ocean to great heights as is seen during powerful storms; it remains hidden from view even while making its presence felt by its mere touch, or by the sound it creates when moving rapidly, or when it creates havoc all around as during severe storms.

And to top it all, when the time would come to spread the fire that would burn Lanka, ‘wind’ would be needed to fan the flames.

To wit, the lineage of Hanuman as being the ‘son of the wind god’ was purposely invoked here.

<sup>2</sup>Lord Ram had already judged the intelligence, prudence, wisdom and wit of Hanuman who had endeared himself to the Lord from the time they met first. Whenever a commander or an officer or a king needs some special work to be done that can’t be done by a single person, he would appoint a group of persons to do it. While reviewing the skills of the individuals in this group, the commanding officer would zero in on a particular individual whom he thinks, by his personal experience and long time observation, to be the most qualified and best equipped to achieve success. So while a general order is given to the group and the assignment explained to them, this favourite individual is briefed separately and in detail—because the commanding officer feels that this individual is more likely to succeed.

In the same manner, Lord Ram decided that it was Hanuman who would succeed in actually meeting Sita and bringing back news of her. So the Lord called him near and took him into confidence.

<sup>3</sup>Now about this “finger-ring” (*karamudrikā*). When Lord Ram had departed from his palace at Ayodhya he was completely attired as a hermit; he had discarded all

paraphernalia that would indicate that he was a prince of a great kingdom, and had a grand royal heritage. He had doffed all his royal garments and shed all decorative ornaments normally worn by princes; he attired himself as a hermit who covers himself with plain ochre cloth, and kept only his bow and arrows along with the quiver as these had nothing with royalty but were as inseparable from a warrior as were the arms of his body. Though Sita also had worn simple clothes befitting the wife of a forest-dwelling sage, yet she retained some basic ornaments that are essential for a married lady to wear, and one such was her finger ring, the other was the sacred thread known as the ‘Mangal Sutra’, and the third was the ‘Chudamani’, a jewel worn on the crest of a diadem by queens but this term is also used for an ornament that is tucked in the thick plait of hair on the head of all married women.

At the time when Lord Ram, Laxman (his younger brother) and Sita were taken across river Ganges by the boatman known as the Kewat, the Lord wanted to pay his charges, but he had nothing to give to Kewat. So Sita took off her finger ring and offered it to the Lord to give it to Kewat as his fee; the overwhelmed Kewat refused to accept this ring as he knew that the Lord was on his way to the forest and it would be absolutely wrong and exceptionally greedy to take his wife’s finger ring in these circumstances; so he refused and the ring was returned. Sita did not take this ring back, as taking anything back once it is given as a gift to someone would be wrong for her. So Lord Ram had no option but to keep the ring himself, for obviously he could not do anything else as there was no option left for him. This episode is narrated in Ram Charit Manas, Ayodhya Kand, Doha no. 102 along with Chaupai line nos. 1-8 that precede it.

It is this very finger-ring that Lord Ram gave Hanuman to prove to Sita that he was indeed Lord Ram’s messenger by giving her this personal ring of hers which no one can return to her but Lord Ram, as the Lord was the only one who could have possessed it. Sita would immediately recognise the ring as being hers, it would dispel all doubts in her mind, and in turn it would instil confidence in her towards Hanuman. This is exactly what had happened when Hanuman met Sita—she had grave misgivings in the beginning but this finger-ring, aided by Hanuman narrating the details of Lord Ram’s story—from the time she left Ayodhya with Lord Ram and his younger brother Laxman, till the time she was separated from the Lord—made her fully convinced of his authenticity and integrity. We shall be reading these events in due course when we come to this point in our narrative. {However, for the sake of quick referral, the relevant verses from Ram Charit Manas, Sundar Kand, are Doha no. 12—to Doha no. 13.}

In Adhyatma Ramayan, Kishkindha Kand, Canto 6, verse no. 29 it is said that the finger ring which Lord Ram gave to Hanuman to be carried with him as an identification tool which would convince Sita that he was indeed Lord Ram’s messenger “had the initials of the Lord, i.e. the letters of the Lord’s name RAM, engraved in it”. This means that it was the ring which Lord Ram had given to Sita at the time of their marriage, because rings are exchanged during formalisation of a marriage. Since that time Sita had worn it, and it must have been the same ring that she gave to her husband Lord Ram to give to the boatman in lieu of his charges for taking them and Laxman across river Ganges.

<sup>4</sup>This finger-ring had Lord Ram’s unique signature etched on it, and, as was a common practice in ancient times, it was used by the Lord to put his seal on official documents as a king of Ayodhya. This was created by craftsmen using special skills, and could not be duplicated, much like one’s signature or left thumb impression that

are used even today by a person to sign and authenticate documents. This fact that no one else can have this unique ring except Lord Ram is proved when Sita was astonished to see it; she expresses her surprise and says that no one can have this ring other than the Lord, and so how is it possible that it has come to her in the distant land of Lanka where she was held captive. Surely the person who has brought it must have come from her Lord. Refer: Ram Charit Manas, Sundar Kand, Chaupai line nos. 1-4 that precede Doha no. 13.

There is an interesting angle to this incident of Lord Ram giving his finger-ring to Hanuman to be carried to Sita for identification. In the process, the Lord lost his 'own' identity instrument! If any emergency arose, he had no way to prove who he was. But by unhesitatingly giving this unique signature ring of his to Hanuman, Lord Ram showed how much confidence he had on Hanuman. This also made sure that Hanuman would be all the more motivated and feel determined to fulfil his part of the bargain and live upto the Lord's expectation from him; if Hanuman had any doubts in his mind about anything, then all such doubts and uncertainties vanished now. It also raised Hanuman's stature in the eyes of all other monkey warriors; from this moment onwards everyone realised that Hanuman was the 'chosen one'. This is clear in Jamvant's statement on the shore of the ocean, which seemed to block the progress of the detachment of monkeys and bears that went in the south direction to search for Sita, when he told Hanuman to get up and fulfil his mandate as he was the chosen one to do Lord Ram's work—apropos: Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 3-6 that precede Doha no. 30.

<sup>5</sup>To wit, when Lord Ram selected Hanuman for giving the ring as a token that would help him establish his identity before Sita, and also gave him the message that he needed to convey to her, Hanuman was exuberant with joy and felt exceptionally happy; his enthusiasm knew no bound, and he decided that he will do everything needed to live up to the trust that the Lord had reposed in him. Surely and certainly, Hanuman vowed in silence, he will never let the Lord down. Hanuman enshrined the Lord inside his heart like one consecrates a deity in a shrine.

<sup>6</sup>Refer: Ram Charit Manas, Aranya Kand, Chaupai line nos. 1-5 that precede Doha no. 24 where we have already read that everything was pre-planned by Lord Ram as it was necessary so that the cause of torments of the gods can be eliminated—i.e. Ravana and his evil demons can be slayed.

Once again in Ram Charit Manas, Aranya Kand, Chaupai line no. 6 that precede Doha no. 27 it is explicitly mentioned that “Lord Ram knew everything that was happening” at the time when Sita asked him to go behind the decoy golden deer and bring it to her.

The use of the word “*suratrātā*” for Lord Ram is also of significance. The Lord is on a mission to end the torments of the gods that Ravana had inflicted upon them. So therefore, inspite of knowing everything, Lord Ram had to maintain secrecy for success in killing Ravana and his clan of cruel demons. The reason is that if Ravana got the hint who the Lord actually was, or that some powerful spy-warrior (i.e. Hanuman) was about to penetrate his fort and enter Lanka, and that he would burn it to ashes, then it was sure that he would immediately take preventive measures, such reinforce his defenses and barricade the entrance points more carefully, hide Sita somewhere else, and take all precautionary measures to prevent the burning of the city by the invader.

Hence, it was of utmost importance to keep everything under wraps and go about the mission as silently as possible.]

दो०. चले सकल बन खोजत सरिता सर गिरि खोह ।

राम काज लयलीन मन बिसरा तन कर छोह ॥ २३ ॥

dōhā.

calē sakala bana khōjata saritā sara giri khōha.

rāma kāja layalīna mana bisarā tana kara chōha. 23.

All the monkeys and bears departed on their mission to search Sita. They searched for her everywhere, in the forests and the wilderness, rivers and streams, ponds and lakes, mountains and hills along with their caves and ravines. [Not a single place was left where the monkeys and bears did not look for Sita.]

Their mind and heart were so involved in Lord Ram's mission that they were not even conscious of their own bodies and its comforts. [To wit, they did not bother to rest, eat or sleep; they relentlessly continued with their search day and night. Neither the heat of the sun or the darkness of the night could stop them, nor the wild animals could distract them in their path or the vagaries of Nature could slow their progress.] (Doha no. 23)

{This privileged group of the reconnoitering team headed to the south. They were full of enthusiasm and brimming with zeal and confidence. On the way they felt extremely thirsty and hungry, and searching for some refreshment they met a hermitress inside a splendid cave. She used her mystical powers that can transfer an individual from one point to another by transcendental means to transport this group directly to the shore of the southern ocean. A most fearful sight met them: they faced a formidable barrier in the form of an endless ocean, mighty and un-crossable as it was, that stopped their further progress.

The group was utterly frustrated and dismayed; they were in low spirits and at the end of their wits as they were certain that they had no chance of success any longer; for fate seemed to have stone-walled their progress and dashed all their hopes. Just at this despairing moment they met Sampati, an old vulture and an elder brother of Jatau who had died while trying to protect Sita as she was being taken away by Ravana.

When Sampati learned of the developments he, after paying his last respects to his younger brother Jatau, flew high in the sky, and by the virtue of the ability of seeing long distances that all vultures are endowed with, he could descry Sita sitting forlorn and distressed under a tree in a garden in Lanka. So anyone who could cross the mighty barrier in the form of the ocean and reach Lanka would be able to meet Sita.

The group huddled together to determine who among them was skilled and qualified enough to achieve this daunting task. The unanimous choice was Hanuman; so he was assigned this job. He confidently launched himself across the water of the ocean, flying over its surface like a plane or a cruise missile, and landed on the soil of Lanka. En-route however he faced some obstacles which he easily overcame.}



### 3.3 (b) Adhyatma Ramayan, Kishkindha Kand, Canto 6, verse nos. 20-29:

रामः सुग्रीवमालिङ्ग्य हर्षपूर्णाश्रुलोचनः ।  
 प्राह सुग्रीव जानासि सर्वं त्वं कार्यगौरवम् ॥ २०॥  
 मार्गणार्थं हि जानक्या नियुङ्क्ष्व यदि रोचते ।  
 श्रुत्वा रामस्य वचनं सुग्रीवः प्रीतमानसः ॥ २१॥  
 प्रेषयामास बलिनो वानरान् वानरर्षभः ।  
 दिक्षु सर्वासु विविधान् वानरान् प्रेष्य सत्वरम् ॥ २२॥  
 दक्षिणां दिशमत्यर्थं प्रयत्नेन महाबलान् ।  
 युवराजं जाम्बवन्तं हनूमन्तं महाबलम् ॥ २३॥  
 नलं सुषेणं शरभं मैन्दं द्विविदमेव च ।  
 प्रेषयामास सुग्रीवो वचनं वेदमब्रवीत् ॥ २४॥

rāmaḥ sugrīvamāliṅgya harṣapūrṇāśrulocanaḥ ।  
 prāha sugrīva jñāsi sarvaṃ tvaṃ kāryagauravam ॥ 20॥  
 mārgaṇārthaṃ hi jñākyā niyuṅkṣva yadi rocate ।  
 śrutvā rāmasya vacanaṃ sugrīvaḥ prītamānasaḥ ॥ 21॥  
 preṣayāmāsa balino vānarān vānararṣabhaḥ ।  
 dikṣu sarvāsu vividhān vānarān preṣya satvaram ॥ 22॥  
 dakṣiṇāṃ diśamatyartham prayatnena mahābalān ।  
 yuvarājaṃ jāmbavantaṃ hanūmantaṃ mahābalaṃ ॥ 23॥  
 nalaṃ suṣeṇaṃ śarabhaṃ maindaṃ dvividameva ca ।  
 preṣayāmāsa sugrīvo vacanaṃ cedamabravīt ॥ 24॥

Verse nos. 20-24: Then Lord Ram's eyes were filled with tears of joy and delight, and he embraced Sugriv. He said, 'Oh Sugriv! You are aware of the difficulty of my task (20). If you think proper, you must appoint them (i.e. assign them) the task of searching out Sita according to their ability and aptitude'. Hearing these words of advice from Lord Ram, the most delighted and pleased Sugriv (21) gladly sent many monkeys in search of Sita. Having sent other monkeys in the various directions (22), he most carefully, after deep thought and consideration, selected the valiant prince Angad, as well as other equally valiant and senior members of his court, such as Jamavant, Hanuman, Nal, Sushen, Sharav, Maind and Dwividh etc., and sent them towards the south. He said to them (23-24)—

विविन्वन्तु प्रयत्नेन भवन्तो जानकीं शुभाम् ।  
 मासादर्वाङ्निवर्तध्वं मच्छासनपुरःसराः ॥ २५॥  
 सीतामदृष्ट्वा यदि वो मासादूर्ध्वं दिनं भवेत् ।  
 तदा प्रणान्तिकं दण्डं मत्तः प्राप्स्यथ वानराः ॥ २६॥

vicinvantu prayatnena bhavanto jānakīm śubhām ।  
 māsādarvānnivartadhvaṃ macchāsanapuraḥsarāḥ ॥ 25॥  
 sītāmadṛṣṭvā yadi vo māsādūrdhvaṃ dinaṃ bhavet ।  
 tadā prāṇāntikaṃ daṇḍaṃ mattaḥ prāpsyatha vānarāḥ ॥ 26॥

Verse nos. 25-26: 'By my orders, all of you must diligently, industriously and sincerely, make all possible efforts to search out the most auspicious and virtuous Janki (Sita) and return within one month (25). If you return after one month without having found or seen (i.e. locating) her, then oh monkeys, you shall suffer capital punishment at my hands (i.e. I shall kill you all).' (26)

[Note—<sup>1</sup>Sugriv did not actually want to carry out this threat in practical terms in any case; it was meant only to impress upon the monkeys and bears the importance and urgency of the mission, and to take the matter seriously. Sugriv intended to tell them not to play fools with him by wasting time loitering around and enjoying themselves, and returning empty handed to proffer some false excuse that inspite of their best efforts they could not trace Sita. He wished to tell them that he was very serious about this mission, and that he did not want to hear any lame excuses for their inability to find the whereabouts of Sita. In ancient times, such threats and coercive method were more or less a standard practice by commanders to make their soldiers fight in a war they might be otherwise reluctant to do if left on their own free will. It also prevented desertions and betrayals in the ranks of the army.]

इति प्रस्थाप्य सुग्रीवो वानरान् भीमविक्रमान् ।  
 रामस्य पार्श्वे श्रीरामं नत्वा चोपविवेश सः ॥ २७॥  
 गच्छन्तं मारुतिं दृष्ट्वा रामो वचनमब्रवीत् ।  
 अभिज्ञानार्थमेतन्मे ह्यङ्गुलीयकमुत्तमम् ॥ २८॥  
 मन्नामाक्षरसंयुतं सीतायै दीयतां रहः ।  
 अरिमन् कार्ये प्रमाणं हि त्वमेव कपिसत्तम ।  
 जानामि सत्त्वं ते सर्वं गच्छ पन्थाः शुभस्तव ॥ २९॥

iti prasthāpya sugrīvo vānarān bhīmavikramān ।  
 rāmasya pārśve śrīrāmaṃ natvā copaviveśa saḥ ॥ 27॥  
 gacchantam mārutiṃ dr̥ṣṭvā rāmo vacanamabravīt ।  
 abhijñānārthametanme hyaṅgulīyakamuttamam ॥ 28॥  
 mannāmākṣarasamyuktaṃ sītāyai dīyatāṃ rahaḥ ।  
 asmin kārye pramāṇaṃ hi tvameva kapisattama ।  
 jānāmi sattvaṃ te sarvaṃ gaccha panthāḥ śubhastava ॥ 29॥

Verse nos. 27-29: Having thus dispatched those most strong, valiant, wise and resourceful monkeys on their mission, Sugriv came and bowed before Lord Ram. He sat down near the Lord (27).

At that moment, seeing the son of the Wind-God, i.e. Hanuman, going on his mission, Lord Ram called him and said, 'My dear, take my finger-ring with you; it has my initials (i.e. letters of my name) engraved on it. You should give this to Sita when she is alone as a means of your identification. Oh the best among the monkeys! You are the only one who is capable of doing this difficult task. I know your strength and intelligence<sup>1</sup>. Alright, go ahead and proceed now on your path. Be blessed and have good luck.' (28-29)

[Note—<sup>1</sup>Lord Ram was very impressed by Hanuman's intelligence, wisdom, wit and diplomatic skills from the moment they met for the first time. The Lord was confident that if there was anyone who had the maximum chances of success, it was Hanuman. So therefore, when the selected group of warriors was being dispatched in the southern direction by Sugriv, the Lord called Hanuman and gave him his personal finger-ring to be carried to Sita. This also acted as a great motivator, a great morale and confidence booster for Hanuman, for now he felt very privileged and honoured that the Lord has selected him to be his personal messenger, and therefore he must make sure to live up to the expectations of the Lord. Further, being singled out to be a personal messenger of Lord Ram also raised Hanuman's status amongst the monkeys, which further made him push boundaries to the extreme to make sure that success in the mission was accomplished inspite of whatever odds and obstacles he would have to encounter and overcome during the mission.]

### 3.3 (c) Valmiki Ramayan, Kishkindha Kand, Sarga 44, verse nos. 1-17:

In Valmiki Ramayana's Kishkindha Kand, Sarga 44, Verse nos. 1-17 we read about the unique qualities, virtues and abilities of Lord Hanuman when Sugriv, the king of Kishkindha, highlights them to Lord Ram at the time of the departure of the team sent in search of Sita. Lord Ram was very impressed by Hanuman's virtues so much so that he became convinced that Hanuman would certainly achieve success in the mission finding out where Sita was. So the Lord decided to give his signet ring (i.e.

the Lord's personal finger-ring) to him to carry it to Sita as a token identification to convince her that he indeed was the Lord's messenger.

विशेषेण तु सुग्रीवो हनूमत्यर्थमुक्तवान्।  
स हि तस्मिन्हरिश्रेष्ठे निश्चितार्थोऽर्थसाधने॥4.44.1॥

viśeṣeṇa tu sugrīvo hanūmatyarthamuktavān।  
sa hi tasminhariśreṣṭhe niścītārtho'rthasādhane॥4.44.1॥

Verse no. 1: Sugriv summoned Hanuman, his close aide, confidante and advisor, for a private meeting with a special objective in mind: he told the latter about the need to search for Sita on a priority basis, emphasising the importance of this mission in the backdrop of his obligation towards Lord Ram who had been instrumental in eliminating Sugriv's arch rival Baali, and restoring his honour by appointing him as the king of Kishkindha. Sugriv was well aware of Hanuman's abilities and intelligence, and was absolutely confident that out of all his ministers and warriors it was Hanuman who would definitely succeed in the mission of not only finding the whereabouts of Sita, but also actually retrieving her no matter how powerful, strong and resolute her abductor might be. (1)

अब्रवीच्च हनूमन्तं विक्रान्तमनिलात्मजम्।  
सुग्रीवः परमप्रीतः प्रभु स्सर्ववनौकसाम्॥4.44.2॥

bravīcca hanūmantam vikrāntamanilātmajam।  
sugrīvaḥ paramapriṭaḥ prabhu ssarvavanaukasām॥4.44.2॥

Verse no. 2: Thus, Sugriv, who was the Lord of the monkey race, most affectionately said to Hanuman, the valiant warrior and the able son of the Wind-God, as follows—  
(2)

न भूमौ नान्तरिक्षे वा नाम्बरे नामरालये।  
नाप्सु वा गतिसङ्गं ते पश्यामि हरिपुङ्गव॥4.44.3॥

na bhūmau nāntarikṣe vā nāmbare nāmarālaye।  
nāpsu vā gatisaṅgaṁ te paśyāmi haripuṅgava॥4.44.3॥

Verse no. 3: Sugriv praised Hanuman and said: 'Oh Hanuman, you are the best amongst the monkeys. Indeed and without doubt, I don't see anyone else who is a hero of your match; no one can compare with you in having unhindered speed anywhere in this world, be it on the earth, in the sky, in the water, or even in the heavens<sup>1</sup>. (3)

[Note—<sup>1</sup>This was natural for Hanuman, and it was expected of him, for he was the ‘son of the Wind-God. The wind in the form of air is the basis of life and pervades everywhere in this creation. When a storm arises, distance is a matter of joke for it, for large tracts of land are covered by powerful gusts of wind in a matter of minutes, and it can uproot trees and raise the surface of the ocean to great heights, overturning ships and wreaking havoc on land. We have heard of ‘solar winds’, and of ‘huge dust clouds’ on distant planets. Hanuman, having inherited the genes of the Wind-God, was naturally able to replicate this feat, and sure enough his father, the Wind-God, would go out of his way to help his son achieve success and attain fame that would come in its wake. This is why, obviously, Hanuman could literally ‘sail in the air’, or ‘fly’ across the surface of the ocean from its northern shore to the island of Lanka like a ‘bird’ would fly, unhindered, and without the fear of falling down midway. No other monkey could do so.]

सासुरास्सहगन्धर्वास्सनागनरदेवताः।

विदिता स्सर्वलोकास्ते ससागरधराधराः॥4.44.4॥

sāsurāssahagandharvāssanāganaradevatāḥ।

viditā ssarvalokāste sasāgaradharādharāḥ॥4.44.4॥

Verse no. 4: ‘You have a wide and broad-based knowledge about every kind of habitat of different kinds of living beings in all the quarters of this world, be it the realm of the demons, the gandharvas (semi-gods who live as entertainers in heaven), the naagas (serpents and other reptiles; subterranean creatures; residents of the underground world), the humans (residents of the surface of the earth), and the gods (residents of the heaven).

In addition to it, you have full knowledge of the geography and the physical features of all the corners of this earth, including its mountains and oceans. {To wit, you know about the caves, and the most inaccessible and remotest areas of the mighty mountains, as well as about the mysteries of the depths of oceans that have their own marine life and ecosystem with myriad varieties of marine plants and animals, along with their habitats. You are well-travelled, and like your parent, the Wind-God who has access to and knowledge of all the parts and divisions of this creation, you too know in great detail about them.} (4)

गतिर्वेगश्च तेजश्च लाघवं च महाकपे।

पितुस्ते सदृशं वीर मारुतस्य महौजसः॥4.44.5॥

gativvegaśca tejaśca lāghavaṃ ca mahākape।

pituste sadṛśaṃ vīra mārutasya mahaujasah॥4.44.5॥

Verse no. 5: ‘Oh great and valiant monkey warrior! Like your father, the Wind-God, you too possess the unique qualities of unhindered speed of movement, the ability to go anywhere at your free will, power and brilliance, as well as agility. (5)

तेजसा वापि ते भूतं न समं भुवि न विद्यते।

तद्यथा लभ्यते सीता तत्त्वमेवोपपादय॥4.44.6॥

tejasā vāpi te bhūtaṃ na samaṃ bhuvi na vidyate।

tadyathā labhyate sītā tattvamevopapādaya॥4.44.6॥

Verse no. 6: ‘In all sooth and without doubt, there is no living being in this world who can be compared with you in all the above qualities; no one has the brilliance, the intelligence, and the abilities that thou possess.

Hence, you alone are the one who is competent to devise ways to find out the whereabouts of Sita. So, please go ahead and do so. (6)

त्वय्येव हनुमन्नस्ति बलं बुद्धिः पराक्रमः।

देशकालानुवृत्तिश्च नयश्च नयपण्डित॥4.44.7॥

tvayyeva hanumannasti balaṃ buddhiḥ parākramaḥ।

deśakālānuvṛttiśca nayaśca nayapaṇḍita॥4.44.7॥

Verse no. 7: ‘Oh illustrious Hanuman: you are well-educated and an expert in jurisprudence (i.e. in all the branches of law and its principles). All the glorious and sterling virtues that are lauded in this world—such as strength, prowess, intelligence, wisdom, valour, statecraft and diplomacy that enables a person to have the knack to deal wisely and intelligently with a given situation depending on the time and circumstances, and to behave with dignity accordingly—verily indeed, you possess all of them.’ (7)

ततः कार्यसमासङ्गमवगम्य हनूमति।

विदित्वा हनुमन्तं च चिन्तयामास राघवः॥4.44.8॥

tataḥ kāryasamāsaṅgamavagamya hanūmati।

viditvā hanumantaṃ ca cintayāmāsa rāghavaḥ॥4.44.8॥

Verse no. 8: Lord Ram quietly heard Sugriv praising Hanuman in laudatory terms. Contemplating on the matter, the Lord came to the conclusion that Hanuman was the most suitable candidate to carry out the mission and achieve success in finding the whereabouts of Sita. The Lord was confident that of all the monkeys, if he could rely on anyone to succeed in this mission then it was Hanuman.

{Lord Ram had already formed a positive opinion about Hanuman when they met for the first time at the base of Mt. Rishyamook where Hanuman had gone to meet the Lord to find out who the two brothers were on the instructions of Sugriv. Further, since Sugriv was the king of the monkeys and had Hanuman as his close confidante, he was sure to know every bit of Hanuman's character and abilities. It is obvious that Lord Ram knew little about the abilities of the monkey warriors as he was new to them. So therefore Lord Ram decided to follow Sugriv's advise in this matter, especially when Sugriv has pointedly hinted that Hanuman is competent to find out about Sita as narrated in verse no. 6 herein above.} (8)

**सर्वथा निश्चितार्थोऽयं हनूमति हरीश्वरः।**

**निश्चितार्थकरश्चापि हनूमान्कार्यसाधने॥4.44.9॥**

sarvathā niścītārtho'yaṃ hanūmati harīśvaraḥ।

niścītārthakaraścāpi hanūmānkāryasādhane॥4.44.9॥

Verse no. 9: Lord Ram thought as follows: 'It is very obvious that Sugriv has great confidence in Hanuman and his ability to succeed in the mission of not only finding out the whereabouts of Sita but also successfully bring her back.

From all visible signs and demeanours, Hanuman too seems full of confidence that he will surely succeed in the mission, and not let his master Sugriv down. (9)

**तदेवं प्रस्थितस्यास्य परिज्ञातस्य कर्मभिः।**

**भर्त्रा परिगृहीतस्य ध्रुवः कार्यफलोदयः॥4.44.10॥**

tadevaṃ prasthitasyaasya parijñātasya karmabhiḥ।

bhartrā parigṛhītasya dhruvaḥ kāryaphalodayaḥ॥4.44.10॥

Verse no. 10: 'It is absolutely sure and very obvious that Sugriv must have judged Hanuman over the years, and this is why he (Sugriv) is so confident that Hanuman has the necessary ability, the intelligence and the means to achieve success in this challenging and daunting task of finding out and recovering Sita. This is why Sugriv is favouring Hanuman so much. {The way Sugriv has praised Hanuman in the forgoing verses reflects his complete confidence in the latter.}

Hence, wisdom and prudence dictate that I must go Sugriv's way, and let Hanuman do the needful.' (10)

**तं समीक्ष्य महातेजा व्यवसायोत्तरं हरिम्।**

**कृतार्थ इव संवृत्तः प्रहृष्टेन्द्रियमानसः॥4.44.11॥**

taṃ samikṣya mahātejā vyavasāyottaraṃ harim।  
kṛtārtha iva samvṛttaḥ prahr̥ṣṭendriyamānasah॥4.44.11॥

Verse no. 11: Thinking thus, Lord Ram looked affectionately at Hanuman even as he (Lord Ram) felt exhilarated in his heart. The Lord was so happy at the positive turn of events, and the good fortune of having Hanuman as his messenger or agent—because success was now a surety rather than an uncertainty—that his body was thrilled. (11)

ददौ तस्य ततः प्रीतस्स्वनामाङ्कोपशोभितम्।  
अङ्गुलीयमभिज्ञानं राजपुत्र्याः परन्तपः॥4.44.12॥

dadau tasya tataḥ prītassvanāmāṅkopaśobhitam।  
aṅgulīyamabhijñānaṃ rājaputryāḥ parantapaḥ॥4.44.12॥

Verse no. 12: Thence, Lord Ram, who is a vanquisher of enemies, called Hanuman near and gave the latter his personal finger-ring that had the Lord's name inscribed on it. It was meant as an identification instrument for Sita so that she would know for certain that the bearer, i.e. Hanuman, was the Lord's messenger, and that the Lord was hale and hearty. (12)

अनेन त्वां हरिश्रेष्ठ चिहनेन जनकात्मजा।  
मत्सकाशादनुप्राप्तमनुद्विग्नाऽनुपश्यति॥4.44.13॥

anena tvāṃ hariśreṣṭha cihnena janakātmajā।  
matsakāśādanuprāptamanudvignā'nupaśyati॥4.44.13॥

Verse no. 13: Giving his finger-ring to Hanuman, Lord Ram said: 'Oh Hanuman, the most illustrious amongst the monkeys (hariśreṣṭha)! When Sita, the daughter of king Janak (janakātmajā), sees this signet-ring of mine, she would be convinced, without any hesitation, that you are my messenger and not an imposter. She would immediately know that you have come to her as my messenger. {This ring would establish your credentials and act as your identification instrument before her.}<sup>1</sup> (13)

[Note—<sup>1</sup>A detailed analysis of this event has already been narrated earlier in section 4.3 (a) herein above.

This ring was a 'signet ring' designed specifically for the use of Lord Ram; it had the name of the Lord engraved or embossed on it. It was used as a seal by the Lord by the virtue of his being the prince and the future king of Ayodhya. It may also have been the marriage ring given to the Lord at the time of his marriage with Sita. Either way, it was the only tool that would convince Sita that the bearer of the ring has come from her Lord, and the bearer wasn't an imposter sent to her by the demon king Ravana with an intention to cheat her. This view is endorsed in Tulsidas' Ram



Charit Manas in clear terms as narrated in its Sundar Kand, Chaupai line nos. 1-3 and 6-7 that precede Doha no. 13.]

व्यवसायश्च ते वीर सत्त्वयुक्तश्च विक्रमः।  
सुग्रीवस्य च सन्देशस्सिद्धिं कथयतीव मे॥4.44.14॥

vyavasāyaśca te vīra sattvayuktaśca vikramaḥ।  
sugrīvasya ca sandeśassiddhiṁ kathayatīva me॥4.44.14॥

Verse no. 14: ‘Oh valiant warrior! The virtues of enthusiasm, energy, wisdom and enterprise that you possess, as well as the level of confidence that you exude, coupled with the way Sugriv has lauded your qualities in glorious terms just now, has left no doubt in me that this mission would be successfully completed by you.’ (14)

स तद्गृह्य हरिश्रेष्ठः स्थाप्य मूर्ध्नि कृताञ्जलिः।  
वन्दित्वा चरणौ चैव प्रस्थितः प्लवगोत्तमः॥4.44.15॥

sa tadgr̥hya hariśreṣṭhaḥ sthāpya mūrdhni kṛtāñjaliḥ।  
vanditvā caraṇau caiva prasthitaḥ plavagottamaḥ॥4.44.15॥

Verse no. 15: Hanuman, who was the chosen one, as well as the most fortunate and exalted one amongst his peers, accepted Lord Ram’s signet ring and placed it reverentially on his head as a mark of showing great reverence to it. Hanuman then saluted Lord Ram, bowed before him with folded hands, and finally prostrated before the Lord. {It was also a mark of expressing his deep and sincere gratitude to Lord Ram for thinking him to be a competent and an able messenger of the Lord, and selecting him over all others to become his favourite for all times to come!}

After this, Hanuman wasted no time and departed from there forthwith, along with all other members of the group that was dispatched by Sugriv in the south direction. (15)

स तत्प्रकर्षन् हरीणां महद्बलं बभूव वीरः पवनात्मजः कपिः।  
गताम्बुदे व्योम्नि विशुद्धमण्डलः शशीव नक्षत्रगणोपशोभितः॥4.44.16॥

sa tatprakarṣaṇ harīṇāṃ mahadbalaṁ babhūva vīraḥ pavanātmajaḥ kapiḥ।  
gatāmbude vyomni viśuddhamaṇḍalaḥ śaśīva  
nakṣatragaṇopaśobhitaḥ॥4.44.16॥

Verse no. 16: At that time the sight of Hanuman, the glorious son of the Wind-God, leading a large group of monkey warriors going on the mission assigned to them,

reminded one of the glorious sight of the full moon, surrounded by countless stars, shining majestically against the backdrop of a cloudless night sky<sup>1</sup>! (16)

[Note—<sup>1</sup>It is a fantastic imagery indeed. A full moon shines so brilliantly in the night sky that all other stars, no matter how bright they may be when seen during a night without the moon, seem dull and inconsequential. Here, the countless monkey warriors of the group are compared to the numerous stars of the sky, while Hanuman is likened to the full moon.]

अतिबल बलमाश्रितस्तवाहं हरिवरविक्रम विक्रमैरनल्पैः।

पवनसुत यथाऽभिगम्यते सा जनकसुता हनुमं स्तथा कुरुष्व॥4.44.17॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये किष्किन्धाकाण्डे चतुश्चत्वारिंशस्सर्गः॥

atibala balamāśritastavāhaṃ harivaravikrama vikramairanalpaiḥ।  
pavanasuta yathā'bhigamyate sā janakasutā hanumaṃ stathā  
kuruṣva॥4.44.17॥

ityārṣe śrīmadrāmāyaṇe vālmīkiya ādikāvyaḥ kiṣkindhākāṇḍe  
catuṣcatvāriṃśassargaḥ।।

Verse no. 17: Lord Ram called out to Hanuman just as the latter was leaving the place, and told him: ‘Oh able and illustrious Hanuman, the son of the Wind-God (pavanasuta)! Thou art very strong, powerful and wise, and the most gallant and valorous amongst the monkey warriors. I rely upon you and have great trust in your abilities, valour and strength, and I have therefore reposted my faith in you with a firm belief that you will find Sita and bring the news of her welfare back to me.

So therefore, do whatever you deem fit and proper, and employ your wisdom and valour to ensure that the daughter of king Janak (i.e. Sita) is found and recovered. {Go ahead; you have my blessings with you.}’ (17)

Thus ends the forty-fourth Sarga of Kishkindha Kanda of the ancient epic story of Lord Ram, known as the ‘Ramayana’, written by the legendary sage Valmiki.

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### 3.4: Hanuman crosses the ocean and enters Lanka, the capital of the demon race:

The team of monkeys and bears handpicked by Sugriv, and of which Hanuman was a member, went in the south direction in search of Sita. By-and-by they reached the shore of the ocean. It was the northern flank of the great Indian Ocean that separates the mainland of India from the island of Sri Lanka. The mighty, heaving ocean stood like a gigantic barrier before the search-team, stubbornly and completely blocking its way and stopping its members from progressing any further.

The perturbed, frustrated, dismayed and disheartened group of despondent monkeys and bears lost all hopes of ever finding Sita. At that time, the elderly bear chief named Jamvant stepped forward and motivated Hanuman to stand up to the occasion and prove his worth and mettle by tackling the formidable barrier of the ocean by going across it, finding Sita and delivering Lord Ram's finger-ring as well as his message to her, and come back successfully with her news. By doing so he will not only make himself immortal in the annals of history but would also live up to Lord Ram's expectations from him, besides bringing glory and laurels to the entire monkey race. After all, is it not noteworthy that Lord Ram had selected him for the job with so much confidence as to have entrusted his personal signet ring to him for custody, and to be carried all the way to Lanka across the ocean?

Hanuman was waiting for this opportunity. He immediately assumed a colossal form, offered his obeisance to all the seniors present, bowed before Lord Ram mentally, jumped on a tall hill, and launched himself like a gigantic rocket booming into the sky with a spine-chilling thunder, and then cruising across the width of the ocean all the way to Lanka. Of course he met some resistance mid-way, but he bravely, boldly and adroitly overcame them.

The time of his launch across the ocean was definitely after sun-set because it would be easier to fly in the sky undetected under the cover of darkness. Even the scriptures endorse this view as we read that Hanuman landed on the shores of Lanka and went around the sleeping city in the darkness of the night\*, and at dawn the next morning he met Vibhishan, the brother of Ravana who was a great devotee of Lord Ram#. {Apropos: \*Adhyatma Ramayan, Sundar Kand, (i) Canto 1, verse no. 42; (ii) Canto 2, verse no. 1; and #Ram Charit Manas, Sundar Kand, Chaupai line no. 7 that precedes Doha no. 5—to Chaupai line no. 3 that precedes Doha no. 6.}

In Valmiki Ramayan, Kishkindha Kand, Sarga 67, verse no. 1-31½ we read that Jamvant was fully confident that it was Lord Hanuman alone who could save the situation by going across the ocean, finding the whereabouts of Sita, and return safely. Therefore, Jamvant exhorted Hanuman to rise up and do whatever is needed to be done. At that time, Lord Hanuman showed his true qualities, grit and form; he exhibited immense confidence and determination to successfully accomplish the mission. During this interaction, we learn about the unique abilities of Hanuman that reflected his heritage as the son of the mighty Wind-God. Hanuman reassured everyone that he is fully capable and competent to go across the stretch of the ocean to Lanka, overcome all obstacles, and successfully accomplish the task assigned to him. During his acceptance speech, he had told everyone that he has exceptional speed, strength, power, fearlessness and versatility to handle any situation or crisis that may arise on the spur of the moment. We shall read this episode in full to get a comprehensive view of why Jamvant selected Lord Hanuman for the formidable job of crossing the vast stretch of the ocean and going to Lanka.

We shall also read extensively from (a) Ram Charit Manas of Tulsidas, and (c) Adhyatma Ramayan of Veda Vyas on this subject. Meanwhile, during the course of our narrative quoting these two scriptures, we shall also quote Valmiki's Ramayan when required during our extensive narration, and when the other two books, i.e. Ram Charit Manas and Adhyatma Ramayan, seem to miss on some point of detail. Further, during our narration we shall be quoting from Tulsidas' other excellent version of the Ramayana, known as 'Kavitawali Ramayan', as it describes the two incidents of 'the Burning of Lanka' and the devastating 'War of Lanka' where Hanuman had played an exemplary role as the chief warrior-cum-terminator in the battle-field, one who had

single-handedly rung the death-knell for the mighty and virtually invincible army of the demons led by their king Ravana.

That said, let us now start reading our story of how Hanuman prepared to cross the ocean, how he actually did it to finally land on the soil of Lanka.

### 3.4 (a) Valmiki Ramayan, Kishkindha Kand, Sarga 67, verse nos. 1-31½ :

तं दृष्ट्वा जृम्भमाणं ते क्रमितुं शतयोजनम्।

वीर्येणापूर्यमाणं च सहसा वानरोत्तमम्॥4.67.1॥

सहसा शोकमुत्सृज्य प्रहर्षेण समन्विताः।

विनेदुस्तुष्टुवुश्चापि हनूमन्तं महाबलम्॥4.67.2॥

taṁ dr̥ṣṭvā jṛmbhamāṇaṁ te kramituṁ śatayojanam।

vīryeṇāpūryamāṇaṁ ca sahasā vānarottamam॥4.67.1॥

sahasā śokamutsr̥jya prahar̥ṣeṇa samanvitāḥ।

vinedustuṣṭuvuścāpi hanūmantaṁ mahābalaṁ॥4.67.2॥

{The background, as we have already read in the previous paragraphs, is this: When the group of monkeys and bears, sent by Lord Ram to find out about Sita, reached the shore of the southern ocean, they were distressed, feeling hopeless and helpless, because the mighty ocean stretched before them for a hundred Yojans (roughly 800 miles) like a huge and insurmountable barrier or obstacle. None of the members of the group had either the courage or the ability to go across this vast stretch of water that was heaving and roaring menacingly.

When everything seemed to be lost, Jamvant, the chief of the bear group, exhorted Hanuman to rise up to the occasion as he was the only one who could achieve this feat. Hanuman, who was till then sitting quietly, got up, and confidently assured everyone that they need not despair as he was competent to fulfil the mandate given by Lord Ram to them. The following verses show-case Hanuman's might and strength as he prepared to launch himself across the stretch of a 100 Yojans of water of the ocean.}

Verse nos. 1-2: Seeing that the mighty Hanuman was stretching and expanding his body, showing great enthusiasm and unbound energy as he prepared to leap a hundred Yojaas across the ocean, the other monkeys were amazed and thrilled when they observed his strength and confidence.

Instantly, they cast aside their sorrows and despair, and, filled with joy, they began praising their great hero Hanuman by a roaring thunderously and singing his glories. (1-2)

प्रहृष्टा विस्मिताश्चैव वीक्षन्ते स्म समन्ततः।  
त्रिविक्रमकृतोत्साहं नारायणमिव प्रजाः॥4.67.3॥

prahr̥ṣṭā vismitāścaiva vīkṣante sma samantataḥ।  
trivikramakṛtotsāhaṃ nārāyaṇamiva prajāḥ॥4.67.3॥

Verse no. 3: Full of wonder and excitement, the group of monkeys and bears looked around and gazed at Hanuman with awe, like people watching the great Lord Narayan during his Trivikram form (which was a colossal form of Lord Vishnu, also known as Narayan, that virtually covered all the three divisions of the world—i.e. the sky, the earth and the nether world)<sup>1</sup>. (3)

[Note—<sup>1</sup>The story in brief is this: The word ‘Tri’ is a prefix meaning ‘three’, and ‘Vikram’ means ‘brave, courageous, bold, heroic, powerful, valorous, valiant, strong, best and excellent’. It also refers to Vishnu because he has all these qualities. According to the Puranic concept, Trivikram refers to Lord Vishnu in his manifestation as the dwarf mendicant called Vaaman who had begged the demon king Baali for land measuring three steps as charity. When Baali had agreed, Vaaman revealed his true identity as Vishnu, who was the Viraat Purush who encompassed the whole creation in his own body. So, in one foot Vishnu measured the whole earth, in the second, the whole sky, and in the third the king’s head was measured, symbolically defeating and subjugating him. So, Trivikram refers to the Viraat Purush or Lord Vishnu from whose navel even the creator Brahma was produced aloft a divine lotus with a long stem, and the holy river Ganges emerged from the toe nails of his divine feet.

According to Vedas, this Viraat Purush is a manifestation of the supreme, transcendental, attributeless, all-pervading and all-encompassing authority of the universe, known as Brahm. Rig Veda, 10/90/4, states that this Brahm has three legs (Tri) established in the heavens. The macrocosmic male, called Purush, is its first manifestation; from this Purush came into being this creation consisting of ‘those who eat food’ (the living creatures of the zoological realm) and ‘those who do not eat’ (the plants and vegetables of the botanical realm). These three —the Viraat Purush, the living creatures and the non-living things —formed the three legs of Brahm.]

संस्तूयमानो हनुमान्व्यवर्धत महाबलः।  
समाविध्य च लाङ्गूलं हर्षाद्बलमुपेयिवान्॥4.67.4॥

saṁstūyamāno hanumānvvyavardhata mahābalaḥ।  
samāvidhya ca lāṅgūlaṃ harṣādbalamupeyivān॥4.67.4॥

Verse no. 4: Hearing his companions praising him in laudatory terms, Hanuman felt overjoyed and thrilled so much that his confidence, enthusiasm and determination to succeed in the mission assigned to him grew by leaps and bounds, and it was reflected in his physical form that grew larger and larger. He waved and whirled his tail in excitement as if he was cranking up his hidden energy and preparing himself for the

finale—a gigantic leap across the ocean, completing the mission successfully, and returning back by making another similar leap over the heaving ocean down below. (4)

तस्य संस्तूयमानस्य सर्वैर्वानरपुङ्गवैः।  
तेजसापूर्यमाणस्य रूपमासीदनुत्तमम्॥4.67.5॥  
यथा विजृम्भते सिंहो विवृद्धो गिरिगह्वरे।  
मारुतस्यौरसः पुत्रस्तथा सम्प्रति जृम्भते॥4.67.6॥

tasya saṁstūyamānasya sarvairvānarapuṅgavaiḥ।  
tejasāpūryamāṇasya rūpamāsīdanuttamam॥4.67.5॥  
yathā vijṛmbhate siṃho vivṛddho girigahvare।  
mārutasyaurasaḥ putrastathā samprati jṛmbhate॥4.67.6॥

Verse nos. 5-6: At that time, the form of Hanuman, who was being praised by all his companions, including those who were elderly and senior to him in the group, became very radiant, with unparalleled brilliance. (5)

When the son of the Wind-God (Hanuman) stretched himself, expanded his body and waived his tail majestically, he reminded one of a young, muscular and strong lion stretching himself in a mountain cave (in preparation of coming out of the cave and going on a hunting mission). (6)

अशोभत मुखं तस्य जृम्भमाणस्य धीमतः।  
अम्बरीषमिवाऽदीप्तं विधूम इव पावकः॥4.67.7॥

aśobhata mukhaṁ tasya jṛmbhamāṇasya dhīmataḥ।  
ambariṣamivā'dīptaṁ vidhūma iva pāvakaḥ॥4.67.7॥

Verse no. 7: As Hanuman yawned and opened his mouth to draw-in large draughts of air, his cavernous mouth appeared to be like a huge oven glowing brilliantly with a fierce, smokeless fire burning inside it. {Like a fire pit that needs fresh air to fan the fire of the charcoal or wood that is lit inside it, Hanuman opened his mouth wide to draw-in fresh air. The cavity of the mouth was glowing radiantly with the brilliance of a raging fire, and the tongue resembled the flames leaping out of the fire pit.} (7)

हरीणामुत्थितो मध्यात्सम्प्रहृष्टतनूरुहः।  
अभिवादय हरीन्वृद्धान्हनुमानिदमब्रवीत्॥4.67.8॥

harīṇāmutthito madhyātsamprahrṣṭatanūruhaḥ।  
abhivādya harīnvṛddhānhanumānidamabravīt॥4.67.8॥

Verse no. 8: Hanuman finally stood up in the midst of the group of monkeys around him (like a gigantic mountain rising up from the surface of the earth and towering high over other smaller hills and mounds). He was highly thrilled and excited, emotions which manifested themselves in the form of the bristling of hairs all over his expanded body. He stood up with royal dignity and bowed reverentially before all the elderly and seniors surrounding him as they watched him with awe and respect. Hanuman said— (8)

अरुजत्सर्वताग्राणि हुताशनसखोऽनिलः।  
बलवानप्रमेयश्च वायुराकाशगोचरः॥4.67.9॥  
तस्याहं शीघ्रवेगस्य शीघ्रगस्य महात्मनः।  
मारुतस्यौरसः पुत्रः प्लवनेनास्मि तत्समः॥4.67.10॥  
उत्सहेयं हि विस्तीर्णमालिखन्तमिवाम्बरम्।  
मेरुं गिरिमसङ्गेन परिगन्तुं सहस्रशः॥4.67.11॥

arujatsarvatāgrāṇi hutāśanasakho'nilah।  
balavānaprameyaśca vāyurākāśagocarah॥4.67.9॥  
tasyāhaṃ śīghravegasya śīghragasya mahātmanah।  
mārutasyaurasaḥ putraḥ plavanenāsmi tatsamah॥4.67.10॥  
utsaheyam hi vistīrṇamālikhantamivāmbaram।  
meruṃ girimasaṅgena parigantum sahasraśah॥4.67.11॥

Verse nos. 9-11: “The all-powerful and mighty Wind-God moves freely across the sky; he is unstoppable and a friend of the Fire-God. By his force he is able to topple huge boulders from atop mountains and hills<sup>1</sup>. (9)

I am a son of that powerful Wind-God who can move exceptionally swiftly, and like him I too am able to jump and swiftly cover huge distances very easily, without any effort. (10)

I can circumambulate (i.e. go around) Mt. Meru—which stretches for hundreds of thousands of miles and rises high enough to touch the sky, giving the impression that it is a long line marked across the firmament—effortlessly, without even taking a break to rest, and navigate around it in the sky as many times as I wish to do. (11)

[Note—<sup>1</sup>This would happen in a practical way because strong wind, and its many manifestations such as storms, hurricanes and tornadoes, can uproot tall trees that grow on mountain sides, and topple them. These toppled trees would obviously slide down the steep slopes of the mountain, dragging along with them loosened soil, mud, snow, ice and rock and boulders, creating a huge avalanche that would cascade

downhill with a tremendous speed and thunder, crushing anything that comes in the way.]

बाहुवेगप्रणुन्नेन सागरेणाहमुत्सहे।  
समाप्लावयितुं लोकं सपर्वतनदीह्रदम्॥4.67.12॥  
ममोरुजङ्घावेगेन भविष्यति समुत्थितः।  
सम्मूर्च्छितमहाग्राहस्समुद्रो वरुणालयः॥4.67.13॥

bāhuvegapraṇunnena sāgareṇāhamutsahe।  
samāplāvayituṃ lokaṃ saparvatanadīhṛadam॥4.67.12॥  
mamorujaṅghāvegena bhaviṣyati samutthitaḥ।  
sammūrccchitamahāgrāhassamudro varuṇālayaḥ॥4.67.13॥

Verse nos. 12-13: With the might and force of my arms, I can stir all the oceans, the rivers, and other water bodies. I can use my arms to block the flow of water in these water bodies, and push them back\*. I can lift mountains too and submerge them in the oceans. If needed, I can as easily lift the whole world (i.e. earth and the planets) and submerge all of them in the celestial ocean. (12)

The mighty ocean, representing the power of the Water-God (known as ‘Varun’), would rise high and get filled with giant waves when I resolutely plant my legs inside it and push it back with my muscular thighs\*. As a consequence, large crocodiles and other countless marine animals would be so stunned and terrified that they would rise to the surface, fearing that a catastrophic event resembling doomsday is unfolding in their world. (13)

[Note--\*This is once again is a natural phenomenon. If a huge boulder, or any other kind of large obstacle that is big enough to stop the flow of water, is put right in the middle of the river or stream, it is obvious that the held-up mass of water would start overflowing the banks and swamp the surrounding land. This is how floods occur: when the volume of the incoming water exceeds the capacity of the banks of the river to handle it, the excess water would flow over the banks to inundate the surrounding land. In the present case, Hanuman says that he would do the same thing by planting his muscular legs that have so large thighs as to block the flow of waters in the oceans and rivers, thereby causing huge tidal waves, floods and tsunamis.]

पन्नगाशनमाकाशे पतन्तं पक्षिसेविते।  
वैनतेयमहं शक्तः परिगन्तुं सहस्रशः॥4.67.14॥

pannagāśanamākāśe patantaṃ pakṣisevite।  
vainateyamahaṃ śaktaḥ parigantaṃ sahasraśaḥ॥4.67.14॥



Verse no. 14: I can fly around Garud<sup>1</sup>, the celestial bird who can gulp down poisonous serpents and is the son of Vintaa, countless times even as he continues to fly or glide across the sky. (14)

[Note—<sup>1</sup>Garud is a heavenly Eagle, and is a mount of Lord Vishnu, the Supreme Being. Vishnu rides on the back of Garud to go to any desired place.]

उदयात्प्रस्थितं वापि ज्वलन्तं रश्मिमालिनम्।  
 अनस्तमितमादित्यमभिगन्तुं समुत्सहे॥4.67.15॥  
 ततो भूमिमसंस्पृश्य पुनरागन्तुमुत्सहे।  
 प्रवेगेनैव महता भीमेन प्लवगर्षभाः॥4.67.16॥

udayātprasthitaṃ vāpi jvalantaṃ raśmimālinam।  
 anastamitamādityamabhigantaṃ samutsahe॥4.67.15॥  
 tato bhūmimasaṃspr̥śya punarāgantumutsahe।  
 pravegenaiva mahatā bhīmena plavagarṣabhāḥ॥4.67.16॥

Verse nos. 15-16: Hanuman continued: “Oh my great monkey friends! I can leap up and touch the blazing sun after it has risen from behind Mt. Udayachal in the east, and before it sets in the western horizon. Not only this, I can go up to touch the sun, come back to earth swiftly, and go back again quickly to the sun without even setting my foot on the earth to take rest, for more than one time, and between the time sun rises in the east and sets in the west. {To wit, I can repeatedly go to and fro from the sun during the course of the day while it travels from the eastern horizon to the western horizon, between the time of sun-rise and sun-set. During this to-and-fro journey, I will not put my foot on earth even once, either to take rest on earth, or for any other purpose or reason.} (15-16)

उत्सहेयमतिक्रान्तुं सर्वानाकाशगोचरान्।  
 सागरं क्षोभयिष्यामि दारयिष्यामि मेदिनीम्॥4.67.17॥  
 पर्वतांश्चूर्णयिष्यामि प्लवमानः प्लवङ्गमाः।  
 हरिष्याम्युरुवेगेन प्लवमानो महार्णवम्॥4.67.18॥

utsaheyamatikrāntuṃ sarvānākāśagocarān।  
 sāgaram̐ kṣobhayiṣyāmi dārayiṣyāmi medinīm॥4.67.17॥  
 parvatāṃścūrṇayiṣyāmi plavamānaḥ plavaṅgamāḥ।  
 hariṣyāmyūruvegena plavamāno mahārṇavam॥4.67.18॥

Verse nos. 17-18: Please note that I have the necessary courage, and I can say with confidence that I can go beyond all the creatures that fly high up in the sky. Not only this, I can even go to and beyond the farthest planets, stars and other celestial bodies

in the remotest corners of the sky. If I desire, I have the ability to not only stir up the ocean and rivers but suck them all up or throw out their water effortlessly. I can tear apart or cause the earth to crumble to dust, and I can similarly crush the mountains by repeatedly jumping over them, much like a giant hammer that would reduce anything to pulp when it starts pounding the latter. {If any mountain or water body thinks it can stop me from going ahead, I will teach them the lesson of their lives which they would never forget. I would stir the ocean and push back its water, making it spill all over its banks and drown the earth. If any mountain stands in my way, I would pound it so hard that it would be reduced to rubble. If earth tries any dirty trick on me, I would stomp so hard on it that it would crack, and then I would simply pick up its pieces and throw them into the celestial ocean to drown. So, let them be wary of me and desist from trying to play fools with me!}

Since I am able to jump long distances and fly high, I can very easily leap across this ocean and reach its other end.<sup>1</sup> (17-18)

[Note—<sup>1</sup>We must keep in mind the context in which Hanuman is making these assertions. It was necessary to cross the ocean and reach the island of Lanka in order to search for Sita. The distance from the mainland to the island was 100 Yojans (approx. 800 miles). Further, there was the problem of facing unknown and unpredictable obstacles. This had confounded the group of monkeys and bears, for they did not know how to go across this vast stretch of water, and deal with unknown problems in an un-chartered territory. So therefore, Hanuman is assuring them here that they need not worry as he has the ability to go and come back from Lanka unscathed. Further, they also need not worry for his safety, because he has the ability to overcome and trounce any kind of obstacle that may come in his way.]

लतानां विविधं पुष्पं पादपानां च सर्वशः।

अनुयास्यन्ति मामद्य प्लवमानं विहायसा॥4.67.19॥

भविष्यति हि मे पन्थास्स्वातेः पन्था इवाम्बरे।

चरन्तं घोरमाकाशमुत्पतिष्यन्तमेव वा॥4.67.20॥

द्रक्ष्यन्ति निपतिष्यन्तं च सर्वभूतानि वानराः। 4.67.20 ½ ।

latānāṃ vividhaṃ puṣpaṃ pādapānāṃ ca sarvaśaḥ।

anuyāsyanti māmadya plavamānaṃ vihāyasā॥4.67.19॥

bhaviṣyati hi me panthāṣsvāteḥ panthā ivāmbare।

carantaṃ ghoramākāśamutpatiṣyantameva vā॥4.67.20॥

drakṣyanti nipatiṣyantaṃ ca sarvabhūtāni vānarāḥ। 4.67.20 ½ ।

Verse nos. 19-20½ : When I dash across the sky with lightening speed, many kind of flowers and leaves from creepers and trees would get detached and dragged alongside by the vacuum created behind me due to my enormous speed<sup>1</sup>. (19)

With countless flowers following behind me and strewing the path I tread, one would get the impression that innumerable stars and colourful gems are covering the path for me<sup>2</sup>. My dear monkey friends, today the world would see an amazing

spectacle: everyone would observe that I am streaking in a straight line (like a meteor) through the firmament, leaping high in the sky (like a rocket or missile launch), and then descending easily on the other side of the ocean (like a glider or an airplane that lands on the runway at the airport). (20-20½ )

[Note—<sup>1</sup>When a speeding car passes by, dust and fallen leaves on the ground would be raised and get sucked behind the vehicle due to the vacuum created in the space immediately behind the speeding car. A similar phenomenon would occur when Hanuman dashes through the air.

<sup>2</sup>Further, my path being covered with an assortment of colourful flowers would give the impression that the gods themselves have scattered flowers on my path to express their solidarity with me and bless me with success.]

महामेरुप्रतीकाशं मां द्रक्ष्यथ वानराः॥4.67.21॥

दिवमावृत्य गच्छन्तं ग्रसमानमिवाम्बरम्। 4.67.21 ½ ।

विधमिष्यामि जीमूतान्कम्पयिष्यामि पर्वतान्॥4.67.22॥

सागरं शोषयिष्यामि प्लवमानस्समाहितः। 4.67.22 ½ ।

mahāmerupratīkāśaṃ māṃ drakṣyatha vānarāḥ॥4.67.21॥

divamāvṛtya gacchantam grasamānamivāmbaram। 4.67.21 ½ ।

vidhamiṣyāmi jīmūtāṅkampayīṣyāmi parvatān॥4.67.22॥

sāgaram śoṣayīṣyāmi plavamānassamāhitaḥ। 4.67.22 ½ ।

Verse nos. 21-22½ : Oh respected monkeys! You will see yourself today that I would expand my body to such a huge extent that I would resemble the great and lofty Mt. Meru (the mountain of gods) flying across the sky, covering its view from all the sides as if I was literally swallowing the sky and blanketing the heavens. On my way forward, I would tear through the clouds and shred them to pieces, I would shake the mountains with my thunderous roar, and when I would jump across the ocean, with my mind focussed on the target of reaching the other side of it, even the huge reservoir of water (i.e. ocean) would be like a desert over which a bird flies as rapidly as it can to get over that barren stretch of parched land. (21-22½)

वैनतेयस्य या शक्तिर्मम सा मारुतस्य वा॥4.67.23॥

ऋते सुपर्णराजानं मारुतं वा महाजवम्।

न तद्भूतं प्रपश्यामि यन्मां प्लुतमनुव्रजेत्॥4.67.24॥

vainateyasya yā śaktirmama sā mārutasya vā॥4.67.23॥

ṛte suparṇarājānaṃ mārutaṃ vā mahājavam।

na tadbhūtaṃ prapaśyāmi yanmāṃ plutamanuvrajat॥4.67.24॥

Verse nos. 23-24: The ability to jump (or go) across the vast stretch of the ocean is possessed by only three personalities—viz. Garud, the son of Vintaa and the king of birds (i.e. the celestial Eagle), myself, and the almighty Wind-God. Other than Garud and the Wind-God, I don't see anybody else who has this ability or competence that he can jump from here and accompany me on my journey over the ocean. Verily indeed, only they (i.e. Garud and the Wind-God) have the ability to fly long distances like me. (23-24)

**निमेषान्तरमात्रेण निरालम्बनमम्बरम्।**

**सहसा निपतिष्यामि घनादिवद्युदिवोत्थिता॥4.67.25॥**

nimeṣāntaramātreṇa nirālambanamambaramI

sahasā nipatiṣyāmi ghanādividyudivotthitā॥4.67.25॥

Verse no. 25: Just like a streak of lightening from a cloud, I would dash across the sky in a trifle moment like a flash, and in a time taken during the blink of an eye. (25)

**भविष्यति हि मे रूपं प्लवमानस्य सागरे।**

**विष्णोर्विक्रममाणस्य पुरा त्रीन्विक्रमानिव॥4.67.26॥**

bhaviṣyati hi me rūpaṃ plavamānasya sāgareI

viṣṇorvikramamāṇasya purā trīnvikramāniva॥4.67.26॥

Verse no. 26: Just like Lord Trivikram (also known as 'Vaaman'), who was a manifestation of Lord Vishnu, appeared at the time when he had expanded his body to become so huge that he could measure the entire world in his three giant steps<sup>1</sup>, so likewise I too would appear in my gigantic form when I fly across the sky. (26)

[Note—<sup>1</sup>A brief story related to Lord Trivikram is narrated as a footnote appended to verse no. 3 in the beginning of this narrative.]

**बुद्ध्या चाहं प्रपश्यामि मनश्चेष्टा च मे तथा।**

**अहं द्रक्ष्यामि वैदेहीं प्रमोदध्वं प्लवङ्गमाः॥4.67.27॥**

buddhyā cāhaṃ prapaśyāmi manaśceṣṭā ca me tathāI

ahaṃ drakṣyāmi vaidehīm pramodadhvaṃ plavaṅgamāḥ॥4.67.27॥

Verse no. 27: My great monkeys! I am fully confident that by using my intelligence, abilities and determination I will definitely find out about Sita (Vaidehi). So therefore,

be happy and rejoice; there is no ground for feeling so despondent and sad. {Cheer up and praise the Lord!} (27)

मारुतस्य समो वेगे गरुडस्य समो जवे।

अयुतं योजनानां तु गमिष्यामीति मे मतिः॥4.67.28॥

mārutasya samo vege garuḍasya samo jave।

ayutaṁ yojanānāṁ tu gamiṣyāmīti me matiḥ॥4.67.28॥

Verse no. 28: In speed and abilities to fly long distances, I am like the almighty Wind-God and Garud, the king of birds, both of whom possess matchless powers to fly to any place they want to go. I believe that I can fly unhindered to a distance of a ten-thousand Yojans<sup>1</sup> at one go; I can comfortably cover this distances in a single flight across the sky. (28)

[Note—<sup>1</sup> 1Yojan is roughly 800 miles. Hence, ten-thousand Yojans would be 800 X 10,000 = 8000,000 miles approximately, a stupendous distance.]

वासवस्य सवज्ञस्य ब्रह्मणो वा स्वयम्भुवः।

विक्रम्य सहसा हस्तादमृतं तदिहानये॥4.67.29॥

लङ्कां वापि समुत्क्षिप्य गच्छेयमिति मे मतिः। 4.67.29 ½ ।

vāsavasya savajrasya brahmaṇo vā svayambhuvaḥ।

vikramya sahasā hastādamṛtaṁ tadihānaye॥4.67.29॥

laṅkāṁ vāpi samutkṣipya gaccheyamiti me matiḥ। 4.67.29 ½ ।

Verse nos. 29-29½ : If the need so arises, I feel I have the ability and the confidence to directly challenge Indra, the king of gods, and fearlessly snatch the pitcher of ambrosia or divine nectar from his hands, inspite of his wielding the powerful weapon known as Vajra (i.e. thunderbolt). {I will not be intimidated by his powerful weapon; I will snatch the pot of nectar from his hand and neutralise his Vajra as if it was a blade of grass, or a meek weed, or a harmless straw.}

Similarly, I can fearlessly snatch the pot of ambrosia or the divine life-giving nectar from the hands of Brahma, the self-born creator of the world, and bring it here forthwith if the need so arises.

This being the case, I can, and I will, uproot the entire island of Lanka and bring it here if the situation arises. {So therefore, I reiterate once again, please give up your gloomy demeanours and stop feeling sad and despondent. Get up and cheer. Just pray to the Lord for me and my success, and leave the rest to me.}” (29-29½)

तमेवं वानरश्रेष्ठं गर्जन्तममितौजसम्॥4.67.30॥

प्रहृष्टा हरयस्तत्र समुदैक्षन्त विस्मिताः॥ 4.67.30½ ॥

tamevaṃ vānaraśreṣṭhaṃ garjantamamitaujasam॥4.67.30॥

prahrṣṭā harayastatra samudaikṣanta vismitāḥ॥ 4.67.30½ ॥

Verse nos. 30-30½ : When Hanuman, the great hero who stood majestically and looked glorious in the midst of the monkeys and bears assembled around him, roared with confidence as he made these assertions and showed his determination to fearlessly complete the assigned task, all his companions looked up at him with amazement, awe, and tremendous respect (like a person would look up at his saviour and redeemer at a time when the world around the former seems to be collapsing into oblivion). All of them felt rejuvenated and happy. (30-30½)

तस्य तद्वचनं श्रुत्वा ज्ञातीनां शोकनाशनम्॥4.67.31॥

उवाच परिसंहृष्टो जाम्बवान्हरिसत्तमः॥ 4.67.31½ ॥

tasya tadvacanam śrutvā jñātīnāṃ śokanāśanam॥4.67.31॥

uvāca parisamhrṣṭo jāmbavānharisattamaḥ॥ 4.67.31½ ॥

Verse no. 31-31½ : Lord Hanuman's words dispelled all sadness, gloom and negative thoughts from the mind of his companions; all of them were filled with renewed vigour and hope. Jamvant, the chief of the bears, felt exceedingly happy when he heard Hanuman<sup>1</sup>. (31-31½)

[Note—<sup>1</sup>This is obviously because it was Jamvant who had shown great confidence in the ability of Hanuman to successfully complete the job of finding the whereabouts of Sita. It was he who had motivated and inspired Hanuman to rise up to the occasion and save the life and prestige of the group. Hanuman's confident speech validated Jamvant's confidence in him. Jamvant was highly elated, and he now looked forward to a happy end to the mission of finding out Sita.]

**3.4 (b) Ram Charit Manas, Sundar Kand, Chaupai line no. 1 that precedes Doha no. 1—to Chaupai line no. 4 that precedes Doha no. 5:**

चौ०. जामवंत के बचन सुहाए । सुनि हनुमंत हृदय अति भाए ॥ १ ॥

तब लगि मोहि परिखेहु तुम्ह भाई । सहि दुख कंद मूल फल खाई ॥ २ ॥

जब लगि आवौं सीतहि देखी । होइहि काजु मोहि हरष बिसेषी ॥ ३ ॥

यह कहि नाइ सबन्हि कहूँ माथा । चलेउ हरषि हियँ धरि रघुनाथा ॥ ४ ॥

caupāī.

jā mavanta kē bacana suhā'ē. suni hanumanta hr̥daya ati bhā'ē. 1.  
 taba lagi mōhi parikhēhu tumha bhā'ī. sahi dukha kanda mūla phala khā'ī. 2.  
 jaba lagi āvaum̐ sītahi dēkhī. hō'ihī kāju mōhi haraṣa bisēṣī. 3.  
 yaha kahi nā'i sabanhi kahum̐ māthā. calē'u haraṣi hiyam̐ dhari raghunāthā. 4.

[We must recall here what Jamvant had told Hanuman earlier in Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 3-12 and Chanda line no. 1 that precede Doha no. 30, that he had the privilege to be the chosen one to do the work of Lord Ram, which was to go and meet Sita and then return to convey the good news about her to the Lord. Thus inspired and motivated, Hanuman, the fortunate son of the Wind-God, immediately proceeded to accomplish the task assigned to him as follows—]

Jamvant's words were welcomed by Hanuman who received them with a cheerful and gladdened heart<sup>1</sup>. (1)

Hanuman said, 'Brothers! Wait for me till the time I come back after meeting Sita. During the intervening period, cope with a little hardship and sustain yourselves somehow by eating fruits and edible roots [2], because a sixth sense makes me feel certain that the work will be done successfully as my heart is feeling cheerful, thrilled and elated as it usually happens when one is about to embark on an auspicious mission that is destined to be successful [3].'<sup>2</sup> (2-3)

Saying thus, Hanuman bowed his head to all his brethrens, invoked Lord Ram and enshrined the Lord's divine image in his heart, and proceeded on his mission<sup>3</sup>. (4)

[Note—<sup>1</sup>Jamvant had made two points—viz. (i) first he had praised Hanuman and encouraged him by saying that his birth itself was for doing Lord Ram's work, so he must no longer procrastinate, but rather act swiftly to go across the ocean to find out about Sita's exact whereabouts (Kishkindha Kand, Chaupai line nos. 3-6 that precede Doha no. 30), (ii) and second, to just go and meet Sita and inform her about the latest situation, assuring her that soon Lord Ram would come himself with an army to free her from captivity (Kishkindha Kand, Chaupai line nos. 10-12 and Chanda line no. 1 that precede Doha no. 30).

These two pieces of advice gladdened Hanuman's hear as he felt exceptionally happy that he had been selected for this prestigious project.

<sup>2</sup>These verses show that Hanuman had full confidence in attaining success in the effort of seeing Sita. When a person does any thing with confidence and certainty of success, with his heart and mind fully devoted to the project at hand, than the chances of his actually attaining success are extremely high, as compared to when he does any thing half-heartedly and with an uncertain mind.

<sup>3</sup>The message is clear—when a person is about to start on a new project or enterprise, when he is just about to launch himself on a journey fraught with all sorts of uncertainties and dangers, the best insurance for success and the guard against failures he has is to remember the Lord God, the deity whom he worships and reveres, offer himself to the Lord, and then proceed with a cheerful and confident heart—success would be his.]

सिंधु तीर एक भूधर सुंदर । कौतुक कूदि चढ़ेउ ता ऊपर ॥ ५ ॥  
 बार बार रघुबीर सँभारी । तरकेउ पवनतनय बल भारी ॥ ६ ॥  
 जेहिं गिरि चरन देइ हनुमंता । चलेउ सो गा पाताल तुरंता ॥ ७ ॥  
 जिमि अमोघ रघुपति कर बाना । एही भाँति चलेउ हनुमाना ॥ ८ ॥

sindhu tīra ēka bhūdhara sundara. kautuka kūdi carḥē'u tā ūpara. 5.  
 bāra bāra raghubīra sam̐bhārī. tarakē'u pavanatanaya bala bhārī. 6.  
 jēhim giri carana dē'i hanumantā. calē'u sō gā pātāla turantā. 7.  
 jimi amōgha raghupati kara bānā. ēhī bhām̐ti calē'u hanumānā. 8.

There was a beautiful hill on the shore of the ocean; Hanuman sprang up to its summit with swift and light steps as if he was playing a sport. (5)

Remembering Lord Raghubir (Lord Ram) and submitting himself to the Lord's care repeatedly (bāra bāra raghubīra sam̐bhārī), Hanuman, who had immense strength and energy, jumped on it like a powerful spring (of a catapult that is about to launch a ball across the sky). (6)

[In order to gain momentum and thrust, Hanuman leapt from one hill to another in the chain of hills that dotted the shore.] Whichever hill Hanuman placed his foot upon and sprang from it to the next one, that hill sank deep down into the bowls of the earth instantly (calē'u sō gā pātāla turantā)<sup>1</sup>. (7)

In this way, Hanuman zoomed across the sky like an invincible arrow of Lord Ram streaking towards its target. [To wit, Hanuman was moving very speedily and in a straight line across the sky like an arrow would fly.] (8)

[Note—<sup>1</sup>As Hanuman jumped from one hill to another to gain speed and traction, and during each such jump he increased his upward and forward thrust like a rocket that is about to be launched from its pad and head skyward, each of these hills sank in to the earth by the downward thrust exerted by his huge, bulky and muscular body before it finally became air-borne! The soil near the ocean was not as hard and solid as it is in the upcountry plains because water of the ocean made the earth soft around the shore. So when a pressure was exerted by Hanuman during his launch, these hills 'sank' in the soil instead of crumbling into rocky pieces.

In the period of history to which we are referring in this grand epical Story, the coast of the ocean bordering the southern edge of the landmass of the Indian continent would have certainly been different from what it is today, for the timeline we allude to was hundreds and thousands of years in the past. The shore-line had a chain of small and large protuberances, such as hills, hillocks, outcrops, cliffs and reefs, spreading for quite a distance not only along its length and extending back for many miles up-land, but even jutting out into the water itself like gigantic natural piers and breakwaters.

Hanuman raced up these protuberances with a spring in his steps as he gradually picked up speed to gain momentum and traction till he reached the last hill or reef or cliff or outcrop which was the highest point along the line, and from here he made his giant leap into the air to become air-borne. Once in the air, he cruised in a straight line like the crow flies in order not to waste a single unit of his energy to



cover even a single extra mile by making any deviation from this straight line. When it is said that he moved like Lord Ram's arrow it is meant that "he flew through the sky with great speed and in a straight line" because this is how any arrow would fly.]

जलनिधि रघुपति दूत बिचारी । तैं मैनाक होहि श्रमहारी ॥ ९ ॥

jalanidhi raghupati dūta bicārī. tair̥ maināka hōhi śramahārī. 9.

The Ocean (jalanidhi), (or its patron deity), realised that he (Hanuman) was Lord Ram's messenger; so he asked Mt. Mainak to prepare itself to give some rest to this messenger during the journey<sup>1</sup>. (9)

[Note—<sup>1</sup>Here, the 'ocean' has been personified. If not the ocean's water than at least its patron deity, the Varun-God, saw that Lord Ram's messenger, Hanuman, was on a mission for the Lord. Wishing to give Hanuman some sort of rest mid-way, the ocean or its patron deity requested a mountain located somewhere in the middle of the ocean to allow Hanuman to alight on it and take some rest before he moves ahead.

The ocean was willing to help Lord Ram's messenger because it owed its existence to one of the ancestors of the Lord, a great King of the Ikshwaku dynasty who was known as 'Sāgar', from whom the ocean derived its vernacular name 'sāgar'.

The story of creation of 'sagar' is closely related to the story of 'river Ganges' coming down to earth from heaven. It is briefly as follows: King Sagar had done a great horse sacrifice known as 'Ashwamedh Yagya'. This sacrificial horse was stolen by Indra, the king of Gods who was renowned for his mischief and jealous nature, in the guise of a demon. The reason was that king Sagar had already done 99 such sacrifices, and if he successfully completed this 100<sup>th</sup> sacrifice, he would have become eligible for the stature of Indra. This Indra could not tolerate.

King Sagar ordered his sixty thousand sons to go and find the horse. They dug-up the entire earth in search of this horse. Though they failed in their effort to find the concerned horse, but the earth that they dug-up formed the 'great hollow' that would be filled with water to form the 'ocean', which is like a great lake covering three-fourths of the surface of earth.]

दो०. हनूमान तेहि परसा कर पुनि कीन्ह प्रनाम ।

राम काजु कीन्हें बिनु मोहि कहाँ बिश्राम ॥ १ ॥

dōhā.

hanūmāna tēhi parasā kara puni kīnha pranāma.  
rāma kāju kīnhēr̥ binu mōhi kahām̐ biśrāma. 1.

Hanuman merely touched Mainak with his hands (without spending any precious time resting on it) and bowed before it to pay his respects.

[When Mainak asked him to take some rest—] Hanuman told the Mountain, 'How can I take rest before completing Lord Ram's work?'<sup>1</sup> (Doha no. 1)

[Note—<sup>1</sup>We must note here that even inanimate entities such as the ocean and the mountain have assumed an animate form to speak. This is in accordance with ancient style of writing poetry where inanimate things are given life and breath by the poet, enabling them to communicate emotions and sentiments that the poet likes to convey himself through these mediums.

This fact of Mt. Mainak assuming a human form is specifically mentioned in Valmiki's Ramayan, Sundar Kand, Canto 1, verse nos. 111-112.

Mt. Mainak was a friend of the Wind-God, and so he was willing to help the latter's son Hanuman. Refer: Valmiki's Ramayan, Sundar Kand, Canto 1, verse nos. 131-132.

This action of the Mountain pleased Indra, the king of the gods, who thanked him and told him that in future he need not have any fear from his weapon known as Vajra, the thunderbolt. Refer: Valmiki's Ramayan, Sundar Kand, Canto 1, verse nos. 137-140.

Ancient legend holds that in earlier times, mountains could fly like birds. Indra did not like it, so he threw his thunderbolt at the flying mountains to cut their wings so that they became stationery. However, Mainak managed to escape because with the aid of its friend the Wind-God it moved with tremendous speed ahead of the thunderbolt and hid itself under the water of the ocean where it was very deep, i.e. in its middle. This way, Mt. Mainak became obliged to both the Ocean and the Wind-God. Hence, when the time came to repay his debts, Mainak was more than willing, especially since Hanuman was, besides being the son of the Wind-God, also the messenger of Lord Ram, the Supreme Being.

Mt. Mainak was situated in the middle of the ocean for the reason cited above—i.e. at a distance midway between the shore of the ocean that bordered the northern continent, and the shore that lined the land of the island of Lanka. To wit, it was situated roughly 50 Yojans from the either shores.

Therefore, by the time Hanuman reached this mountain he had covered half of the total distance to Lanka, i.e. approximately 50 Yojans out of the total 100 Yojans.

A very important lesson is learnt here—it is that we must not allow ourselves to become lax, careless and weary, or be distracted by anything no matter how tempting it may be, before we reach our objective. We must strive tirelessly and relentlessly to achieve our goal, and not let our guard down somewhere midway, as no one can say if such breaks may not take the wind out of the sail of success and ground the ship.]

चौ०. जात पवनसुत देवन्ह देखा । जानैं कहूँ बल बुद्धि बिसेषा ॥ १ ॥  
 सुरसा नाम अहिन्ह कै माता । पठइन्हि आइ कही तेहिं बाता ॥ २ ॥  
 आजु सुरन्ह मोहि दीन्ह अहारा । सुनत बचन कह पवनकुमारा ॥ ३ ॥  
 राम काजु करि फिरि मैं आवौं । सीता कइ सुधि प्रभुहि सुनावौं ॥ ४ ॥  
 तब तव बदन पैठिहउँ आई । सत्य कहउँ मोहि जान दे माई ॥ ५ ॥

caupāī.

jāta pavanasuta dēvanha dēkhā. jānaim kahum' bala bud'dhi bisēṣā. 1.  
 surasā nāma ahinḥa kai mātā. paṭha'inhi ā'i kahī tēhim bātā. 2.

āju suranha mōhi dīnha ahārā. sunata bacana kaha pavanakumārā. 3.  
rāma kāju kari phiri mair̃ āvaum̃. sītā ka'i sudhi prabhuhi sunāvaum̃. 4.  
taba tava badana paiṭhiha'um̃ ā'ī. satya kaha'um̃ mōhi jāna dē mā'ī. 5.

When the gods saw that the son of the Wind-God was on his way, they wished to ascertain whether he had the necessary strength, wit, intelligence and maneuverability to be successful in the mission<sup>1</sup>. (1)

So these gods sent Sursa, the mother of the serpents, to test Hanuman. She came and stood in his way, saying—(2)

‘Today the gods have given me sufficient food (for I shall gobble up this creature and satisfy my hunger).’

When the son of the Wind-God (Hanuman) heard her say this, he replied—(3)

‘I will accomplish Lord Ram’s work and return, then I will go and inform the Lord about Sita and her well-being, --- (4)

--- After that, I will come and offer myself to you voluntarily by entering your stomach (i.e. I shall allow you to eat me whole, and I will cheerfully surrender myself to you for this purpose).

I promise to you mother that what I say is the truth, and trust me that I will truly do what I say to you, but I beg you to let me go ahead now and wait till I come back to you once again.<sup>2</sup> (5)

[Note—<sup>1</sup>The mission was exceptionally tough, and the enemy equally formidable. Hanuman was about to enter, all alone and unarmed, the citadel of the ferocious and vicious demons! The Gods were worried if he would actually succeed; they knew how strong and powerful Ravana was, and to overcome such a formidable adversary it was absolutely essential to have a level of strength and power that exceeded the opponent so that he can be outwitted. So the gods held a quick parley and decided to test Hanuman’s eligibility, his aptitude and intelligence, to determine if he needed some extra help from them, for which they must prepare in advance, or if he would accomplish the mission successfully independently. They thought that it was better to be on the safe side and take precautionary measures—but the need of the hour was to judge what sort of help was needed to be extended to Hanuman, and for this he must first be tested.

<sup>2</sup>A very remarkable statement by Hanuman—it shows his commitment, dedication and devotion to his duty as well as to his Lord. He is not afraid of death; he would rather willingly embrace it, but what bothers him most was the fear of failure to carry out his Lord’s orders and serve him fully before dying, because if this happens and Sursa eats him before he finishes the mission then he would not be able to get a chance of being blessed by Lord Ram, which in turn would entitle him to attain deliverance, emancipation and salvation.

Besides this, he wished to see his beloved Lord Ram for one last time before dying. That is why he asked Sursa to give him some time so that he could first meet Sita, convey her news to Lord Ram, and pay his last respects to his beloved Lord before taking leave from him to come back and offer himself to her for feeding her hunger!

This first test proved to the gods that Hanuman does not fear death, that he was totally devoted to Lord Ram and committed to carry out the Lord's command with due diligence and faith, and that he is not haughty and egoist.

The next group of verses herein below will show that though Hanuman was humble and polite, yet he was not to be taken for granted, because if he was not allowed to do what he thought was right and correct then he had the ability and the intelligence, the wit and the craft, to out-maneuver his opponent and bring the latter to heel.]

कवनेहुँ जतन देइ नहिं जाना । ग्रससि न मोहि कहेउ हनुमाना ॥ ६ ॥  
 जोजन भरि तेहिं बदन पसारा । कपि तनु कीन्ह दुगुन बिस्तारा ॥ ७ ॥  
 सोरह जोजन मुख तेहिं ठयऊ । तुरत पवनसुत बतिस भयऊ ॥ ८ ॥  
 जस जस सुरसा बदन बढावा । तासु दून कपि रूप देखावा ॥ ९ ॥  
 सत जोजन तेहिं आनन कीन्हा । अति लघु रूप पवनसुत लीन्हा ॥ १० ॥

kavanēhum' jatana dē'i nahim jānā. grasasi na mōhi kahē'u hanumānā. 6.  
 jōjana bhari tēhim badanu pasārā. kapi tanu kīnha duguna bistārā. 7.  
 sōraha jōjana mukha tēhim ṭhaya'ū. turata pavanāsuta battisa bhaya'ū. 8.  
 jasa jasa surasā badanu barhāvā. tāsū dūna kapi rūpa dēkhāvā. 9.  
 sata jōjana tēhim ānana kīnhā. ati laghu rūpa pavanāsuta līnhā. 10.

No matter how hard Hanuman tried to politely persuade Sursa and convince her to allow him to proceed, she would not listen to him, and stood blocking his way.

Finally he decided that it was enough. So at last Hanuman bluntly told her, 'You will not devour me. [Listen, oh wretch of a woman! It seems you are hell-bent for a showdown. Come, face it now you evil one. Let me see how you can put me in your hideous mouth!]' (6)

Thus challenged, Sursa expanded her body for one Yojan (roughly 8 miles)<sup>1</sup>. The Kapi (Hanuman) immediately enlarged his body to twice that dimension (i.e. Hanuman expanded his body for 16 miles). (7)

Peeved and angry, Sursa expanded herself so much that her mouth opened wide to measure sixteen Yojans (128 miles). [Sursa opened her mouth so wide that its diameter was about 128 miles.]

Not to be outwitted, the son of the Wind-God instantly enlarged his body to measure 32 Yojans (256 miles). (8)

As Sursa continued to increase the size of her body (mouth) progressively, the Kapi (Hanuman) enlarged his body instantly to twice that dimension<sup>2</sup>. (9)

When finally Sursa had expanded her body so much so that the hollow cavity of her yawning mouth measured one hundred Yojans (roughly 800 miles in diameter), the son of the Wind-God suddenly reduced his body to a miniature size (i.e. he immediately shrank his huge body to revert back to its original size, or even smaller than what it actually was)<sup>3</sup>. (10)

[Note—<sup>1</sup>Sursa expanded her body for “one Yojan”—which actually means her ‘mouth and stomach’ were enlarged to a sufficient size that would enable her to devour Hanuman wholly. This clearly implies that Hanuman’s own form was roughly of this size, or a little smaller than one Yojan. We have already read that at the time Jamvant inspired Hanuman to get ready to do Lord Ram’s work and praised him, Hanuman had assumed a colossus size. It was his bulky and muscular form that had played a crucial role in making the hills, hillocks, cliffs and reefs sink into the earth when he ran across their tops in leaps and bounds in order to gain momentum, speed and thrust to acquire the lift that was needed to launch himself into the air from the shore of the ocean. Refer: Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 6-7 that precede Doha no. 30.

<sup>2</sup>The reader must remember that we are reading of events occurring in some long gone era when mountains could sink, vultures and monkeys could speak the human tongue, warriors used bows and arrows that never seemed to end in numbers, when great sages and ascetics lived in forests to do sacrifices and practice meditation, when certain forms of creatures could change their forms and go anywhere they wished by using the transcendental path of movement, and so on and so forth. There is no wonder or fantasy in anything that we describe in this Book as happening during that era as the mind may not be able to fully understand or even imagine certain things which it has not actually seen or experienced in the present world, things to which it is not exposed or accustomed to. For instance, even a hundred or so years back it would have been difficult for a person to imagine and believe that one day there will be a certain thing called a mobile or cell phone, or internet, or computer or the so many other wonders of science that have completely revolutionized life in the world.

If a hot air balloon can be inflated to a multi-storey size and made to lift in the air and float, it is certainly possible that the body of a creature, which also has wind inside it in the form of breath and other vital airs, and is definitely hot from the within, can be expanded. Everyone can expand his chest and abdomen by at least a few inches by inhaling deeply, though in today’s world we lack the knowledge to do anything further. But that does not mean that in earlier times men had not mastered the art of expanding their bodies to whatever size they wished, and even time-travel using the transcendental path of movement.

In which direction did Sursa extend her body? Well, obviously it was in the latitudinal or vertical direction for the simple reason that Hanuman, whom she wished to put into her mouth whole, was standing before her, and not lying prostrate in which case she would have been compelled to expand herself in the longitudinal or horizontal direction.

To wit, when she had finally reached the maximum expansion of her body it stood at a height of 800 miles from the surface of the ocean!

<sup>3</sup>This trick of Hanuman proved to the gods that he was exceptionally witty and clever enough to out-manuever his opponent. First he enlarged his body to such an extent that even if Sursa wanted she would not be able to eat him as every time his body was twice as large as Sursa’s mouth, so he wouldn’t fit into it. When she grew to such a huge size that extended for 800 miles into the sky like a gigantic tower bulging around its middle to represent her wide open mouth—mind you, this length is not a joke, for it extended high up into the blue sky, almost touching the outer ring of the atmosphere—her eyes would have become so large and situated so high up from the

surface of the earth that she would fail to see anything low down on the surface of the ocean, close to her chin.

At this point, when Hanuman suddenly, and without any hint, reduced his size to the ordinary, he seemed to virtually vanish from the level of vision of Sursa's massive eyeballs; she suddenly realized to her dismay that she couldn't see him. She rolled her eyes wildly in search of Hanuman, like a gigantic planet spinning rapidly in the middle of the Milky Way.]

बदन पड़िठि पुनि बाहेर आवा । मागा बिदा ताहि सिरु नावा ॥ ११ ॥  
मोहि सुरन्ह जेहि लागि पठावा । बुधि बल मरमु तोर मैं पावा ॥ १२ ॥

badana pa'iṭhi puni bāhēra āvā. māgā bidā tāhi siru nāvā. 11.  
mōhi suranha jēhi laṅgi paṭhāvā. budhi bala maramu tōra mair̥ṇ pāvā. 12.

[Then, in deference to Sursa's wish, whom he had already addressed as a 'mother' in verse no. 5, Hanuman played another trick.] He entered her body and came out of it (swiftly, unopposed and unstopped)<sup>1</sup>.

Then he bowed his head to her (because he had already called her a 'mother') and asked her to grant him leave to proceed<sup>2</sup>. (11)

Sursa was pleased. She exclaimed, 'I have ascertained (judged) the extent of your wit, intelligence and strength (i.e. your competence and skills) for which the gods had sent me. [To wit, I have found out that you are fully eligible to accomplish Lord Ram's work; you will successfully do it as you have the brains and the guts for it. Moreover, since you have shown me respect, I also bless you.] (12)

[Note—<sup>1</sup>To wit, Sursa was at present 800 miles high; so she could not know or feel that anything of as small a size as an ordinary creature had entered and then exited from her colossus cavern-like mouth. So Hanuman easily entered and came out from her mouth.

<sup>2</sup>By doing this, Hanuman fulfilled Sursa's wish—which was that she wanted to devour him wholly and put him inside her mouth. He had called Sursa a 'mother' as a show of respect to a woman (refer: Chaupai line no. 5 herein above), but once she was called a 'mother' it became obligatory for Hanuman to fulfill her wishes. So he entered her mouth.

Addressing Sursa as a 'mother' was a highly commendable act of Hanuman as it proved that he had no intention of insulting her, and he confronted and challenged her only because she was creating a hurdle in his path. He had even offered to come back to let her eat him, but she still wouldn't budge. Hence, Hanuman had no choice left to him.

This test showed to the gods that Hanuman knew how to respect even to his enemies, a character that is exceptionally noble and rarely found in a person. Only a great warrior and a noble person of high birth and great heart would know to show due respect to his opponent, especially after defeating him, as Hanuman had bowed to Sursa and sought permission from her to move ahead 'even after' subduing her.]

दो०. राम काजु सबु करिहहु तुम्ह बल बुद्धि निधान ।  
आसिष देइ गई सो हरषि चलेउ हनुमान ॥ २ ॥

dōhā.

rāma kāju sabu karihahu tumha bala bud'dhi nidhāna.  
āsiṣa dē'i ga'i sō haraṣi calē'u hanumāna. 2.

[Sursa said—] I bless you that you will successfully do all of Lord Ram's works<sup>1</sup> as you are a treasury of (i.e. you possess immense) strength, intelligence, wit and skill needed for the purpose.'

After blessing him Sursa went her way, and then Hanuman too resumed his journey with an exhilarated heart. (Doha no. 2)

[Note—<sup>1</sup>While blessing Hanuman Sursa has said a very interesting thing—she has prophesized that he would do “all the works” of Lord Ram—“rāma kāju sabu karihahu”. Presently he had only one work at hand—which was to see where Sita was and report back to the Lord. Even Jamvant had expressly told him that this was the only thing he was required to do. {Refer: Ram Charit Manas, Kishkindha Kand, Chaupai line no. 11 that precedes Doha no. 30.}

So now it was predicted that not only success in this mission was a foregone conclusion but many other such missions would be successfully done by Hanuman on behalf of Lord Ram.

This was the reason why Hanuman felt so joyous in his heart as he resumed his onward journey—“haraṣi calē'u hanumāna”.]

चौ०. निसिचरि एक सिंधु महँ रहई । करि माया नभु के खग गहई ॥ १ ॥  
जीव जंतु जे गगन उड़ाहीं । जल बिलोकि तिन्ह कै परिछाहीं ॥ २ ॥  
गहइ छाहँ सक सो न उड़ाई । एहि बिधि सदा गगनचर खाई ॥ ३ ॥  
सोइ छल हनूमान कहँ कीन्हा । तासु कपटु कपि तुरतहिं चीन्हा ॥ ४ ॥  
ताहि मारि मारुतसुत बीरा । बारिधि पार गयउ मतिधीरा ॥ ५ ॥

caupāī.

nisicari ēka sindhu mahum' raha'ī. kari māyā nabhu kē khaga gaha'ī. 1.  
jīva jantu jē gagana uṛāhīm. jala bilōki tinha kai parichāhīm. 2.  
gaha'i chāham' saka sō na uṛā'ī. ēhi bidhi sadā gaganacara khā'ī. 3.  
sō'i chala hanumāna kaham' kīnhā. tāsu kapaṭu kapi turatahīm cīnhā. 4.  
tāhi māri mārutasuta bīrā. bāridhi pāra gaya'u matidhīrā. 5.

[After overcoming the first obstacle in the way, i.e. Sursa, Hanuman was confronted with another formidable one in the form of a demoness who had the power to pull down anything flying over the surface of the ocean by holding its shadow which fell on the surface of the water as that object flew overhead. This was Ravana's way of ensuring security of his city of Lanka. In modern-day world we can visualize this phenomenon in the form of a military radar that would automatically capture images of all flying objects within the air space of a country, and a robotic instrument

operating in sync with it that would automatically pull down or disable the intruding object by some kind of ray or use of powerful magnets.]

In the ocean there lived a female demon<sup>1</sup> who would use her magical powers to capture birds (“khaga”; or anything that flew over the ocean). (1)

Any creature such as birds and insects or any other kind of living being (jīva jantu) that flew in the sky overhead, and if the demoness could see its shadow falling on the water of the ocean, --- (2)

--- She would hold the shadow so that the creature could not fly and proceed further. In this way she used to regularly eat those who lived and moved in the sky (gaganacara). (3)

As was her wont, she employed her usual trick on Hanuman, but unfortunately for her the Kapi (Hanuman) immediately recognized it<sup>2</sup>. (4)

So the valiant, brave and courageous son of the Wind-God (Hanuman) immediately killed her<sup>3</sup>. After that (there being no other hindrance on the way), he, with a calm and stable mind (matidhīrā), crossed the ocean which was a huge and endless reservoir of water (bāridhi). [To wit, after slaying this demoness, Hanuman landed on the soil of Lanka un-opposed. The obstacles he had encountered en-route had not at all affected his composure and stability of mind.]<sup>4</sup> (5)

[Note—<sup>1</sup>This second obstacle was different than the one Hanuman met a little while ago. The first one, Sursa, was not a “demoness”; she was the mother of serpents, but this lady whom Hanuman met now was one of the race of demons. Sursa was sent by the gods to test Hanuman’s eligibility for the great task at hand, but this demoness was appointed by Ravana or one of his commanders to safeguard the borders of the island of Lanka.

So therefore, this demoness would not stop any demon flying overhead; she would stop only the non-demons.

The story goes that this demoness was known by the name of “Singhika”. {Refer: Adhyatma Ramayan, Sundar Kand, Canto 1, verse no. 35.} She was the daughter of the demon Hiranyakshyap and a wife of the demon Viprachiti. Her son was the demon Rahu who, according to mythology, is known to devour the sun and the moon gods that cause the solar and lunar eclipses respectively. Singhika had the ability, like all members of the demon race, that enabled her to assume any form she wanted, and a special power to catch and pull down any flying object by holding its shadow, an ability that made her unique. This singular skill of hers was the reason why Ravana selected her to guard his borders from the ocean which formed a sort of an intractable moat that ringed his capital of Lanka.

We can say that like a child pulls down his kite with the help of its string, this demoness could pull down the flying object by catching hold of an invisible subtle link that existed between that object and its shadow that fell on the surface of the water of the ocean.

As we have already noted in the introductory paragraph to these verses, some kind of magnetic radiation or other form of energy such as some kind of ray was employed by this demoness to stop and pull down the object which cast the shadow. Singhika lived below the surface of the water, and as soon natural light falling on the



surface of the ocean was obstructed by the a dark patch of the shadow she would know that something was flying overhead, and then she would immediately activate her holding mechanism.

<sup>2</sup>Hanuman was flying with a certain regular speed. So when he suddenly found that something was dragging him and pulling him down, he realized that there was something amiss. When he looked down he saw the gaping hole of the mouth of this wicked demoness waiting for the flying object to fall down straight into her mouth.

She must have resembled a huge shark or whale floating on the ocean with its jaws wide open. From modern perspective, she could also represent a radar installed by Ravana to catch any intruder flying in Lanka from the north, as we have drones and war planes nowadays.

<sup>3</sup>So without wasting any time Hanuman killed her. Valmiki's Ramayan says that Hanuman entered her wide open mouth and ferociously tore through her mouth and gullet with his sharp pointed nails so she bled profusely and died instantly. Refer: Valmiki Ramayan, Sundar Kand, Canto 1, verse nos. 181-191.

In Adhyatma Ramayan, Sundar Kand, Canto 1, verse no. 38, Hanuman had killed her by kicking at her violently.

<sup>4</sup>This demoness, Singhika, was the last obstacle for Hanuman. As we have noted in our reading, Mt. Mainak was located at half the distance to Lanka; then came Sursa first and Singhika second. Singhika was stationed nearer to the shore of Lanka as she was a member of the demon race and appointed by Ravana, the king of the demons, with a special mandate to guard the coast of the island from somewhere offshore.

The point to be noted here is that Hanuman was so confident of himself that inspite of facing formidable obstacles he did not lose his self-control, poise and mental balance as he, being prudent, wise and intelligent, knew fully well that these virtues were necessary to succeed in any enterprise.

Once again, the gods, who were watching the proceedings silently from heaven, cheered and applauded Hanuman. They were overjoyed to discover that the son of the Wind-God was absolutely fit to do the job for which he had been selected—for Hanuman had wit and intelligence, strength and power, calmness and self-control, steadfastness and diligence, fearlessness and boldness, and the ability to handle odd situations as and when they present themselves even unannounced.]

तहाँ जाइ देखी बन सोभा । गुंजत चंचरीक मधु लोभा ॥ ६ ॥

नाना तरु फल फूल सुहाए । खग मृग बृंद देखि मन भाए ॥ ७ ॥

सैल बिसाल देखि एक आगें । ता पर धाड़ चढ़ेउ भय त्यागें ॥ ८ ॥

tahām jā'i dēkhī bana sōbhā. guṇjata cañcarīka madhu lōbhā. 6.

nānā taru phala phūla suhā'ē. khaga mṛga bṛnda dēkhi mana bhā'ē. 7.

saila bisāla dēkhi ēka āgēm. tā para dhā'i caṛhē'u bhaya tyāgēm. 8.

When he landed on the other side of the ocean he saw a magnificent sight there. He saw beautiful forests where honey-bees were buzzing around coveting sources of honey. (6)

He saw different kinds of beautiful trees, fruits and flowers, as well as wonderful birds and animals—the pleasant sight of all these things cheered Hanuman’s heart<sup>1</sup>. (7)

In the front of him Hanuman saw a huge hill; so he sprang forward and ran to its top fearlessly<sup>2</sup>. (8)

[Note—<sup>1</sup>Though Lanka was notorious as being the capital city of the demon race who were cruel and blood-thirsty, who relished plunder and laying to waste cities and villages, killing and burning what came their way, yet they ensured that their own capital was well-maintained and looked after. The very entrance of Lanka presented a very enchanting sight with its verdantly rich forests, colourful trees and flowers, sweet fruits, buzzing honey-bees, and cheerful birds and animals who roamed around fearlessly.

The demons ate flesh of animals and humans, but they spared the animals and birds in their own gardens, forests and parks. Ravana’s own royal garden where he had held Sita captive was exceptionally beautiful, vying with the garden of heaven.

<sup>2</sup>Which hill was this? It was not an ordinary ‘hill’, but one of huge size, almost like a ‘mountain’. Hence it was aptly called ‘Mt. Subel’. It was so high that it gave Hanuman a panoramic view of Lanka. It was one of the three high hills or mountains that formed the kingdom of the demons called ‘Lanka’. The other two mountains were called ‘Trikoṭ’ and ‘Sundar’.

Later on in the story we shall read that when Lord Ram landed on the soil of Lanka with his army, he too mounted this Mt. Subel and pitched his camp here. It was from here that he could have a good view of the capital city of the demon kingdom of Lanka that was situated on the second mountain called Trikoṭ which was on the south of Subel. {Refer: Ram Charit Manas, Lanka Kand, Chaupai line nos. 1-4 that precede Doha no. 11; and Chaupai line no. 1 that precedes Doha no. 13.}

उमा न कछु कपि कै अधिकाई । प्रभु प्रताप जो कालहि खाई ॥ ९ ॥  
गिरि पर चढ़ि लंका तेहि देखी । कहि न जाइ अति दुर्ग बिसेषी ॥ १० ॥  
अति उतंग जलनिधि चहु पासा । कनक कोट कर परम प्रकासा ॥ ११ ॥

umā na kachu kapi kai adhiṁkāī. prabhu pratāpa jō kālahi khāī. 9.  
giri para caḍhi laṁkā tēhiṁ dēkhī. kahi na jā'i ati durga bisēṣī. 10.  
ati utaṅga jalanidhi cahu pāsā. kanaka kōṭa kara parama prakāsā. 11.

[Lord Shiva, who is the principal narrator of this epic Story, told his listener Uma, his consort—] Listen Uma; there is no wonder or any special credit that can be assigned to the Kapi (Hanuman) for the marvelous things that had happened—for all of it was achieved owing to Lord Ram’s own cosmic powers that are so stupendous in proportion and astounding in their abilities that they do not spare even Kaal, the god of death<sup>1</sup>. (9)

When Hanuman reached to top of the hill (that overlooked the city), he looked at the city of Lanka from this vantage point. He saw that its fort was so remarkable that no words could describe it<sup>2</sup>. (10)

The ocean with its heaving waves surrounded the city and its fort from all sides like a gigantic moat. The fort itself had very high walls, with its turrets and ramparts shining brilliantly from the light reflecting from their gilded surfaces<sup>3</sup>. (11)

[Note—<sup>1</sup>To wit, Shiva told Uma that she need not be surprised at the miraculous way Hanuman crossed the mighty ocean after overcoming formidable obstacles, and still retained his calm and vigour as nothing had happened when he landed in Lanka because he was feeling so relaxed and energized as if he had just stood up from rest. There was nothing to be astonished that Hanuman had no fear while entering the dense forest in enemy's land, and crossing it to its other end where he saw a huge hill on which he jumped without fear of any kind, such as being caught or attacked by the ferocious and vicious demons. For indeed, the credit for all these unimaginable events goes to Lord Ram's cosmic mystical powers that are truly so great as they are able to control the working of the entire universe itself. Nay, not only this, but they are so strong that they can even devour the god of death, known as Kaal, himself.

This being the case, crossing the ocean, or defeating the demoness, or moving in forest of Lanka fearlessly, and going on the top of one of its hills that overlooked the city without the fear of being caught or attacked by the demons were inconsequential deeds of Hanuman as he was acting on the behalf of Lord Ram himself, and not on his own accord.

<sup>2</sup>Refer a note appended to Chaupai line no. 8 herein above regarding this 'hill' on which Hanuman climbed to have a panoramic view of Lanka.

<sup>3</sup>The view from the top of the hill was fantastic and enthralling. On one side was the forest through which Hanuman had just traveled, on the opposite side was a huge gilded fort encircling a magnificent city that resembled a land of fairies, as one of the fabulous cities described in "The One Thousand and One Arabian Nights". It was situated in the middle of the ocean which formed a natural moat around it. This made Lanka an impregnable citadel for the demons.

The magnificence and grandeur of the capital city of Lanka, named after the demon kingdom bearing the same name, has also been alluded to in Ram Charit Manas, Baal Kand, Doha no. 178 along with Chaupai line nos. 5-8 that precede it.

To wit, the present set of verses present a panoramic view of the grand and golden city of Lanka that was famed for its grandeur and magnificence, a city that rivaled Heaven, the city of the gods in general, and Amravati, the city of Indra, the king of gods, in particular.]

छं०. कनक कोट बिचित्र मनि कृत सुंदरायतना घना । १ ।  
चउहट्ट हट्ट सुबट्ट बीथीं चारु पुर बहु बिधि बना ॥ २ ॥  
गज बाजि खच्चर निकर पदचर रथ बरूथन्हि को गनै । ३ ।  
बहुरूप निसिचर जूथ अतिबल सेन बरनत नहिं बनै ॥ ४ ॥

chanda.

kanaka kōṭa bicitra mani kṛta sundarāyatanā ghanā. 1.  
ca'uhattā haṭṭa subaṭṭa bīthīṁ cāru pura bahu bidhi banā. 2.

gaja bāji khaccara nikara padacara ratha barūthanhi kō ganai. 3.  
bahurūpa niscara jūtha atibala sēna baranata nahim banai. 4.

The surrounding wall of the city (the ramparts of the fort) were gilded and inlaid with precious stones of different kinds. It had, at intervals, many grand towers and tall turrets of immense dimensions. (Chanda line no. 1)

The magnificent city itself had broad squares, wonderful market-places, beautiful avenues, wide streets and well laid out by-lanes. The city was very enthralling, well designed, and wonderfully decorated in various ways (Chanda line no. 2)

Who could count the multitudes of elephants, horses and mules, as well as the countless numbers of foot soldiers and chariots that dotted the city and roamed around it? (Chanda line no. 3)

One could see a lot many hordes of demon warriors of different forms and features, all of whom were immensely brave and strong in their own right. Verily indeed, it is not possible to describe the teeming demon army that was patrolling the place (Chanda line no. 4)

[Note—As Hanuman stood atop the hill and looked around him, he observed a wonderful spectacle. There in the front he beheld the mesmerizing sight of the golden city of Lanka. Its outer perimeter was protected by the fort made of golden bricks; the city was well planned with streets and squares that were beautifully laid out and decked up; and the army and the military police that was patrolling the city were formidable and awe-inspiring.]

बन बाग उपबन बाटिका सर कूप बापीं सोहहीं । ५ ।  
नर नाग सुर गंधर्ब कन्या रूप मुनि मन मोहहीं ॥ ६ ॥  
कहुँ माल देह बिसाल सैल समान अतिबल गर्जहीं । ७ ।  
नाना अखारेन्ह भिरहिं बहु बिधि एक एकन्ह तर्जहीं ॥ ८ ॥

bana bāga upabana bāṭikā sara kūpa bāpīm sōhahīm. 5.  
nara nāga sura gandharba kan'yā rūpa muni mana mōhahīm. 6.  
kahum' māla dēha bisāla saila samāna atibala garjahīm. 7.  
nānā akhārēnha bhirahīm bahu bidhi ēka ēkanha tarjahīm. 8.

Forests, gardens, orchards and parks, as well as lakes, ponds and other water-bodies that abounded in the city looked very charming and attractive. (Chanda line no. 5)

There were also seen in the city countless daughters and ladies belonging to the human race (who lived on earth), the serpent race (who inhabited the subterranean world), and the Gods and the Gandharvas (who lived in heaven), who were so exceptionally beautiful and charming that they could even tempt the mind and heart of great sages, hermits and ascetics who are supposed to practice strict self-control over their senses and desire for pleasures of the world<sup>1</sup>. (Chanda line no. 6)

At many places were seen roaring wrestlers who were exceptionally strong and had bodies as huge as mountains. (Chanda line no. 7)

Many such mighty wrestlers were challenging each other and engaged in fierce duels in many a courts and arenas earmarked for such sport. (Chanda line no. 8)

[Note—<sup>1</sup>Ravana had overrun the world—the surface of the earth, the subterranean world, and the heaven; and as a trophy of his successful campaigns he had brought with him women belonging to the different races he had vanquished, such as the humans, the serpents, the gods and the gandharvas respectively. Out of these ladies he filled his own harems with the choicest and most beautiful ones who took his fancy, and he rewarded all his soldiers and commanders with the rest of these women.

The net effect was that the city of Lanka was full of male and female demons who were its original inhabitants, but at the same time it was also teeming with beautiful ladies of different age groups belonging to other non-demon races such as humans, serpents, gods and gandharvas. Most of these women were employed as harlots and concubines by the demons who were famed for their pervert, lustful and promiscuous nature, as they had no moral scruples worth the name.

Refer to: Ram Charit Manas, Baal Kand, Doha no. 182.]

करि जतन भट कोटिन्ह बिकट तन नगर चहुँ दिसि रच्छहीं । ९ ।  
 कहुँ महिष मानुष धेनु खर अज खल निसाचर भच्छहीं ॥ १० ॥  
 एहि लागि तुलसीदास इन्ह की कथा कछु एक है कही । ११ ।  
 रघुबीर सर तीरथ सरीरन्हि त्यागि गति पैहहिं सही ॥ १२ ॥

kari jatana bhaṭa kōṭinha bikṭaṭa tana nagara cahum̐ disi racchahīm̐. 9.  
 kahum̐ mahiṣa mānuṣa dhēnu khara aja khala nisācara bhacchahīm̐. 10  
 ēhi lāgi tulasīdāsa inha kī kathā kachu ēka hai kahī. 11.  
 raghubīra sara tīratha sarīranhi tyāgi gati paihahīm̐ sahī. 12.

Ferocious and vicious demon warriors who had terrible bodies of all forms and sizes, and who numbered hundreds and thousands, were guarding the city from all the four sides<sup>1</sup>. (Chanda line no. 9)

In some of the places could be seen cruel demons feasting on raw (uncooked) buffalos, humans, cows, mules and goats. (Chanda line no. 10)

The poet-saint Tulsidas (who penned this epic Ram Charit Manas) says that he has recorded in brief this scene of Lanka and its inhabitant demon hordes because they were lucky as they would soon discard their demonic bodies at the altar of arrows shot by Lord Ram which would surely grant them (i.e. their souls) deliverance from their sinful bodies just like the fate of those creatures who die in some holy pilgrim place<sup>2</sup>. (Chanda line nos. 11-12)

[Note—<sup>1</sup>After Ravana had brought Sita as captive, he used to remain on his tenterhooks, feeling very uneasy and highly alarmed as he was always apprehensive of some kind of powerful invasion to free her. He knew about the strength of Lord

Ram from what he had heard from his sister Supernakha about the way the Lord had not only decimated the demon army led by Khar, Dushan and Trishira which attacked him but had also killed these mighty demons themselves. It was not a child's play to achieve this feat single-handedly. He had also heard how the Lord had earlier protected the fire sacrifice of sage Vishwamitra by killing the demon Subahu along with his demon army, and throwing another demon Marich hundreds of miles away by shooting a headless arrow at him. {Refer: Ram Charit Manas, Aranya Kand, Chaupai line nos. 1-6 that precede Doha no. 23.}

So therefore Ravana had deployed additional troops to secure the city, and these troopers were carefully selected for their strength, skill, power and vigour; for Ravana wished to be extra cautious and could not afford to take any chances.

This is the reason why at the time Hanuman was examining the city from the hill-top he saw it teeming with soldiers.

<sup>2</sup>This fact has also been endorsed in Ram Charit Manas, Lanka Kand, Chaupai line nos. 7, 9-10 that precede Doha no. 114.]

दो०. पुर रखवारे देखि बहु कपि मन कीन्ह बिचार ।  
अति लघु रूप धरौं निसि नगर करौं पड़सार ॥ ३ ॥

dōhā.

pura rakhavārē dēkhi bahu kapi mana kīnha bicāra.  
ati laghu rūpa dharauṁ nisi nagara karauṁ pa'isāra. 3.

When Kapi (Hanuman) observed that there were a large number of demons guarding the city, he decided that it would be wise and prudent to enter it by assuming a very small size for his body, and then sneaking in by taking advantage of the cover of darkness during the night. (Doha no. 3)

[Note—If Hanuman could expand his body to become huge as he did while facing Sursa, it was also possible for him to reduce it to a small size. To wit, Hanuman had that mystical ability to assume any size he wished.

Since the entrance points of Lanka were well guarded so he decided to sneak in with a very small frame, almost like that of a mosquito, so that no one would notice him. This is what he actually would do as we shall read below in the next verse.

Further, since it would be too risky to enter Lanka during daytime, so the best time would be the night when it would be completely dark. This implies that the day was of the new moon as there would be total darkness on that night.

Hanuman also thought that night would be safer because in all probability the guards would be fast asleep; during the day they had been feasting and drinking heavily or fighting duels, so by night-time they will get sufficiently drowsy and feel lethargic enough to fall prey to sleep.]

चौ०. मसक समान रूप कपि धरी । लंकहि चलेउ सुमिरि नरहरी ॥ १ ॥  
नाम लंकिनी एक निसिचरी । सो कह चलेसि मोहि निंदरी ॥ २ ॥  
जानेहि नहीं मरमु सठ मोरा । मोर अहार जहाँ लगि चोरा ॥ ३ ॥

मुठिका एक महा कपि हनी । रुधिर बमत धरनीं ढनमनी ॥ ४ ॥

caupāī.

masaka samāna rūpa kapi dharī. laṅkahi calē'u sumiri naraharī. 1.  
nāma laṅkinī ēka nisicarī. sō kaha calēsi mōhi nindarī. 2.  
jānēhi nahīm maramu saṭha mōrā. mōra ahāra jahām' lagi cōrā. 3.  
muṭhikā ēka mahā kapi hanī. rudhira bamata dharanīm dhanamanī. 4.

Deciding that he must assume a very small size to avoid detection at the time of entering Lanka, Hanuman became as small as a house fly or a mosquito<sup>1</sup> and started on his way to Lanka (from his perch on the hill top where he had passed the day, waiting for nightfall) by first remembering (and praying) to Lord Ram, who was a human incarnation of Lord Hari (Lord Vishnu; “*naraharī*”). (1)

There was a female demon by the name of Lankini. Unfortunately, as Hanuman attempted to sneak in surreptitiously, he was sighted by this vigilant demoness<sup>2</sup>.

She intercepted him and called out aloud, ‘Oh you stranger; where are you going; how dare you insult me by attempting to go inside without seeking my permission? (2)

Oh you stupid fellow! Don’t you know my nature that I am habituated to feed on intruders who try to enter Lanka surreptitiously like a thief?’ (3)

Hearing this challenge and seeing this unexpected obstacle, Hanuman wasted no time to punch the demoness fiercely with his clenched fist that made her swoon and fall to the ground vomiting blood<sup>3</sup>. (4)

[Note—<sup>1</sup>First of all it was darkness of the night, and secondly it is common for mosquitoes to roam wildly during the night—so Hanuman thought that this was the best plan to avoid detection, and to enter the city unnoticed.

This verse should not be interpreted to mean that Hanuman ‘actually’ became a fly or a mosquito in physical terms, but that he became only ‘as small as’ a fly or a mosquito in size. How did he manage to do it? Well, in ancient times some few living creatures had certain mystical abilities that empowered them to assume whatever form and size they wished; they could become huge and small, they could change their original forms to resemble some other creature, and even vanish from sight if they so wished only to suddenly reappear elsewhere. These abilities are called ‘Siddhis’; they are rare magical skills that enable the possessor to perform miracles beyond the abilities of ordinary creatures.

Since Hanuman was the ‘son of the Wind-God’, so the latter aided his entry by blowing a breeze towards the city from the side of the ocean, and with this breeze Hanuman drifted towards the fort.

<sup>2</sup>She was so called because she was the captain of the sentries assigned the duty to protect the outer rim of the city from any intruder. She was selected because she was always very diligent in her duties; so while the other guards and soldiers slumbered and snored away, she kept strict eye on all entrance and exit points as she stayed wide awake and alert. Besides this diligence and steadfastness in doing her assigned duty, she had another excellent skill to her credit—which was sharp eyesight and the ability

to see in the darkness of the night like nocturnal animals do. Because of these qualities she was assigned night duty, and was at her sentinel post when Hanuman tried to sneak in.

<sup>3</sup>Hanuman acted very swiftly to silence her as any hesitation would have been catastrophic, because if this demoness started yelling then all those demon soldiers who were fast asleep all around the entrance would have woken up, and that would have meant an instant clash even before he had a chance to put his foot in the city. He was not afraid of any clashes, but this encounter at the gate would have caused a general state of emergency and turmoil in the city, and the risk was that Ravana, who was very intelligent, would have guessed that someone has come searching for Sita, and this meant that she could be put to some form of grave and unknown danger. This risk could not be afforded at any cost; so Hanuman decided to silence the demoness immediately.

Earlier we have read how he had killed the demoness of the ocean, the one named Singhika, by a single blow (refer: Chaupai line nos. 1-5 that precede Doha no. 3 herein above). He has proved his prowess and mettle once again by felling Lankini by a single hard blow here too; Lankini was not given a chance to utter another word. This precaution worked marvelously because all other sentries continued to sleep soundly, and Hanuman could enter Lanka unnoticed by anyone more.]

पुनि संभारि उठी सो लंका । जोरि पानि कर बिनय ससंका ॥ ५ ॥  
जब रावनहि ब्रह्म बर दीन्हा । चलत बिरंचि कहा मोहि चीन्हा ॥ ६ ॥  
बिकल होसि तैं कपि कें मारे । तब जानेसु निसिचर संघारे ॥ ७ ॥  
तात मोर अति पुन्य बहूता । देखेउँ नयन राम कर दूता ॥ ८ ॥

puni sambhāri uṭhī sō laṅkā. jōri pāni kara binaya sasaṅkā. 5.  
jaba rāvanahi brahma bara dīnhā. calata biran̄ci kahā mōhi cīnhā. 6.  
bikala hōsi tair̄ kapi kēm mārē. taba jānēsu niscara saṅghārē. 7.  
tāta mōra ati pun'ya bahūtā. dēkhē'um̄ nayana rāma kara dūtā. 8.

Then that guardian of Lanka recovered herself and got up, but she was very terrified. She clasped her hands in supplication and prayed for mercy. (5)

She (Lankini) said, 'At the time Brahma, the creator, gave boons to Ravana<sup>1</sup>, and was on his way back, his sight fell on me, and recognizing me he gave me the following sign or clue that prophesized the doom of the demon race. (6)

He said to me, "When one day you become extremely agitated and are seriously wounded by being hit or punched by a Kapi (a monkey-like being), then at that time you must become aware that all was over for the demon race and their time was up (i.e. their extermination was near)<sup>2</sup>. (7)

Since that event has happened just now, I realize that the time has arrived indeed. My dear (tāta), forsooth I say that I am very fortunate to be able to see with my own eyes a messenger of Lord Ram. [So you be blessed.] (8)



[Note—<sup>1</sup>Refer: Ram Charit Manas, Baal Kand, Chaupai line nos. 2-5 that precede Doha no. 177.

<sup>2</sup>A very important observation can be made here—and it is this: Everything in the Creator’s creation is destined to come to an end. Even the boons granted by the Creator Brahma himself could not ensure eternity for Ravana and his demon race, for the Creator himself predicted the end.]

दो०. तात स्वर्ग अपबर्ग सुख धरिअ तुला एक अंग ।  
तूल न ताहि सकल मिलि जो सुख लव सतसंग ॥ ४ ॥

dōhā.

tāta svarga apabarga sukha dhari'a tulā ēka aṅga.  
tūla na tāhi sakala mili jō sukha lava satasaṅga. 4.

My dear (tāta)! If one were to put all the pleasures and happiness of Swarga (heaven) as well as of Moksha (deliverance from this world of miseries and transmigration) on one side of a scale, and weigh it against the happiness and joy derived by even a little time spent in Satsang—verily indeed and without gainsay it can be affirmatively said that all the best types of pleasures and happiness of the former kind simply cannot match even a fraction of the joy and happiness pertaining to the latter category<sup>1</sup>. (Doha no. 4)

[Note—<sup>1</sup>In this verse the importance of ‘Satsang’ is being stressed. It is said here that there is absolutely no comparison between the intensity and depth of spiritual bliss, beatitude, peace, happiness, fulfillment and contentedness that are attained by the virtue of Satsang done even for a little time on the one hand, and all the pleasures, comforts and joys that are obtained by going to heaven or getting freedom from worldly problems that torment the creature endlessly on the other hand—because the former is multiple times superior to and supersedes the latter many times over.

The term “Satsang” means having communion with saintly and pious souls, meeting holy people who are devoted to Lord God, talking with them who have offered themselves in the service of the Lord, and gaining or benefiting from their experiences and teachings.

Here, meeting of Lankini with Hanuman is likened to a ‘Satsang’ because he is on a mission of Lord Ram, he is devoted to the Lord and committed to his work, he has offered himself and sacrificed his personal safety completely in order to accomplish the mission of the Lord, which is to eliminate the cruel demon and restore peace in the world. Hanuman has no personal agenda to accomplish; all he wishes is to serve his dear Lord Ram to the best of his ability, and in this effort he would not tolerate any obstacle or make any compromise. An aura of holiness and divinity effuses from his being and spreads out on all directions, bestowing spiritual peace, bliss and happiness on all those who come in contact with him, just like the rays of light from the sun or the moon radiate in all directions to spread cheer in this world.

Just imagine what would have happened if the world had not been blessed with the light emanating from the sun and the moon; would artificial light of the best kind that man has ever produced from any source, say from electricity or atomic energy, have ever given life, energy and vitality to this world like the rays of the sun

and the moon do? Likewise, the joy and bliss of Satsang simply have no parallel; all the joys and pleasures of heaven as well as the freedom from miseries of life in this mortal gross world taken together simply cannot match the elation and bliss that a single source in the form of nectar of Satsang provides to a creature.]

चौ०. प्रबिसि नगर कीजे सब काजा । हृदयँ राखि कोसलपुर राजा ॥ १ ॥

caupāī.

prabisi nagara kījē saba kājā. ḥṛdayam̐ rākhi kōsalapura rājā. 1.

[Lankini blessed Hanuman and gave him permission to enter the city of Lanka.] She said, ‘Enter the city, and keeping the Lord of Kaushal (Lord Ram) in your heart (i.e. by steadily remembering the Lord and invoking his blessings in your heart), do all the work (which have been assigned to you by the Lord). [I gladly allow you to enter the city. Invoke Lord Ram’s grace and remember him at all times as you go about accomplishing your task. I bless you of success on my part; have no worries from me.] ’ (1)

[Note—In the previous verses she has disclosed the secret known only to her; it was a prophesy by the Creator himself—that one day a Kapi would hit her hard, then at that time she must realize that time of the end of the demon race had arrived. {Refer: Ram Charit Manas, Sundar Kand, Chaupai line nos. 6-8 that precede Doha no. 4 herein above.}

This is a mortal world; whatever and whosoever that has taken birth in this world is as mortal as the world itself. Even the gods of heaven, who seemingly have endless life, actually have a limited life-span; their life seems ‘endless’ simply because we measure it with the scale with which we measure life in this mortal human world, which is extremely small in length. It is just like comparing distances between galaxies and celestial bodies using scales of measurement that we use to measure distances on the surface of the earth, viz. inches, feet and miles, instead of a scale fit for cosmic measurements, such as in light-years. Come to think of it—even Brahma the creator has a limited life-span, and one fine ‘cosmic day’ he would too cease to exist like the other two gods of the Trinity.

To wit, what Brahma told Lankini was a mere reiteration of the universal and well-known Law of Creation—that all that has come into being would also come to an end! This being the incontrovertible, irrefutable and irrevocable Truth pertaining to this creation, the demons, no matter what boon their king had extracted from the Creator, were bound to die; it was only that Brahma gave a sign to Lankini when that would actually happen, and there was nothing more to it nor any new thing that was predicted by the Creator.

Now since the doom of the demon race was near at hand, and it was beyond the powers of Lankini to stop it, she was clever to take the credit of helping the messenger deputed by the Supreme Being to implement the Law of Creation as stated above. It would also enable her to be in the good books of the Supreme Judge on the ‘Day of Reckoning’—for surely she would merit some concession for not harassing and causing unnecessary hurdles in the path of the Supreme Lord’s messenger, in this case Hanuman, in carrying out his orders successfully.

Another important point to note here is that Lankini advises Hanuman to remember Lord Ram constantly throughout his stay in Lanka, as this would be his

sure-shot formula for success. She reminds him that he must always remember that whatever wondrous feats he shall accomplish during this campaign are made possible only by the virtue of authority and power of the supreme Lord Ram himself, as they would not be at all possible otherwise, so he must never think that he had done anything great or noteworthy on his own accord.

A similar idea was expressed by Jamvant when the victorious team went to Lord Ram to report to him about the success of the mission—that whatever was achieved and all success that was obtained were due to the grace of the Lord, and no individual, including Hanuman, should take credit for anything. Refer: Ram Charit Manas, Sundar Kand, Chaupai line nos. 1-4 that precede Doha no. 30.]

गरल सुधा रिपु करहिं मिताई । गोपद सिंधु अनल सितलाई ॥ २ ॥  
गरुड़ सुमेरु रेनु सम ताही । राम कृपा करि चितवा जाही ॥ ३ ॥

garala sudhā ripu karahim mitā'ī. gōpada sindhu anala sitalā'ī. 2.  
garuṛa sumēru rēnu sama tāhī. rāma kṛpā kari citavā jāhī. 3.

[The saintly crow Kaagbhusund, who was narrating this glorious story of Lord Ram's life and deeds that have been chronicled in Ram Charit Manas, to Garud, the vehicle of Lord Vishnu, who had come to the former to hear the story being narrated, said—]

‘Oh Garud! He upon whom Lord Ram casts his sight of mercy, grace and benevolence, then for this fortunate soul even poison turns into nectar, his enemy becomes his friend, the vast ocean transforms into a shallow body of water no larger than the hollow made on earth by a cow's hoof, the fire becomes cool [2], and the mighty Mt. Sumeru becomes as small and light as a particle of dust or sand [3].’ (2-3)

[Note—Kaagbhusund has narrated to Garud the epic story of the Ramayana in Ram Charit Manas, Uttar Kand, Chaupai line no. 2 that precedes Doha no. 58—to Doha no. 125. This wonderful narration has already been published separately in English by the author of this present Book; it is available on-line on the same platforms as this current Book.

In these two verses, the glory of Lord Ram is being emphasized. In simple words they imply that if the Lord so wishes, then what seems to be impossible can easily become possible; five examples are given in this context.]

अति लघु रूप धरेउ हनुमाना । पैठा नगर सुमिरि भगवाना ॥ ४ ॥

ati laghu rūpa dharē'u hanumānā. paiṭhā nagara sumiri bhagavānā. 4.

Hanuman resumed his small form<sup>1</sup>, and remembering the Lord (Sri Ram)<sup>2</sup>, he entered the city of Lanka<sup>3</sup>. (4)

[Note—<sup>1</sup>We have read in Chaupai line no. 1 that preceded Doha no. 4 herein above that when Hanuman started for Lanka from his perch on top of the hill that overlooked the city, he had assumed a miniature form. Once again it is said in this

verse that he had taken a miniature form while entering the city. This is because for some time Hanuman had to revert back to his normal form, which was the same as the one he has had while crossing the ocean, i.e. it was huge. {Ram Charit Manas, Kishkindha Kand, Chaupai line no. 6 that precedes Doha no. 30.}

This occasion was when Lankini—who was of a huge size by the virtue of her being a female demon, and also because she was a sentry appointed to guard the gates of Lanka, which means that she must have had a muscular and almost masculine body like that of a demon warrior—had intercepted him. Hanuman had punched her so hard that she vomited blood, swooned and fell down on the ground. Now, to hit a demoness of such a huge proportion so effectively that she would be vanquished by a single blow, Hanuman had to assume a form at least of a size that equaled hers, if not bigger.

Once the job was done he had to resume his small form in order to stealthily enter Lanka and remain undetected while moving inside the city, because if he retained a distinctive form then the instant he set foot within the city an alarm would be raised. He was not here to fight, for his mission was only limited to finding the whereabouts of Sita; so he wished not to make himself conspicuous. {Ram Charit Manas, Kishkindha Kand, Chaupai line no. 11 that precedes Doha no. 30.}

The fascinating and wondrous story of Hanuman's adventures in Lanka, the city of the giant Demon race, where he entered and roamed around for some time in a miniature form as small as a house fly or a mosquito, reminds one of Jonathan Swift's classical tale describing the "Travels of Gulliver", especially Gulliver's second voyage to the 'Land of Brobdingnag' where he was called 'Grildrig', which the English people call 'Mannikin'; or for that matter, if we have no hesitation in taking some liberty with imagination, then, with roles reversed, it is like the 'Adventure of a Lilliput in the Land of Gullivers', for Hanuman was no larger than a gnat or a cockroach or a mice running amok in city inhabited by Giants!

Indeed, Hanuman was like a Lilliputian in this adventurous journey to the Land of the Mammoths. And if we were to cite a metaphor from the Holy Bible, the closest that comes to our mind is the Story of Goliath, the giant, and David, from the Old Testament (1 Samuel, 17).]

<sup>2</sup>We will note that Hanuman had invoked Lord Ram at every crucial point of his journey. First he had done so when he started on the mission from the shore of the ocean—refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 4 that precedes Doha no. 1.

Then he had invoked Lord Ram once again at the time he left his perch on the hill and started for the fort of Lanka in a miniature form—refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 1 that precedes Doha no. 4.

And he does it again here at the time of actually setting foot within the city of Lanka itself. This invocation and remembrance of Lord Ram ensured that the benevolent, merciful, gracious and all-powerful Lord would keep a strict watch on Hanuman with a vigilant eye to make sure that he is safe and secure, as well as successful in his mission; it was an insurance against any misfortune or evil eye that might show the impertinence to interfere in Hanuman's projects.

By his own example Hanuman shows us the way how we can go about our daily lives, attending to its chores and doing our expected duties diligently with a focused mind, at the same time as worshipping our beloved God. Since, from the practical point of view, the mind can't be expected to be completely focused on two different things simultaneously with the same level of concentration, because that

would be distractive for it—i.e. it is not really possible in practice to focus the mind on God and do the work of this mundane world simultaneously with the same sincerity and diligence, then what we ought to do is to let the mind be attentive to the job at hand, do it meticulously with full focus and industry, but every now and then take a deep breath from the hectic schedule to pause for a moment to remember our beloved Lord God and thank him for everything, and once again resume our work.

This is a very effective and practical method both to relax as well as to gain peace and confidence, because we keep reminding ourselves that there is a powerful hand supporting and protecting us from behind, and there is nothing to fear. Even failure would not disturb us to an extreme despair as we know that, first, we had done our best and there was nothing more we could do, second, that no one should expect that every desire or wish of his must be fulfilled because this is not the way the world works, and third, that this development which we classify as ‘failure’ is actually an indication that our great ‘protector and saviour’ does not want the thing the way we want it to be.

True devotion and submission to the Lord God surely and without gainsay is to treat one’s self as one who serves his Lord and carries out his orders and assignments to the best of one’s abilities; and just like a servitor who is dispassionate towards the results of his efforts, as his only concern is to do what is assigned to him with utmost sincerity, honesty and diligence, the true devotee of the Lord God too does not get perturbed or worked up about the results of his efforts. For him, success and failure are the same.

In fact however, a true devotee is one who feels that even if he succeeds in any worldly endeavour, but forgets to remember his Lord God during the course of the proceedings that gave him such success, then that success is no better than total failure.

<sup>3</sup>We note here that Lankini had kept quiet about Hanuman’s arrival and entry into the city. Besides her conviction that the end of the demons was near as it was Brahma’s prophesy that cannot be negated, there was one other important reason why she kept quiet about an enemy’s spy entering the city. She feared severe punishment, even death and torture, for negligence and letting Hanuman in; she was appointed to guard the gates of the fort after due diligence about her abilities and with the full confidence that she had the ability to defend it from any intruder whosoever he might be. She had herself asserted this when she first challenged Hanuman, saying that she feeds on thieves and intruders. So she decided to exercise discretion and keep quiet. {Refer specifically to Ram Charit Manas, Sundar Kand, Chaupai line no. 3 that precedes Doha no. 4.}]

### **3.4 (c) Adhyatma Ramayan, Sundar Kand, Canto 1, verse nos. 1-58—to Canto 2, verse no. 1:**

Sundar Kand — Canto 1

Hanuman's leap across the ocean and entry into Lanka

The Adhyatma Ramayan offers a very fascinating account of what happened at the time when Hanuman was crossing the ocean that stretched to roughly 800 miles from its northern shore to the island of Lanka lying on its southern end.

अध्यात्मरामायणे सुन्दरकाण्डम्

॥ प्रथमः सर्गः ॥

श्रीमहादेव उवाच ।

शतयोजनविस्तीर्णं समुद्रं मकरालयम् ।

लिलङ्घयिषुरानन्दसन्दोहो मारुतात्मजः ॥ १॥

ध्यात्वा रामं परात्मानमिदं वचनमब्रवीत् ।

पश्यन्तु वानराः सर्वे गच्छन्तं मां विहायसा ॥ २॥

अमोघं रामनिर्मुक्तं महाबाणमिवाखिलाः ।

पश्याम्यद्यैव रामस्य पत्नीं जनकनन्दिनीम् ॥ ३॥

adhyātmārāmāyaṇe suṇḍarakāṇḍam

॥ prathamah sargaḥ ॥

śrīmahādeva uvāca ।

śatayojanavistīrṇaṃ samudraṃ makarālayam ।

lilaṅghayīṣuraṇandasandoho mārutātmajaḥ ॥ 1॥

dhyātvā rāmaṃ parātmānamidaṃ vacanamabravīt ।

paśyantu vānarāḥ sarve gacchantam māṃ vihāyasā ॥ 2॥

amoghaṃ rāmanirmuktaṃ mahābāṇamivākhilāḥ ।

paśyāmyadyaiva rāmasya patnīm janakanandinīm ॥ 3॥

1-3. Lord Shiva said—'Oh Parvati! The son of the Wind-God, who is an embodiment of happiness and bliss, got ready to leap across the 100-Yojan<sup>1</sup> wide ocean which was full of alligators and other fierce marine creatures (1). He remembered (invoked) Lord Ram and said, 'Oh monkeys! All of you look here. I am going through the path of the sky (2) like the infallible, invincible, irrevocable and formidable arrow shot by Sri Ram. I shall see Sri Ram's wife, the daughter of Janak (Janak Nandani; i.e. Sita) today itself (3).

[Note—<sup>1</sup> 1 Yojan = roughly 80 miles. Hence, 100 Yojans are equivalent roughly to 800 miles.]

कृतार्थोऽहं कृतार्थोऽहं पुनः पश्यामि राघवम् ।

प्राणप्राणसमये यस्य नाम सकृत्स्मरन् ॥ ४॥

नरस्तीर्त्वा भवाम्भोधिमपारं याति तत्पदम् ।

किं पुनस्तस्य दूतोऽहं तदङ्गाङ्गुलिमुद्रिकः ॥ ५॥

kr̥tārtho'haṃ kr̥tārtho'haṃ punaḥ paśyāmi rāghavam ।

prāṇaprayāṇasamaye yasya nāma sakṛtsmaran ॥ 4॥

narastīrtvā bhavāmbhodhimapāraṃ yāti tatpadam ।

kiṃ punastasya dūto'haṃ tadaṅgāṅgulimudrikaḥ ॥ 5॥

4-5. I am greatly privileged (at being selected to do the great work of Lord Ram) and am certain to accomplish the task successfully before having Darshan (divine sight) of Lord Ram again. At the time when the soul leaves this body and departs, the mere auspicious remembrance of his holy and divine name (4) can enable a person to cross the measureless and fathomless ocean-like mundane world and attain the exalted stature of the Lord's supreme abode (i.e. to be one with him). Then, I am his messenger carrying his finger ring on his behalf as a token for Sita (5).

तमेव हृदये ध्यात्वा लङ्घयाम्यल्पवारिधिम् ।

इत्युक्त्वा हनुमान् बाहू प्रसार्यायतवालाधिः ॥ ६॥

ऋजुग्रीवोर्ध्वदृष्टिः सन्नाकुञ्चितपदद्वयः ।

दक्षिणाभिमुखस्तूर्णं पुप्लुवेऽनिलविक्रमः ॥ ७॥

tameva hr̥daye dhyātvā laṅghayāmyalpavāridhim ।

ityuktvā hanumān bāhū prasāryāyatavāladhiḥ ॥ 6॥

r̥jugrīvordhvadr̥ṣṭiḥ sannākuñcitapadadvayaḥ ।

dakṣiṇābhimukhastūrṇaṃ pupluve'nīlavikramaḥ ॥ 7॥

6-7. Say, what is the wonder if I cross this miniscule ocean (as compared to the huge 'Bhavsagar' which the soul crosses at the time of death) by remembering him (Sri Ram) in my heart'. Saying this, Hanuman spread his arms, elongated and stiffened his tail (6), straightened his neck and looked upwards, bent both his legs inwards at the knees, and facing south, he launched himself and flew with the speed of wind (7).

[Note :- Careful reading of these 2 verse nos. 6-7 show that Hanuman resembled a super-sonic air-plane when he took to the skies—extended arms, lifted tail, head thrust forward, legs drawn in, et-al.]

आकशात्त्वरितं देवैर्वीक्ष्यमाणो जगाम सः ।

दृष्ट्वानिलसुतं देवा गच्छन्तं वायुवेगतः ॥ ८॥

परीक्षणार्थं सत्त्वस्य वानरस्येदमब्रुवन् ।

गच्छत्येष महासत्त्वो वानरो वायुविक्रमः ॥ ९॥

ākaśāttvaritaṁ devairvīkṣyamāṇo jagāma saḥ ।

dr̥ṣṭvānilasutaṁ devā gacchantam vāyuvegataḥ ॥ 8॥

parīkṣaṇārthaṁ sattvasya vānarasyedamabruvan ।

gacchatyeṣa mahāsattvo vānaro vāyuvikramaḥ ॥ 9॥

8-9. At that moment he was cruising through the sky with great speed (i.e. haste and swiftness) while all the Gods watched in awe and wonder. When they saw the son of the Wind-God going with the speed of wind (8), they wanted to test his ability and prowess. So they said amongst themselves, 'Look at this most strong, valiant and gallant monkey who is going ahead with the speed of wind. {Watch his demeanours; he exudes confidence and rare radiance that can come only with the Lord's grace upon a chosen soul.} (9).

तङ्कां प्रवेष्टुं शक्तो वा न वा जानीमहे बलम् ।

एवं विचार्य नागानां मातरं सुरसाभिधाम् ॥ १०॥

अब्रवीद्देवतावृन्दः कौतूहलसमन्वितः ।

गच्छ त्वं वानरेन्द्रस्य किञ्चिद्विघ्नं समाचर ॥ ११॥

ज्ञात्वा तस्य बलं बुद्धिं पुनरेहि त्वरान्विता ।

इत्युक्ता सा ययौ शिघ्रं हनुमद्विघ्नकारणात् ॥ १२॥

laṅkāṁ praveṣṭuṁ śakto vā na vā jānīmahe balam ।

evaṁ vicārya nāgānāṁ mātaram surasābhidhām ॥ 10॥

abravīddevatāvṛndaḥ kautūhalasamanvitaḥ ।

gaccha tvaṁ vānarendrasya kiñcidvighnaṁ samācara ॥ 11॥

jñātvā tasya balaṁ buddhiṁ punarehi tvarānvitā ।

ityuktā sā yayau śighraṁ hanumadvighnakāraṇāt ॥ 12॥



10-12. But we doubt whether he shall be able to enter Lanka successfully or not. Therefore, let us find about his courage, strength and valour.' Having discussed amongst themselves thus, they requested Sursa, the mother of subterranean serpents, out of curiosity, 'Oh Sursa! (10) You should go immediately and create some kind of hurdle/obstacle in the path of this most excellent monkey who is like a king amongst them (11). Test his strength and intelligence, and come back to report to us very soon.'

When the Gods had said so, she immediately went to create an obstacle/hurdle in the path of Hanuman (12).

आवृत्य मार्गं पुरतः स्थित्वा वानरमब्रवीत् ।

एहि मे वदनं शीघ्रं प्रविशस्व महामते ॥ १३॥

देवैस्त्वं कल्पितो भक्ष्यः क्षुधासम्पीडितात्मनः ।

तामाह हनुमान् मातरहं रामस्य शासनात् ॥ १४॥

गच्छामि जानकीं द्रष्टुं पुनरागम्य सत्वरः ।

रामाय कुशलं तस्याः कथयित्वा त्वदाननम् ॥ १५॥

āvṛtya mārgaṃ purataḥ sthitvā vānaramabravīt ।

ehi me vadanam śīghraṃ praviśasva mahāmate ॥ 13॥

devaistvaṃ kalpito bhakṣyaḥ kṣudhāsampīḍitātmanah ।

tāmāha hanumān mātaraḥ rāmasya śāsanāt ॥ 14॥

gacchāmi jānakīm draṣṭuṃ punarāgamy satvaraḥ ।

rāmāya kuśalaṃ tasyāḥ kathayitvā tvadānanam ॥ 15॥

13-15. She stood in front of his path and said, 'Oh you wise one! Come, enter my body (i.e. mouth) soon (13). I was very agitated and tormented with hunger and so the Gods have made you my prey (so that I can satisfy my hunger).' Then Hanuman said to her, 'Oh mother! On the orders of Lord Ram (14), I am going to see (meet) Janki (Sita). I shall come back soon from there, tell Lord Ram about her welfare, and then I shall come and enter your mouth (but not before that) (15).

निवेक्ष्ये देहि मे मार्गं सुरसायै नमोऽस्तु ते ।

इत्युक्ता पुनरेवाह सुरसा क्षुधितास्म्यहम् ॥ १६॥

प्रविश्य गच्छ मे वक्त्रं नो चेत्त्वां भक्षयाम्यहम् ।

इत्युक्तो हनुमानाह मुखं शीघ्रं विदारय ॥ १७॥

प्रविश्य वदनं तेऽद्य गच्छामि त्वस्यान्वितः ।

इत्युक्त्वा योजनायामदेहो भूत्वा पुरः स्थितः ॥ १८॥

nivekṣye dehi me mārgaṃ surasāyai namo'stu te ।  
 ityuktā punarevāha surasā kṣudhitāsmayaham ॥ 16॥  
 praviśya gaccha me vaktraṃ no cettvāṃ bhakṣayāmyaham ।  
 ityukto hanumānāha mukhaṃ śīghraṃ vidāraya ॥ 17॥  
 praviśya vadaṇaṃ te'dya gacchāmi tvarayānvitaḥ ।  
 ityuktvā yojanāyāmadeho bhūtvā puraḥ sthitaḥ ॥ 18॥

16-18. Oh Sursa! I bow before you and request you to leave my path'. At this, Sursa replied, 'I am very hungry (16). So, enter my mouth once and then you can come out to proceed further. Otherwise, I shall eat you up (i.e., kill you).' Then Hanuman said, 'Alright. If that is the case, then open your mouth quickly (17). I shall enter your body and then proceed to Lanka'. Saying so, Hanuman spread his body for 1 Yojan (8 miles) and stood before her (18).

दृष्ट्वा हनूमतो रूपं सुरसा पञ्चयोजनम् ।  
 मुखं चकार हनुमान् द्विगुणं रूपमादधत् ॥ १९॥  
 ततश्चकार सुरसा योजनानां च विंशतिम् ।  
 वक्त्रं चकार हनुमांस्त्रिंशद्योजनसम्मितम् ॥ २०॥

dr̥ṣṭvā hanūmato rūpaṃ surasā pañcayojanam ।  
 mukhaṃ cakāra hanumān dviguṇaṃ rūpamādadhat ॥ 19॥  
 tataścakāra surasā yojanānāṃ ca viṃśatim ।  
 vaktraṃ cakāra hanumāṃstriṃśadyojanasammitam ॥ 20॥

19-20. Seeing this (huge) form of Hanuman, Sursa expanded her mouth to 5 Yojans (40 miles). Then Hanuman doubled his body (19). Thereafter, Sursa widened her body to 20 Yojans (160 miles) and Hanuman to 30 Yojans (240 miles) (20).

ततश्चकार सुरसा पञ्चाशद्योजनायतम् ।  
 वक्त्रं तदा हनुमांस्तु बभूवाङ्गुष्ठसन्निभः ॥ २१॥  
 प्रविश्य वदनं तस्याः पुनरेत्य पुरः स्थितः ।

प्रविष्टो निर्गतोऽहं ते वदनं देवि ते नमः ॥ २२॥

tataścakāra surasā pañcāśadyojanāyatam ।

vaktraṃ tadā hanūmāṃstu babhūvāṅguṣṭhasannibhaḥ ॥ 21॥

praviśya vadanam tasyāḥ punaretya puraḥ sthitaḥ ।

praviṣṭo nirgato'haṃ te vadanam devi te namaḥ ॥ 22॥

21-22. Finally when Sursa had spread (widened) her mouth for 50 Yojans (400 miles), Hanuman became as small as a thumb (21), entered her mouth and immediately came out and stood before her. He said, 'Oh goddess! I have entered your body (i.e., mouth) and have come out as you have desired. Now I bid farewell to you by bowing before you (22).

[Note :- The gap of 50 Yojans or  $50 \times 8 = 400$  miles is not a joke. One can well visualise the proportionate size of Sursa's eyes, tongue, nose, chin etc. with such a wide, open mouth. Then suddenly Hanuman reduced himself to the size of a thumb, i.e., a few centimeters. For all practical purposes, it was like trying to see a fly with naked eyes from a distance of roughly 40 miles or so! Hanuman slipped in and came out un-noticed from the vast, yawning and cavernous mouth of Sursa to keep her words. Sursa realised that Hanuman was very clever and had managed to outwit her, as is evident in the next verse.]

एवं वदन्तं दृष्ट्वा सा हनूमन्तमथाब्रवीत् ।

गच्छ साधय रामस्य कार्यं बुद्धिमतां वर ॥ २३॥

देवैः सम्प्रेषिताहं ते बलं जिज्ञासुभिः कपे ।

दृष्ट्वा सीतां पुनर्गत्वा रामं द्रक्ष्यसि गच्छ भोः ॥ २४॥

evaṃ vadantaṃ dr̥ṣṭvā sā hanūmantamathābravīt ।

gaccha sādahaya rāmasya kāryam buddhimatām vara ॥ 23॥

devaiḥ sampreṣitāhaṃ te balaṃ jijñāsubhiḥ kape ।

dr̥ṣṭvā sītāṃ punargatvā rāmaṃ drakṣyasi gaccha bhoḥ ॥ 24॥

23-24. Hearing Hanuman say so, Sursa replied, 'Oh the best amongst the intelligent and wise ones! Go and successfully complete Lord Ram's work (23). Oh monkey! The Gods wished to know/learn about your strength, courage, prowess and valour. So it is they who have sent me to you. I am certain that you shall see (and meet) Sita and come back to meet Lord Ram soon. You can go now!' (24).

इत्युक्त्वा सा ययौ देवलोकं वायुसुतः पुनः ।

जगाम वायुमार्गेण गरुत्मानिव पक्षिराट् ॥ २५॥

समुद्रोऽप्याह मैनाकं मणिकान्चनपर्वतम् ।

गच्छत्येष महासत्त्वो हनूमान्मारुतात्मजः ॥ २६॥

रामस्य कार्यसिद्ध्यर्थं तस्य त्वं सचिवो भव ।

सगरैर्वर्द्धितो यस्मात्पुराहं सागरोऽभवम् ॥ २७॥

ityuktvā sā yayau devalokaṃ vāyusutaḥ punaḥ ।

jagāma vāyumārgeṇa garutmāniva pakṣirāṭ ॥ 25॥

samudro'pyāha mainākaṃ maṇikāñcanaparvatam ।

gacchatyeṣa mahāsattvo hanūmānmārutātmajāḥ ॥ 26॥

rāmasya kāryasiddhyartham tasya tvaṃ sacivo bhava ।

sagarairvarddhito yasmātpurāhaṃ sāgaro'bhavam ॥ 27॥

25-27. Saying so, Sursa went back to the abode of Gods and Hanuman resumed his flight across the path of the sky (literally, the path taken by the wind) like the king of birds, Garud (the legendary eagle—the swift mount of Lord Vishnu) (25). At about this time, the ocean said to Mt. Mainak which was liberally endowed with (i.e. full of) gold and gems, 'The most strong and valorous Hanuman, the son of the Wind-God (26) who is a messenger of Lord Ram, is on his way to do his work. You must help him. In some previous time, the son of king Sagar had expanded (i.e. created) me, and that is why I am called Sagar after him (27).

तस्यान्वये बभूवासौ रामो दाशरथिः प्रभुः ।

तस्य कार्यार्थसिद्ध्यर्थं गच्छत्येष महाकपिः ॥ २८॥

त्वमुत्तिष्ठ जलात्तूर्णं त्वयि विश्रम्य गच्छतु ।

स तथेति प्रादुरभूज्जलमध्यान्महोन्नतः ॥ २९॥

tasyānvaye babhūvāsau rāmo dāśarathiḥ prabhuḥ ।

tasya kāryārthasiddhyartham gacchatyeṣa mahākapiḥ ॥ 28॥

tvamuttiṣṭha jalāttūrṇam tvayi viśramya gacchatu ।

sa tatheti prādurabhūjjalamadhyānmahonnataḥ ॥ 29॥

28-29. Lord Ram, the son of Dasrath, has been born in that clan (i.e. Sagar's clan), and this great monkey (Hanuman) is going with the purpose of accomplishing his task (28). You rise above the water so that he can have some rest upon you before proceeding further.' Saying 'alright', the mountain rose high above the centre of the ocean (29).

नानामणिमयैः शृङ्गैस्तस्योपरि नराकृतिः ।

प्राह यान्तं हनूमन्तं मैनाकोऽहं महाकपे ॥ ३०॥

समुद्रेण समादिष्टस्त्वदिश्रमाय मारुते ।

आगच्छामृतकल्पानि जग्ध्वा पक्वफलानि मे ॥ ३१॥

nānāmaṇimayaiḥ śṛṅgaistasyopari narākṛtiḥ ।

prāha yāntaṁ hanūmantam maināko'haṁ mahākape ॥ 30॥

samudreṇa samādiṣṭastvadviśrāmāya mārute ।

āgacchāmṛtakalpāni jagdhvā pakvaphalāni me ॥ 31॥

30-31. It had numerous gem-studded peaks. It assumed a human form and stood atop one of the peaks. He said to Hanuman, 'Oh the great monkey! Oh Hanuman! I am Mainak. The ocean has ordered me to give you some rest. Come and partake of heavenly fruits which are as sweet and succulent as a pitcher full of Amrit (i.e. nectar-like ripe fruits) (31).

विश्रम्यात् क्षणं पश्चादगमिष्यसि यथासुखम् ।

एवमुक्तोऽथ तं प्राह हनूमान्मारुतात्मजः ॥ ३२॥

गच्छतो रामकार्यार्थं भक्षणं मे कथं भवेत् ।

विश्रामो वा कथं मे स्यादगन्तव्यं त्वरितं मया ॥ ३३॥

viśramyātra kṣaṇam paścādgamiṣyasi yathāsukham ।

evamukto'tha taṁ prāha hanūmānmārutātmajaḥ ॥ 32॥

gacchato rāmakāryārtham bhakṣaṇam me katham bhavet ।

viśrāmo vā katham me syādgantavyam tvaritam mayā ॥ 33॥

32-33. Rest here for a while and then you can cheerfully proceed ahead.' When Mainak had said so, the son of the Wind-God, Hanuman replied, 'How can I rest or eat anything while on my way to do Lord Ram's work. I don't want to waste even a

single moment. I have to go in all haste I can muster, so where is the leisure time to take rest?' (33).

इत्युक्त्वा स्पृष्टशिखरः करग्रेण ययौ कपिः ।  
किञ्चिद्दूरं गतस्यास्य छायां छायाग्रहोऽग्रहीत् ॥ ३४॥  
सिंहिका नाम सा घोरा जलमध्ये स्थिता सदा ।  
आकाशगामिनां छायामाक्रम्याकृष्य भक्षयेत् ॥ ३५॥

ityuktvā sprṣṭaśikharaḥ karāgreṇa yayau kapiḥ ।  
kiñciddūraṁ gatasyāsyā chāyāṁ chāyāgraho'grahīt ॥ 34॥  
siṁhikā nāma sā ghorā jalamadhye sthitā sadā ।  
ākāśagāmināṁ chāyāmākramyākṛṣya bhakṣayet ॥ 35॥

34-35. Saying this, (in order to honour Mainak's request—) Hanuman simply touched its peak with his fingers and proceeded ahead. He had gone but a little distance only when a 'Chhaya Graha' caught hold of his shadow falling on the water. {The 'Chhaya Graha' is a mystical creature that can catch hold of a shadow of those who are flying overhead. In our modern world, its like a radar that can detect even invisible things and its computers can block the flying objects engines and disorient its compasses to such an extent that it falls down or goes off course.}<sup>1</sup> (34).

She was a very formidable and ferocious demoness<sup>2</sup> by the name of Singhika who stayed in the water and caught hold of the shadow of all creatures flying in the sky above the ocean and devoured them (35).

[Note :- <sup>1</sup>In modern world's view, it could have been a Radar installed by Ravana in the ocean to protect Lanka against intrusion by any kind of flying object, such as a drone, coming in from the north to try to enter the city of Lanka secretly.

<sup>2</sup>Singhika was a female demon; hence called a 'demoness'.]

तया गृहीतो हनुमांश्चिन्तयामास वीर्यवान् ।  
केनेदं मे कृतं वेगरोधनं विघ्नकारिणा ॥ ३६॥  
दृश्यते नैव कोऽप्यत्र विस्मयो मे पूजायते ।  
एवं विचिन्त्य हनुमानधो दृष्टिं प्रसारयत् ॥ ३७॥  
तत्र दृष्ट्वा महाकायां सिंहिकां घोररूपिणीम् ।  
पपात सलिले तूर्णं पद्भ्यामेवाहनदुषा ॥ ३८॥

tayā grhīto hanumāṁścintayāmāsa vīryavān ।  
 kenedaṁ me kṛtaṁ vegarodhanaṁ vighnakāriṇā ॥ 36॥  
 dr̥śyate naiva ko'pyatra vismayo me prajāyate ।  
 evaṁ vicintya hanumānadhō dr̥ṣṭiṁ prasārayat ॥ 37॥  
 tatra dr̥ṣṭvā mahākāyāṁ siṁhikāṁ ghorarūpiṇīm ।  
 papāta salile tūrṇaṁ padbhyāmevāhanadruṣā ॥ 38॥

36-38. On being caught by her, the brave and courageous Hanuman thought, 'What is this obstacle (i.e. drag on my flight) that has stopped (i.e., put a break on) my speed? (36). There is nothing visible here on the surface. This is a great mystery for me.' While wondering thus he looked downwards (37). When he saw Singhika who had a most awesome, ferocious and huge body, he immediately jumped in the water and killed her with his kicks (38).

पुनरुत्प्लुत्य हनूमान् दक्षिणाभिमुखो ययौ ।  
 ततो दक्षिणमासाद्य कूलं नानाफलद्रुमम् ॥ ३९॥  
 नानापक्षिमृगाकीर्णं नानापुष्पलतावृतम् ।  
 ततो ददर्श नगरं त्रिकूटाचलमूर्धनि ॥ ४०॥  
 प्राकारैर्बहुभिर्युक्तं परिखाभिश्च सर्वतः ।  
 प्रवेक्ष्यामि कथं लङ्कामिति चिन्तापरोऽभवत् ॥ ४१॥

punarutplutya hanūmān dakṣiṇābhimukho yayau ।  
 tato dakṣiṇamāsādyā kūlaṁ nānāphaladrūmaṁ ॥ 39॥  
 nānāpakṣimṛgākīrṇaṁ nānāpuṣpalatāvṛtaṁ ।  
 tato dadarśa nagaraṁ trikūṭācalamūrdhani ॥ 40॥  
 prākārairbahubhiryuktaṁ parikhābhiśca sarvataḥ ।  
 pravekṣyāmi kathaṁ laṅkāmiti cintāparo'bhavat ॥ 41॥

39-41. After that, Hanuman leapt and moved southwards and reached the south bank of the ocean. There were various types of fruit trees there (39), it was full of different types of birds and animals and covered by numerous flowering creepers. From there, he saw the city of Lanka established atop the Trikoot Mountain (40). It (Lanka) was surrounded on all the sides by many walls and moats. Observing it, he started worrying and pondering over ways of how to enter the city (41).

यत्रौ वैक्ष्यामि सूक्ष्मोऽहं लङ्कां रावणपालिताम् ।

एवं विचिन्त्य तत्रैव स्थित्वा लङ्कां जगाम सः ॥ ४२॥

धृत्वा सूक्ष्मं वपुर्द्वारं प्रविवेश प्रतापवान् ।

तत्र लङ्कापुरी साक्षाद्राक्षसीवेषधारिणी ॥ ४३॥

rātrau vekṣyāmi sūkṣmo'haṃ laṅkāṃ rāvaṇapālītām ।

evaṃ vicintya tatraiva sthitvā laṅkāṃ jagāma saḥ ॥ 42॥

dhr̥tvā sūkṣmaṃ vapurdvāraṃ praviveśa pratāpavān ।

tatra laṅkāpurī sākṣādrākṣasīveṣadhāriṇī ॥ 43॥

42-43. Then he finally decided that he shall enter the city which was looked after (sustained and administered) by Ravana during the night by assuming a miniscule body. So he waited there (near the sea shore) and at nightfall, he started for the city (42). At the time when the most valorous and valiant Hanuman entered the city in a miniature<sup>4</sup> form, the city of Lanka had personified itself in the form of a demoness (called Lankini) and stood there to guard the entrance (43).

[Note :- Lankini was actually the patron goddess of Lanka, and was responsible for the security and safety of the city of demons. At night, she would stand guard at the main entrance points of Lanka to ensure no intruder could sneak in.]

प्रविशन्तं हनूमन्तं दृष्ट्वा लङ्का व्यतर्जयत् ।

कस्त्वं वानररूपेण मामनादृत्य लङ्किकनीम् ॥ ४४॥

प्रविश्य चोखद्रात्रौ किं भवान् कर्तुमिच्छति ।

इत्युक्त्वा रोषताम्राक्षी पादेनाभिजघान तम् ॥ ४५॥

praviśantaṃ hanūmantaṃ dr̥ṣṭvā laṅkā vyatarjayat ।

kastvaṃ vānara-rūpeṇa māmanādr̥tya laṅkinīm ॥ 44॥

praviśya coravadrātrau kiṃ bhavān kartumicchati ।

ityuktvā roṣatāmrākṣī pādenābhijaghāna tam ॥ 45॥

44-45. When she saw Hanuman enter the city, she challenged him and asked, 'Who are you in the form of a monkey who has the temerity to insult (or undermine) my authority, who am called the Lankini? (44). Why are you entering the city like a thief? What do you want to do here?' Saying this, she made her eyes red with anger and indignation, and kicked him (45).



हनुमानपि तां वाममुष्टिनावज्ञयाहन्त् ।

तदैव पतिता भूमौ रक्तमुद्रमती भृशम् ॥ ४६॥

उत्थाय प्राह सा लङ्का हनूमन्तं महाबलम् ।

हनूमन् गच्छ भद्रं ते जिता लङ्का त्वयानघ ॥ ४७॥

hanumānapi tāṃ vāmamuṣṭināvajñāyāhanat ।

tadaiva patitā bhūmau raktamudvamatī bhr̥śam ॥ 46॥

utthāya prāha sā laṅkā hanūmantam mahābalaṃ ।

hanūman gaccha bhadram te jitā laṅkā tvayānagha ॥ 47॥

46-47. Ignoring her questions, Hanuman punched her with his left hand at which she spitted or vomited a lot of blood and fell to the ground, vexed and swooning (46). After sometime she recovered herself and got up. She said to him, 'Oh Hanuman! Go, you be blessed! Oh Anagh (the sinless, faultless, pure one), you have already won over the city of Lanka in a symbolic manner (for it is not easy to overcome me in the way you have done, and the fact that I fell down before you so easily is a sign that the doomsday for the demon race has arrived) (47).

पुराहं ब्रह्मणा प्रोक्ता ह्यष्टाविंशतिपर्यये ।

त्रेतायुगे दाशरथी रामो नारायणोऽव्ययः ॥ ४८॥

जनिष्यते योगमाया सीता जनकवेश्मनि ।

भूभारहरणार्थाय प्रार्थितोऽयं मया क्वचित् ॥ ४९॥

purāhaṃ brahmaṇā proktā hyaṣṭāvīṃśatiparyaye ।

tretāyuge dāśarathī rāmo nārāyaṇo'vyayaḥ ॥ 48॥

janiṣyate yogamāyā sītā janakaveśmani ।

bhūbhāraharaṇārthāya prārthito'yaṃ mayā kvacit ॥ 49॥

48-49. In an ancient time, Lord Brahma had told me that during the Treta Yug of the 28th four-Yug cycle, the imperishable and eternal Lord Narayan shall manifest himself or take birth as Lord Ram, the son of Dasrath. His Yogmaya (literally, the cosmic, infinite energy having its origin in the meditative or contemplative state of the supreme Brahman; also called the delusion creating powers of the Lord) shall manifest in the household of Janak as Sita. It is because, in some earlier time, I had prayed to

him to somehow remove the burden of the earth (from the horrifying influence and torments inflicted upon it by the demons) (48-49).

[Note :- It must be noted here that Ravana's defenses were impregnated with dark sheep. Those who were supposed to guard and protect the city of Lanka and their ruler Ravana with their lives and till the last breath in their bodies, were internally inclined towards his destruction. Notwithstanding the spiritual outlook of these individuals, such chinks in Ravan's so-called invincible, impregnable armour, such betrayals proved to be the last nail in his destiny's coffin. See verse nos. 54-56 below.]

सभार्यो राघवो भ्रात्रा गमिष्यति महावनम् ।

तत्र सीतां महामायां रावणोऽपहरिष्यति ॥ ५०॥

पश्चादरामेण साचिव्यं सुग्रीवस्य भविष्यति ।

सुग्रीवो जानकीं द्रष्टुं वानरान् प्रेषयिष्यति ॥ ५१॥

sabhāryo rāghavo bhrātrā gamiṣyati mahāvanam ।

tatra sītāṃ mahāmāyāṃ rāvaṇo'pahariṣyati ॥ 50॥

paścādarāmeṇa sācivyaṃ sugrīvasya bhaviṣyati ।

sugrīvo jānakīṃ draṣṭuṃ vānarān preṣayiṣyati ॥ 51॥

50-51. Raghav (Lord Ram) accompanied by his wife (Sita) and brother (Laxman) would go to the great forest (i.e. Dandkaranya). There, Ravana would abduct Sita who is an image of the Lord's great delusory powers (50). After that, he (Lord Ram) will have Sugriv as his chief advisor/secretary/minister and the latter would dispatch monkeys in search of Janki (Sita) (51).

तत्रैको वानरो रात्रावगमिष्यति तेऽन्तिकम् ।

त्वया च भर्त्सितः सोऽपि त्वां हनिष्यति मुष्टिना ॥ ५२॥

तेनाहता त्वं व्यथिता भविष्यसि यदानग्रे ।

तदैव रावणस्यान्तो भविष्यति न संशयः ॥ ५३॥

tatraiko vānaro rātrāvāgamiṣyati te'ntikam ।

tvayā ca bhartsitaḥ so'pi tvāṃ haniṣyati muṣṭinā ॥ 52॥

tenāhatā tvam vyathitā bhaviṣyasi yadānaghe ।

tadaiva rāvaṇasyānto bhaviṣyati na saṃśayaḥ ॥ 53॥

52-53. Out of them, one monkey will come to you during the night. When you would challenge and reproach him, he will punch you with his clenched fists (52). Oh Anagh! At the time when you become injured, stunned and perplexed on being hit by him, you can be sure that Ravana's end is near at hand. There is no doubt about it.' (53).

तस्मात् त्वया जिता लङ्का जितं सर्वं त्वयानघ ।

रावणान्तःपुरवरे क्रीडाकाननमुत्तमम् ॥ ५४॥

तन्मध्येऽशोकवनिका दिव्यपादपसङ्कुला ।

अस्ति तस्यां महावृक्षः शिंशपा नाम मध्यगः ॥ ५५॥

तत्रास्ते जानकी घोरराक्षसीभिः सुरक्षिता ।

दृष्ट्वैव गच्छ त्वरितं राघवाय निवेदय ॥ ५६॥

tasmāt tvayā jitā laṅkā jitaṃ sarvaṃ tvayānagha ।

rāvaṇāntaḥpuravare krīḍākānanamuttamam ॥ 54॥

tanmadhye'śokavanikā divyapādapasaṅkulā ।

asti tasyāṃ mahāvṛkṣaḥ śiṃśapā nāma madhyagaḥ ॥ 55॥

tatrāste jānakī ghorarākṣasībhiḥ surakṣitā ।

dr̥ṣṭvaiva gaccha tvaritaṃ rāghavāya nivedaya ॥ 56॥

54-56. Hence, oh the sinless one! You are the mighty, powerful and majestic one (for whom I was waiting for so many years)! If you can conquer me, the Lankini (who is the personification of the patron goddess of Lanka with the mandate to protect the city), you have literally won over all. Inside the royal palace of Ravana is a beautiful and most excellent garden for the purpose of enjoyment, amusement and frolicking around (54). In it is a grove of trees called Ashok Van which has divine, beautiful and magnificent trees. In the centre of it is a large Shinshupa tree (the Indian rose wood tree—Delbergia Sisu) (55). Janki stays there under the constant vigil and care of ferocious demoness. Go, have her Darshan (divine, holy view) and inform Lord Ram about her as soon as possible (56).

[Note :- What a betrayal and treason! Had it not been for the likes of Lankinis, Vibhishans and Sarmas etc. in Ravana's camp, he would have been truly unconquerable.]

धन्याहमप्यद्य चिराय राघवरमृतिर्ममासीद्भवपाशमोचिनी ।

तद्भक्तसङ्गोऽप्यतिदुर्लभो मम प्रसीदतां दाशरथिः सदा हृदि ॥ ५७॥

dhanyāhamapyadya cirāya rāghavasmṛtirmamāsīdbhavapāśamocinī ।

tadbhaktasaṅgo'pyatidurlabho mama prasīdatām dāśarathiḥ sadā hr̥di ॥ 57॥

57. Today, after a long time, I have been able to remember Raghav (Lord Ram) who can destroy all the fetters/shackles of this mundane, delusory, entrapping, artificial world. I have also had the privilege of having contact/communion with his devotee which is very rare. Hence, I am very blessed, lucky and most privileged. Let that son of Dasrath (Lord Ram), who always resides in my heart, be pleased with me and be gracious upon me.' (57).

उत्ताङ्घ्रितेऽब्धौ पवनात्मजेन धरासुतायाश्च दशाननस्य ।

पुस्फोर वामाक्षि भुजश्च तीव्रं रामस्य दक्षाङ्गमतीन्द्रियस्य ॥ ५८॥

ullaṅghite'bdhau pavanātmajena dharāsutāyāśca daśānanasya ।

pusphora vāmākṣi bhujaśca tīvraṁ rāmasya dakṣāṅgamatīndriyasya ॥ 58॥

58. As soon as the son of the Wind-God (Hanuman) crossed the ocean, omens began to occur—the left arms of the daughter of the earth (Sita) and Ravana, the 10 headed one, began to flutter violently while the same fluttering occurred in the right arm of Sri Ram (58).

[Note :- (i) Sita has been called the daughter of the earth because, as per legend, she was found in a pitcher while Janak was ploughing the Land to clear it for the purpose of doing some fire sacrifice. See Baal Kand, Canto 6, verse nos. 59-60. (ii) The palpitation/fluttering/quivering of muscles on the left side of the body of a female is considered an auspicious omen or sign while the opposite side prevails for males. The reverse (i.e. the left side of males and the right side of females) is considered a bad omen.]

Sundar Kand — Canto 2:

Hanuman enters the Ashok Van; Ravana's dream; He threatens Sita

॥ द्वितीयः सर्गः ॥

श्रीमहादेव उवाच ।

ततो जगाम हनुमान् लङ्कां परमशोभनाम् ।

रात्रौ सूक्ष्मतनुर्भूत्वा बभ्राम परितः पुरीम् ॥ १॥

॥ dvitīyaḥ sargaḥ ॥

śrīmahādeva uvāca ।

tato jagāma hanumān laṅkāṃ paramaśobhanām ।

rātrau sūkṣmatanurbhūtvā babhrāma paritaḥ purīm ॥ 1॥

1. Lord Shiva said—'Oh Parvati! After that, Hanuman assumed a very miniature form and entered the most majestic and magnificent city of Lanka during the night. He spent the night roaming around (in order to get a hang of the city as well as to reconnoiter) (1).

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3.5: Hanuman searches for Sita within the city of Lanka, and finally meets her in the Ashok Garden, the royal pleasure garden of the demon king Ravana. He gives Sita the personal finger-ring of Lord Ram that he had given to Hanuman to establish his identity before Sita. Hanuman reassures Sita of deliverance very soon once he goes back to convey her whereabouts and welfare to Lord Ram in Kishindha. Sita was exceptionally happy and she blessed Hanuman.

After entering the city of Lanka in the dead of night, Hanuman went about, in right earnest, to complete his assignment of searching out and meeting Sita to find out how she fared, convey Lord Ram's message to her, assure her of deliverance very soon, and then return home to report to Lord Ram.

To avoid detection, he retained his miniature form in which he had entered the city, and went around from one building to another to locate Sita. He even searched Ravana's palace, but did not see Sita. The whole night was spent this way, but he could not find her. At dawn, he saw a home with signs that indicated that its resident was a 'Vaishnav', i.e. someone who believed in Lord Vishnu. This sight stunned Hanuman, for he wondered how come there lived a person who worshipped Lord Vishnu in a place so wild and evil as Lanka, surrounded as he was by demons who loathed the Lord and were inimical to him. Deciding that he must meet this gentleman as he would be of help to him in discovering the location where Sita was held captive, he cautiously approached the resident, and to his joy he found that it was Vibhishan's home. Vibhishan was a great devotee of Lord Ram, for he was aware that the Lord was a manifestation of Lord Vishnu himself. The two devotees met affectionately like two fast friends meeting after a long time.

After exchange of pleasantries and paying respect to each other, Vibhishan disclosed to Hanuman the location where Sita was held captive—it was a garden called 'Ashok Van', which was the pleasure garden of the king of Lanka. Literally it meant a small forest which was so pleasant, beautiful and comforting that it eliminated all kinds of sorrows of the visitor. It was also called 'Ashok Van' as it had countless trees called 'Saraca Asoca' or 'Saraca Indica'; it is an evergreen tree with fragrant flowers and beautiful foliage.

Hanuman bid farewell to Vibhishan and went straight to the Ashok Van. There he found Sita sitting under the shade of a great Ashok tree; she was in a very bad physical state; she was sad, forlorn, pensive, and lost in deep thoughts.

Hanuman hid behind the leaves of the tree, thinking of what next to do. When the opportunity arrived, he dropped Lord Ram's signet ring in front of Sita. Seeing it, she was absolutely baffled and wondered how it was ever possible for the Lord's personal finger-ring to be before her in the remote island of Lanka which was very far away from where she had last seen Lord Ram in Panchavati, a place that was even beyond the kingdom of Kishkindha. She pleaded with the unknown person who had brought the ring to come forward. Hanuman then came down from the tree and bowed before Sita. After initial hesitation, when she was convinced that he was not an imposter but an honest messenger of the Lord, she blessed Hanuman profusely. Hanuman on his part told her about the welfare of Lord Ram and promised her of deliverance very soon.

One interesting thing to be noted while delving into details of this episode is that whereas in the book 'Ram Charit Manas' we read that Hanuman had first met Vibhishan, Ravana's brother and a great devotee of Lord Ram, who in turn directs him to the Ashok Garden where Sita was held captive, in contrast to it we read in 'Adhyatma Ramayan' that Hanuman did not meet Vibhishan, but went straight to where Sita was sitting in the Ashok Garden as advised by Lankini, the female demon who guarded the gates of the fort of Lanka, and who was trounced by Hanuman when she tried to stop him from entering the city.

Now, let us start reading this episode from (a) Ram Charit Manas, and (b) Adhyatma Ramayan as follows:-

**3.5 (a) Ram Charit Manas, Sundar Kand, (i) Chaupai line no. 5 that precedes Doha no. 5—to Chaupai line no. 1 that precedes Doha no. 9; (ii) Sortha no. 12—to Chaupai line no. 6 that precedes Doha no. 17:**

मंदिर मंदिर प्रति करि सोधा । देखे जहँ तहँ अगनित जोधा ॥ ५ ॥

mandira mandira prati kari sōdhā. dēkhē jaham̐ taham̐ aganita jōdhā. 5.

He went from one residence to another, looking carefully at each dwelling (to see if he could find any hint of Sita in any of these dwelling places). Everywhere he looked he could only see countless demon warriors. (5)

गयउ दसानन मंदिर माहीं । अति बिचित्र कहि जात सो नाहीं ॥ ६ ॥

सयन किएँ देखा कपि तेही । मंदिर महुँ न दीखि बैदेही ॥ ७ ॥

भवन एक पुनि दीख सुहावा । हरि मंदिर तहँ भिन्न बनावा ॥ ८ ॥

gaya'u dasānana mandira māhīm̐. ati bicitra kahi jāta sō nāhīm̐. 6.  
sayana ki'ēm̐ dēkhā kapi tēhī. mandira mahum̐ na dīkhi baidēhī. 7.  
bhavana ēka puni dīkha suhāvā. hari mandira taham̐ bhinna banāvā. 8.

In due course of time, during the process of examining all the dwellings of Lanka in search of any tangible hint of Sita, Hanuman reached the palace of Ravana. It was so

extraordinarily magnificent and grand to behold that it is not possible to describe it in words. (6)

The Kapi (Hanuman) observed that he (Ravana) was asleep inside the palace, but nowhere could he perceive any sign of Vaidehi<sup>1</sup> (Sita). (7)

So he moved ahead, and soon descried a residence which was pleasant to look at, for it was like a virtual temple of Lord Hari (Lord Vishnu), and thus different from the rest of the buildings of the city<sup>2</sup>. (8)

[Note—<sup>1</sup>The word used here is “**baidēhī**”—which literally means ‘one without a physical body’. This is an apt epithet used for Sita because what Ravana had brought to Lanka was a mere shadow or an apparition of the real Sita, and not her true and real self. Thus, the ‘Sita’ that was held in Lanka was only an image of her; it was a false Sita; it was an illusion that created an impression that she was there but like an apparition it was merely a ghostly shadow.

As we have already read earlier, Lord Ram had planned everything meticulously in advance so that he can accomplish the mission of eliminating the cruel, sinful and vicious demons without any hitch, and towards this end it was absolutely necessary to induce them to commit some grave impertinence and sinful act of misdemeanour so that a justified excuse could be found to get rid of them. Since for this enterprise to succeed the Lord had to take help of Sita, and she was also willing to cooperate, but at the same time the Lord was very concerned that no evil spot could ever be cast on Sita’s immaculate character, purity and chastity, so it became imperative for him to work out some way that both the ends could be met.

Thus, the Supreme Lord—who is a master of delusions, a maverick actor, and the best magician of this creation who excels in conjuring up fantastic illusions that even surpass the real thing—decided to hide the ‘real Sita’ by placing her in the safe custody of the Fire God, the only God whose integrity and powers cannot be questioned as his very name suggests that he represents the powerful ‘fire element’ of Nature that spares none and burns all that is not pure. So, what remained after this exercise was a reflection, an image, a shadow or an apparition, whatever we may like to call it, of Sita. This plan was carried out so secretly that even Laxman, Lord Ram’s own brother and comrade-in-arm in the forest and throughout the epic War, was not aware of it; even he thought that Ravana had abducted the real Sita! This is explicitly and emphatically stated in all versions of the Ramayana. In the context of our present reading, refer to: Ram Charit Manas, Aranya Kand, Chaupai line nos. 1-5 that precede Doha no. 24.

Come to think of this miracle and view it from a broader perspective: When the whole of Lanka was burnt by Hanuman, about which we shall soon be reading in great detail in our Book, Sita remained unscathed. All other demons and demonesses ran helter-skelter to escape the leaping flames, but Sita remained confined to the same place under the tree where she had been sitting since her arrival at Lanka. It should be very clear and evident to an intelligent observer who looks closely and applies his mind to conclude that in this fiery scenario when flames were leaping everywhere, Sita could sit and survive because she had ‘no physical body’! Fire can burn only those things that have a physical existence; it does not destroy an apparition or a ghost or an imaginary shadow for they do not actually exist.

The final proof came when the war ended. Lord Ram created a scene of having doubts about the integrity of Sita, and required her to prove her self by

‘entering a raging fire’. This was merely a ruse to create a dazzling blaze that would blind everyone standing around so that the original Sita could come out from the place where she was hidden by the Lord himself, i.e. from the custody of the Fire God. This incident is narrated in Ram Charit Manas, Lanka Kand, Chaupai line no. 14 that precedes Doha no. 108—to Chanda line no. 8 that precedes Doha no. 109.

Of course we shall read all about this incident in due course of time when we reach that point in Chapter no. 19 of our Book.

A very pertinent question may arise in the mind of the reader here, and it is this: How was Hanuman sure that none of the ladies he saw in the many dwellings he investigated was Sita? That means he knew how to recognize her when he saw her, is it not so? Yes indeed, it is so. How come? The answer is this: At the time Ravana had been passing over the Mt. Rishyamook in his chariot with Sita, she had seen a group of monkeys sitting down below on the summit of this mountain, and she had then wailed loudly, called out Lord Ram’s name, and had dropped down some of her ornament and pieces of clothes torn from her garments so that these monkeys could keep them to show Lord Ram when he passes that way searching for her. When the Lord came that way and chatted with Sugriv, the latter told him all about this incident. {Refer: Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 3-8 that precede Doha no. 5.}

Hanuman had personally seen Sita on that occasion, and surely and certainly therefore he would easily recognize her when he saw her again.]

<sup>2</sup>All the buildings and residential places of Lanka bore universal marks and had characteristic features that identified them with their masters and lords, i.e. the demons who occupied them. But there was one dwelling that was different from the rest; it stood out for signs that indicated that some god-loving person occupies it. We shall soon read in the Doha no. 5 that follows herein below what signs distinguished it from the rest of the structures in Lanka.

The general atmosphere of this particular dwelling was similar to a temple dedicated to Lord Hari; it had a holy aura around it that was soothing for the senses and pleased the eyes of the beholder.

To wit, this residence was like an oasis in the vast desert known as Lanka; since it was different from the other buildings, so it caught the eye of Hanuman.]

दो०. रामायुध अंकित गृह सोभा बरनि न जाइ ।

नव तुलसिका बृंद तहँ देखि हरष कपिराइ ॥ ५ ॥

dōhā.

rāmāyudha ankita gr̥ha sōbhā barani na jā'i.

nava tulasikā br̥nda taham̐ dēkhi haraṣa kapirā'i. 5.

That dwelling was singular inasmuch as it had signs of Lord Ram’s arms (weapons) marked on it (i.e. on its main entrance gate or doorway). [To wit, the ‘bow and arrow’, which are the weapons held by Lord Ram in his hands, were marked on this building.]<sup>1</sup>

This building was so pleasant and beautiful to look at that its magnificence cannot be described. [Forsooth, the dwelling place looked all the more comforting and pleasing by the sign of the ‘bow and arrow’ marked on it, as this sign directly invoked



the protective shield of Lord Ram, and also indicated that Lord Ram was always present there in a subtle and invisible way that cannot be perceived by the eye.]

Besides this sign, Hanuman, the Lord of the Kapis, also perceived clusters of the sacred Tulsi trees (the Basil plant) that were fresh and green planted in the courtyard; this sight excited him and filled him with a thrill. [To wit, the sign of the 'bow and arrow' as well as the 'presence of the sacred Tulsi tree' clearly meant that the inhabitant of this house was a devotee of Lord Ram. Hanuman was elated as at last he has discovered a true friend in an enemy's land who would surely be of a great help to him.]<sup>2</sup> (Doha no. 5)

[Note—<sup>1</sup>It was a wonder of wonder to find someone openly putting up signs of Lord Ram, i.e. the bow and the arrow, on his home in a city of demons. It was well known that Ravana treated Lord Ram as his arch enemy as he knew that the Lord was the one who would exterminate the entire demon race. No king would ever like that someone in his kingdom would so blatantly exhibit any symbol of his enemy, which is no small offense, and it amounts to treason, sedition, disloyalty, betrayal and sacrilege, whatever one would like to call it.

How and why did Ravana allow this to happen right under his nose? It's a singular and remarkable pointer to Ravana's noble soul! Though he had a body of a demon, though he had been committing serious crimes and was accused of cruelty and viciousness, yet deep down in his heart he yearned for deliverance, emancipation and salvation of his soul. Being born a 'demon' he was constrained to behave like a 'demon', but internally he wanted spiritual peace and beatitude.

This particular house belonged to Ravana's brother Vibhishan. Vibhishan was a devout person who was pious and a devotee of Lord Vishnu who had manifested in the form of Lord Ram. In the very beginning when the three demon brothers, Ravana, Kumbhakarna and Vibhishan, had done severe Tapa (penance) to please Brahma, the creator, and the latter rewarded them with their desired boons, Vibhishan had sought devotion and love for Lord Hari. {Refer: Ram Charit Manas, Baal Kand, Doha no. 177.}

Ravana was well aware of it; he knew that since Vibhishan had got this boon directly from Brahma who had also granted boons to Ravana himself, so it was beyond his powers to cancel it, especially when Vibhishan was his own brother. If he tried to play fools with Brahma's grants to Vibhishan just because he did not like them, then there were good chances, Ravana feared, that Brahma would become so annoyed with him that he would do something that will neutralize Ravana's own boons.

Besides this, Ravana's tolerance of Vibhishan's open display of devotion for Lord Vishnu also indicates how obliging and accommodating he was as far at least as the members of his own race were concerned. Not only Vibhishan, Ravana had others in his kingdom whom he knew to be god-fearing and devoted to Lord Vishnu; one such was an old demoness by the name of Trijata. Ravana had specially appointed her to take care of Sita so that other cruel demoness do not torment her because he was aware of this fact—that Trijata would respect Sita as she was a pious and god-fearing creature. This fact that Trijata was a devotee of Lord Ram whom she knew to be an incarnation of Lord Vishnu, the Supreme Being, is explicitly stated in Ram Charit Manas, Sundar Kand, Chaupai line no. 1 that precedes Doha no. 11; we shall encounter Trijata very soon.

His own wife Mandodari had given clear indications of her respect and reverence for Lord Ram when she had made repeated entreaties with Ravana to give

Sita back to the Lord, and stop his confrontational attitude towards Lord Ram. {Ram Charit Manas, Lanka Kand, (i) Chaupai line no. 2 that precedes Doha no. 6—to Doha no. 7; (ii) Chaupai line no. 6 that precedes Doha no. 14—to Chaupai line no. Doha no. 15; and (iii) once again in Doha no. 35—to Doha no. 37.}

Imagine Ravana tolerating his own wife siding with his enemy and singing the latter's praises on his face; would any husband tolerate this behaviour of his wife? But Ravana did. It is ample proof of his tolerant nature on the one hand, and his internal belief that finally the time of his deliverance has arrived, and that he is so lucky that the Supreme Being himself has come to deliver him by his own hands!

We have another instance of how Ravana had looked the other way when a member of his family praised Lord Ram. His own younger brother Kumbhakaran had sternly reproached him when Ravana disclosed that he had made Lord Ram his enemy. {Refer: Ram Charit Manas, Lanka Kand, Chaupai line no. 6 that precedes Doha no. 62—to Doha no. 63.} We also would be reading this incident in Chapter no. 15 of our Book.

In short, Ravana willingly allowed this small oasis of holiness, piety and devotion for Lord God in the form of the dwelling we refer to in this Doha to thrive in his city of Lanka because he derived some subtle form of spiritual peace, solace and comfort by it. Verily indeed, this particular house was like a patch of greenery in the dry desert represented by Lanka.

There is another reason also why the inhabitant of this house had put up the sign of the 'bow and the arrow' in front of the dwelling. He lived in a perpetual danger of being attacked, if not by Ravana himself then by other demons who hated him. So he had wisely marked the sign of the 'bow and arrow', which are weapons by which one would defend oneself, on his gate and doorway as a sort of magical charm to ward off evil eyes and protect him from some evil spirit that may aim to harm him.

<sup>2</sup>The 'Tulsi tree' is planted in houses of devotees of Lord Vishnu as this plant is very dear to the Lord. So when Hanuman saw these two signs—one of the bow and arrow, and the other of the Tulsi plant—in that house, he was convinced that its resident was surely a devotee of Lord Ram as well as Lord Vishnu, because the bow and arrow reminds one of Lord Ram, and Tulsi plant of Lord Vishnu.

He felt thrilled because at last he has found a friend in an alien land. If nothing else, then at least he can take some rest and refresh himself in that house if he introduces himself as a messenger of Lord Ram. He felt sure that the inhabitant would welcome him as soon as he knows who Hanuman was, and there was little to fear.

Still Hanuman was skeptical because it was so odd to see such an auspicious home in the middle of the city of demons. The next verse says exactly this.]

चौ०. लंका निसिचर निकर निवासा । इहाँ कहाँ सज्जन कर बासा ॥ १ ॥  
 मन महुँ तरक करें कपि लागा । तेहीं समय बिभीषनु जागा ॥ २ ॥  
 राम राम तेहिं सुमिरन कीन्हा । हृदयँ हरष कपि सज्जन चीन्हा ॥ ३ ॥  
 एहि सन हठि करिहउँ पहिचानी । साधु ते होइ न कारज हानी ॥ ४ ॥

caupāī.

laṅkā nisicara nikara nivāsā. ihām̐ kahām̐ sajjana kara bāsā. 1.  
 mana mahum̐ taraka karaiṁ kapi lāgā. tēhīm̐ samaya bibhīṣanu jāgā. 2.  
 rāma rāma tēhīm̐ sumirana kīnhā. hṛdayam̐ haraṣa kapi sajjana cīnhā. 3.  
 ēhi sana haṭhi kariha'um̐ pahicānī. sādhu tē hō'i na kāraja hānī. 4.

When Hanuman saw the dwelling marked by the holy signs as alluded to in the previous verses, he wondered, ‘Lanka is teeming with (cruel, evil, sinful and vicious) demons; where is the chance of finding a god-loving person, who is pious and of a pure heart, living in such a vile place as this?’ (1)

Just at the time the Kapi (Hanuman) was thus contemplating in his Mana (mind and heart), Vibhishan woke up (as night was coming to a close, and day-break was near)<sup>1</sup>. (2)

As soon as he woke up, he invoked the holy name of Ram and repeated it aloud twice, saying “Ram, Ram”. When the Kapi heard these words pronounced he felt exhilarated in his heart, because he concluded that the speaker was indeed a pious and saintly soul<sup>2</sup>. (3)

So Hanuman thought to himself, ‘I shall surely make an acquaintance with this gentleman, for I am absolutely sure that he, being a saintly person, can not cause any hindrance in my work. [Rather, I am quite certain that he would be of some help to me.]’ (4)

[Note—<sup>1</sup>This verse clearly implies that Hanuman had spent the whole night searching for Sita, and investigating each and every home in the city. He had entered the fort at nightfall, and now it was nearing dawn.

It is to be observed here that he moved around so silently, so stealthily and so inconspicuously that no one got a wind that he was on the prowl. The city and its inhabitants were slumbering peacefully, not aware that a huge catastrophe was looming large over their heads. To wit, all the precautions taken by Ravana failed to prevent the implementation of what Providence had destined for the demon race, for the doom of the demon race had dawned that morning when Hanuman saw the first ray of sunlight over that city.

<sup>2</sup>The very utterance of Lord Ram’s holy name immediately established Vibhishan’s credentials to Hanuman. Only a saintly, pious and god-loving soul would invoke the holy name of the Lord God the very first thing in the morning. There is a lesson to be learnt here: we are recognized by the words we speak. If we are of a noble heart and have a pious soul, if we are devoted to God and conscious that he is our ultimate Father, if our upbringing is good and we have had good moral education—then remembering the Lord God, our supreme Benefactor, Protector, Saviour and Father, would be a part of our nature and our true character.

Vibhishan was accustomed and habituated to invoke the holy name of Lord Ram to start his day with; it was his natural habit and routine. He was not aware at this point of time that Hanuman was in Lanka, so he had not uttered the holy words ‘Ram, Ram’ to attract Hanuman’s attention or to impress him in any way.

Another important point to note is that Vibhishan had uttered these holy words, ‘Ram, Ram’, quite loudly because they were heard by Hanuman who was somewhere at a distance outside his home. It was still dark as dawn was a few hours

away; there was stillness and quietude in the city. The holy name of Lord Ram echoed all around Vibhishan's home; it was like the call that holy men would make to the laity to wake up to welcome a new day by first offering their obeisance to the Lord God, and pray to the Lord to seek his blessings for a good start of the day.]

बिप्र रूप धरि बचन सुनाए । सुनत बिभीषन उठि तहँ आए ॥ ५ ॥  
 करि प्रनाम पूँछी कुसलाई । बिप्र कहहु निज कथा बुझाई ॥ ६ ॥  
 की तुम्ह हरि दासन्ह महँ कोई । मोरें हृदय प्रीति अति होई ॥ ७ ॥  
 की तुम्ह रामु दीन अनुरागी । आयहु मोहि करन बड़भागी ॥ ८ ॥

bipra rūpa dhari bacana sunā'ē. sunata bibhīṣana uṭhi taham'ā'ē. 5.  
 kari pranāma pūm'chī kusalā'ī. bipra kahahu nija kathā bujhā'ī. 6.  
 kī tumha hari dāsanha maham'kō'ī. mōrēm hṛdaya prīti ati hō'ī. 7.  
 kī tumha rāmu dīna anurāgī. āyahu mōhi karana baṛabhāgī. 8.

Hanuman approached Vibhishan's home by assuming the form of a Brahmin (bipra rūpa dhari), and called out to him. [To wit, Hanuman pronounced some words by which Vibhishan would immediately recognize that some acquaintance is standing at the door.]<sup>1</sup>

As soon as Vibhishan heard these words, he got up and came (rushing) to the door from where he heard the call. (5)

Vibhishan bowed his head reverentially before the visitor and politely asked for his well-being, requesting the latter to introduce himself by telling more about his own self.

Hence, Vibhishan enquired, 'Oh Brahmin (bipra)! Please enlighten me more about yourself. [Please be kind to tell me who you are, and what the purpose of your visit is.] (6)

Are you one of the devotees of Lord Hari (for you have pronounced the Lord's name 'Ram, Ram' as a calling sign), for as soon as I have seen you a sort of natural affection has sprouted in my heart for you?<sup>2</sup> (7)

Or is it that you are the merciful and benevolent Lord Ram himself who has come in disguise to bless me and make me fulfilled?<sup>3</sup> (8)

[Note—<sup>1</sup>Hanuman was very wise, intelligent and prudent. Just a moment earlier he had heard Vibhishan invoking Lord Ram's name aloud; it was this name which had, in fact, made Hanuman decide that he must go and meet this person as he is surely to be a pious and god-loving soul who is devoted to Lord Ram, knowing fully well that the Lord is not an ordinary human being but a manifested form of the Supreme Being, for otherwise he wouldn't have pronounced the Lord's holy name "Ram" because it was the name of an enemy of the demon race.

So it is very certain that the best way Hanuman thought he should introduce himself to Vibhishan was by calling out the same name 'Ram' as the latter had done a

while ago, because then Vibhishan would have no doubt that the person who is standing at the door calling out to him is a friend and not a foe.

Hanuman wished to play it safe and ensure that Vibhishan is taken into confidence at once when he decided to approach the latter's home in the form of a Brahmin, for it was too risky to cause any doubt or alarm in Vibhishan's mind regarding the identity of the early morning caller, as he could raise an alarm, at which demon guards would come rushing in to arrest the intruder, even before Hanuman would have had time to investigate the city further more closely and clearly during the daylight hours. The sight of a humble Brahmin standing at the door would be highly reassuring for Vibhishan and welcomed by him in a city where only ferocious demons of the most ugly shapes and hideous forms were to be seen everywhere.

We should also note that Hanuman had assumed the form of a Brahmin when he had gone to meet Lord Ram and Laxman at the foot of Mt. Rishyamook, because, as we have seen above, it is the safest form that pre-empts any chance of fear and apprehension. {Refer: Ram Charit Manas, Kishkindha Kand, Chaupai line no. 6 that precedes Doha no. 1.}

<sup>2</sup>Vibhishan told Hanuman, "Oh Brahmin, it appears to me that there exists a natural bond of affection between our souls, and they appear to resonate with the same frequency. As soon as I saw you it appears to me that I have met someone who is friendly, someone who is on the same plane of spiritual being as my own self. Obviously it is only possible between two brothers who have deep fraternal love for each other. It looks that we have a common father; which means that you too are a devotee of Lord Ram as I am, because the Lord is the Supreme Father to all his devotees. What is it; please tell me as curiosity has risen in my heart."

Vibhishan loves Lord Ram very dearly; he is devoted to the Lord and worships him even while living in the midst of vicious and sinful demons who are vehemently opposed to the Lord. Anyone who has Lord Ram living in his heart will also love a devotee of the Lord with the same natural bond of affection and fraternal love that exists between brothers who are related to each other through blood, as they have a common father. The reverse is also true—i.e. if one loves a devotee of Lord Ram then the Lord would reside in his heart. This is clearly affirmed by the learned sage Valmiki in Ram Charit Manas, Ayodhya Kand, Chaupai line no. 4 that precedes Doha no. 131.

To wit, a bond of mutual affection and brotherhood sprouted instantly and spontaneously between Hanuman and Vibhishan.

<sup>3</sup>A remarkable observation indeed! It implies that there is not much of a difference between Lord Ram himself and his true devotee; the devotee is deemed to be an image of the Lord in holiness, piety, bliss and purity of soul; the devotee is a veritable reflection of the glorious virtues that Lord Ram possesses.]

दो०. तब हनुमंत कही सब राम कथा निज नाम ।

सुनत जुगल तन पुलक मन मगन सुमिरि गुन ग्राम ॥ ६ ॥

dōhā.

taba hanumanta kahī saba rāma kathā nija nāma.

sunata jugala tana pulaka mana magana sumiri guna grāma. 6.

When Vibhishan asked Hanuman to tell him more about himself by way of an introduction, the latter disclosed his name and briefly narrated the story related to Lord Ram. [Hanuman told Vibhishan how Sita was abducted by Ravana, and how he has been sent by Lord Ram to meet her and find about her whereabouts, so that the Lord can come and free her.]

This narration of the Lord's story thrilled both the narrator and the listener; both of them became deeply emotional and got lost in a reverie of devotion and affection for the Lord when they remembered him and his glorious virtues<sup>1</sup>. (Doha no. 6)

[Note—<sup>1</sup>This is special quality of a true devotee of Lord Ram as shown here by Hanuman and Vibhishan, that is “he is thrilled when he hears the holy name of the Lord being pronounced, when he hears the divine story of the Lord being narrated”.

A similar condition prevailed upon the saintly crow Kaagbhusund when he narrated the holy story of Lord Ram to Garud; there are ample instances of it in Ram Charit Manas. Some of them are the following: Ram Charit Manas, Uttar Kand, (i) Chaupai line no. 6 that precedes Doha no. 64; (ii) Chaupai line no. 8 that precedes Doha no. 68; (iii) Doha no. 69; (iv) Chaupai line no. 1 that precedes Doha no. 124.

We also read in this context that the ‘listener’ of this story narrated by the crow-saint Kaagbhusund, i.e. Garud, the mount of Lord Vishnu who had come to him specifically with this purpose in mind, too became highly thrilled so much so that his body became puffed, his feathers and stood on their end, and his wings spread wide in emotional excitement. Refer: Ram Charit Manas, Uttar Kand, Chaupai line no. 1 that precedes Doha no. 93.]

चौ०. सुनहु पवनसुत रहनि हमारी । जिमि दसनन्हि महुँ जीभ बिचारी ॥ १ ॥  
तात कबहुँ मोहि जानि अनाथा । करिहहिं कृपा भानुकुल नाथा ॥ २ ॥  
तामस तनु कछु साधन नाहीं । प्रीति न पद सरोज मन माहीं ॥ ३ ॥  
अब मोहि भा भरोस हनुमंता । बिनु हरिकृपा मिलहिं नहिं संता ॥ ४ ॥  
जौं रघुबीर अनुग्रह कीन्हा । तौ तुम्ह मोहि दरसु हठि दीन्हा ॥ ५ ॥

caupāī.

sunahu pavanasuta rahani hamārī. jimi dasananhi mahum̐ jībha bicārī. 1.  
tāta kabahum̐ mōhi jāni anāthā. karihahim̐ kṛpā bhānukula nāthā. 2.  
tāmasa tanu kachu sādhanā nāhīm̐. prīti na pada sarōja mana māhīm̐. 3.  
aba mōhi bhā bharōsa hanumantā. binu harikṛpā milahim̐ nahim̐ santā. 4.  
jaur̐ raghubīra anugraha kīnhā. tau tumha mōhi darasu haṭhi dīnhā. 5.

[Once a good and friendly relationship was established between Vibhishan and Hanuman, the former invited the latter inside his home, and then they chatted amiably for a while. Vibhishan expressed his excess of happiness at meeting Hanuman, and told him about his pitiful existence amongst the cruel demons from whom he was always in danger. Vibhishan also wished to know if Lord Ram ever remembered him as he was one of Lord's loyal devotees, but who unfortunately got trapped in the midst of sinful demons due to the fiat of fate.]

Vibhishan said to Hanuman, ‘Listen oh the son of the Wind-God. My life (here in Lanka, amongst the demons) is similar to the precarious condition of the poor tongue which has to survive surrounded by sharp teeth, for I am in constant fear of the ten-headed Ravana<sup>1</sup>. (1)

Oh my dear (tāta)! Tell me, will the ‘Lord of the Solar Race’ (“bhānukula nāthā”; Lord Ram who was a descendant of the Solar Race) show his grace, mercy and kindness upon me keeping in view the fact that I am humble and without a protector and guardian with me (except the Lord)<sup>2</sup>? (2)

For I have an evil body (as I am born in the sinful, evil and despicable demon race), and with this body it has not been possible for me to do any worthwhile good or noble deed that can be called meritorious, and on the strength of which I could have claimed some sort of eligibility to gain spiritual peace and happiness.

Besides this, I have not known, being a demon myself and living amongst demons, what true love and affection for the Lord is, and so I cannot that I have the required level of love and affection for the holy lotus like feet of the Lord (which is expected from a true devotee). (3)

But nevertheless, after having met you, who are a saintly soul, I am now certain and I fully convinced that the Lord is indeed benevolent and favourable towards me, for otherwise it would not have been possible for me to meet a saint like you<sup>3</sup>. (4)

For sooth and without gainsay, it is certainly true that you have voluntarily met me only because Lord Ram has been benevolent and gracious towards me<sup>4</sup>. [This is because meeting a saint is one of the biggest spiritual blessings that the Lord grants to a creature as it paves the way for the latter’s deliverance and emancipation. Meeting a saint gives immense spiritual peace and bliss to the tormented soul as I have now witnessed myself. After meeting you I feel very happy and blissful; I now am certain that the day of my deliverance from suffering in this den of demons has finally arrived.]’ (5)

[Note—<sup>1</sup>Just like the humble tongue that lives a precarious life in the mouth surrounded by sharp teeth from all sides, which can cut, bite and make it bleed at any moment if it dares to get in their way, Vibhishan also lives in constant danger of life and torture if he peradventure annoys his elder brother Ravana, the ten-headed one (jimi dasananhi mahum̐ jībha bicārī).

As long as the tongue does not get in the way of the teeth, it is allowed to speak and eat, i.e. do whatever it likes, but the moment it steps beyond its threshold it immediately gets bitten off fiercely by the teeth. Similarly, as long as Vibhishan keeps to himself and minds his business, Ravana does not bother or torment him, obviously because they were brothers and both had done severe Tapa together to get boons from the creator Brahma. In fact it must be accepted, and Ravana must be given due credit for it, that he allowed Vibhishan quite a lot of freedom to practice his spiritual beliefs, for it is a truth that Ravana had tolerated his bother putting up the signs of Lord Ram—Ravana’s personal enemy and of the whole of the demon race in general by the virtue of his being an incarnation of Lord Vishnu whom the demons regard as their arch enemy and nemesis—in the front of his home in the middle of Lanka. Say, which king would ever allow anyone in his kingdom to openly display the signs of his enemy, such as the court of arms etc., on his house; would he not be charged with

treason, betrayal, treachery and sedition? But Ravana tolerated it! {Refer: Ram Charit Manas, Sundar Kand, Doha no. 5 along with Chaupai line no. 8 that precedes it.}

Can it be denied therefore that it was indeed and truly an excellent sign of Ravana's noble heart and its secret piety and holiness, of his tolerant nature, and of his fraternal love for his brother whom he loved especially more because he was the only one in the whole family who was devoted to Lord Vishnu, the Supreme Being, and as a result the only one who would carry forward the line of the demon race at the end of the war, who will be the lone torch-bearer of the glorious name of the demon family descended from illustrious sage Pulastya?

Just how apt and true this metaphor of the 'tongue and the teeth' vis-à-vis Vibhishan and Ravana is will be proved a little later in our Story when we read that at the time Vibhishan, in goof faith and keeping the welfare of this brother in mind, had advised his brother Ravana to give Sita back to Lord Ram and avoid a ruinous war, Ravana publicly insulted Vibhishan and kicked him, ordering him to quit his kingdom as he was a traitor praising his enemy. This led Vibhishan to abandon Lanka and take shelter with Lord Ram, joining the Lord in his war efforts. {Refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 2 that precede Doha no. 38—to Doha no. 41.}

<sup>2</sup>Vibhishan asked Hanuman most eagerly: "Hanuman, tell me dear, will Lord Ram arrange things and maneuver them in such a favourable way that I am finally extricated from this den of sinful demons, and can live a free and happy life like other devotees of the Lord? Will the Lord accept me inspite of my being a member of the despicable demon race, and a brother of the evil Ravana? I don't think that I am qualified enough for this honour, but I rely on the merciful and gracious nature of Lord Ram who, I am sure, will forgive me for any misdeeds that I may have done or the lack of good virtues that I ought to have possessed, except that I am devoted completely to the Lord. Lord Ram is renowned as being the Angel Guardian and the benevolent Lord of all those who have no one to protect and save them from sufferings; it is on this fame of the Lord that I put all my life at stake. So Hanuman, tell me please, will Lord Ram cast a compassionate glance at me for once?"

<sup>3</sup>Vibhishan says that the very fact that a great devotee of Lord Ram and a soul as pious and saintly as that of Hanuman had voluntarily come visiting him proves that Lord Ram is kindly disposed towards him, because meeting a true saint is only possible by the grace of the Lord. {Refer: Ram Charit Manas, Uttar Kand, Chaupai line nos. 7-8 that precede Doha no. 69 where Garud has expressed an exactly similar sentiment towards the saintly crow Kaagbhusund when the latter narrated the divine story of Lord Ram to the former which gave him immense degree of peace and spiritual bliss.}

<sup>4</sup>There are many more instances in Ram Charit Manas where it is reiterated that meeting with a saint is a blessing for the soul, and it implies that Lord Ram is indeed benevolent on a person who is fortunate to meet a saint. Refer: Ram Charit Manas, Uttar Kand, (i) Chaupai line no. 6 that precedes Doha no. 37—to Doha no. 38; (ii) Chaupai line no. 6 that precedes Doha no. 45; (iii) Chaupai line nos. 13, 21 that precede Doha no. 121; (iv) Chaupai line no. 6 that precedes Doha no. 123, (v) Chaupai line nos. 6-9 that precede Doha no. 125.]

सुनहु बिभीषन प्रभु कै रीती । करहिं सदा सेवक पर प्रीती ॥ ६ ॥



कहहु कवन मैं परम कुलीना । कपि चंचल सबहीं बिधि हीना ॥ ७ ॥  
 प्रात लेइ जो नाम हमारा । तेहि दिन ताहि न मिलै अहारा ॥ ८ ॥

sunahu bibhīṣana prabhu kai rītī. karahīm sadā sēvaka para prītī. 6.  
 kahahu kavana mair̥ parama kulīnā. kapi cañcala sabahīm bidhi hīnā. 7.  
 prāta lē'i jō nāma hamārā. tēhi dina tāhi na milai ahārā. 8.

Hanuman replied, 'Listen Vibhishan. I shall tell you the principles that the Lord (Sri Ram) always follows: it is that he always and invariably shows his affection and benevolence towards his 'sevaks' (i.e. to his devotees, those who serve him, those who follow him), for this is his wont and habit<sup>1</sup>. (6)

Look at me. Say, in which noble race or superior clan am I born (that would have entitled me to obtain Lord Ram's favour and grace, or the honour that the Lord has granted me by picking me as his messenger who would get the unmatched glory of finding Sita and be instrumental in eliminating the demon race in order to help the supreme Lord Vishnu to keep his promise made to the gods and mother earth)?

To wit, I am born in a lowly and humble race that is known by the name of Kapi (literally the monkey race), and by nature we are fickle and frivolous, as well as devoid of any worthwhile virtues. So what claim do I have for getting any honour that I have been granted?

[To wit, I am a living proof of Lord Ram's graceful and benevolent nature that he has shown so much grace upon a humble and lowly creature like me just because the Lord realized that I am totally and faithfully devoted to him, and have deep and undiluted affection for him.] (7)

Indeed, I am born in such a lowly race that if anyone peradventure pronounces our name in the morning then it is regarded as such a bad omen for him that he would not get anything to eat that day. (8)

[Note—<sup>1</sup>Refer also to Ram Charit Manas, (a) Ayodhya Kand, Chaupai line nos. 3-6 that precede Doha no. 183; and (b) Uttar Kand, (i) Doha no. 86 along with Chaupai line nos. 7-10 that precede it; (ii) Doha no. 87 along with Chaupai line nos. 6-8 that precede it.

दो०. अस मैं अधम सखा सुनु मोहू पर रघुबीर ।  
 कीन्ही कृपा सुमिरि गुन भरे बिलोचन नीर ॥ ७ ॥

dōhā.

asa mair̥ adhama sakhā sunu mōhū para raghubīra.  
 kīnhī kṛpā sumiri guna bharē bilōcana nīra. 7.

My dear friend (sakhā). I am indeed of such a low birth, yet Lord Ram (Raghubir) had been so merciful and gracious upon me (that I can't describe as it is beyond my imagination).'

Saying this, and recalling Lord Ram's gracious nature and glorious virtues, Hanuman's eyes were filled with tears (of gratitude and thankfulness). (Doha no. 7)

चौ०. जानतहूँ अस स्वामि बिसारी । फिरहिं ते काहे न होहिं दुखारी ॥ १ ॥

एहि बिधि कहत राम गुन ग्रामा । पावा अनिर्बाच्य बिश्रामा ॥ २ ॥

caupā'ī.

jānatahūm' asa svāmi bisārī. phirahim tē kāhē na hōhim dukhārī. 1.  
ēhi bidhi kahata rāma guna grāmā. pāvā anirbācya biśrāmā. 2.

[Hanuman was so overwhelmed with emotions that he could speak no further for a moment. Then he regained his composure and said—] 'Even after being aware of such an excellent and obliging nature of Lord Ram if a creature still wonders elsewhere seeking protection for himself, if he seeks succour and solace from his sufferings elsewhere, say why will such an unfortunate one not become unhappy and subjected to sufferings and miseries of all kinds?'<sup>1</sup> (1)

In this way, by remembering and reiterating the many virtues of Lord Ram, and singing the Lord's glories, both these blessed and noble souls (Vibhishan and Hanuman) derived immense bliss and peace which was so sublime and profound that it cannot be described in words<sup>2</sup>. (2)

[Note—<sup>1</sup>For indeed such a creature is like a fool who has abandoned an eternal spring of happiness right in his own courtyard and goes searching for water in a desert with a bucket in hand!

<sup>2</sup>The level of ecstasy and beatitude that Vibhishan and Hanuman enjoyed during those moments were of a sublime quality, the intensity, the effulgence and the depth of which was so great that the situation can be understood by us by natural instinct or by experience only, but which is extremely difficult to explain by employing words, as the latter, no matter how best and with skill they are selected from the dictionary, would not do justice to the exalted emotional state that prevailed at that time, for sentiments of such spiritual profundity cannot be butted-and-bounded in any language.]

पुनि सब कथा बिभीषन कही । जेहि बिधि जनकसुता तहँ रही ॥ ३ ॥

तब हनुमंत कहा सुनु भ्राता । देखी चहउँ जानकी माता ॥ ४ ॥

जुगुति बिभीषन सकल सुनाई । चलेउ पवनसुत बिदा कराई ॥ ५ ॥

puni saba kathā bibhīṣana kahī. jēhi bidhi janakasutā taham' rahī. 3.  
taba hanumanta kahā sunu bhrātā. dēkhī caha'um' jānakī mātā. 4.  
juguti bibhīṣana sakala sunā'ī. calē'u pavanasuta bidā karā'ī. 5.

[After some time of silence during which tears rolled down their eyes and they remained submerged in experiencing ecstasy and blissfulness, Vibhishan and Hanuman once again regained their composure and focused their mind to practical affairs of this mundane world, to the work at hand that had to be urgently accomplished.]

So, picking up the thread of conversation with Hanuman, Vibhishan told him everything about where and in what condition Janaksuta (“janakasutā”; literally the daughter of king Janak; i.e. Sita) lived there (in Lanka)<sup>1</sup>. (3)

Then Hanuman expressed his desire to meet her, saying to Vibhishan, ‘Listen brother. I wish to see mother Sita. [Prithee, please now tell me how I can go and meet Sita easily; which would be the convenient way for me. It is day-time, so please tell me how I can sneak in undetected; by which path must I enter the place where she is incarcerated without causing an alarm.]’ (4)

Upon this request, Vibhishan disclosed to Hanuman how to manipulate things and maneuver his way through the secret path by which he can sneak in the garden where Sita sits and go close to her<sup>2</sup>.

Armed with this vital piece of information, the son of the wind god took leave of Vibhishan and proceeded ahead with his mission. (5)

[Note—<sup>1</sup>Earlier in Doha no. 6, Hanuman had told Vibhishan all about himself and about Lord Ram. Obviously this narration had informed Vibhishan about the reason why Hanuman had come to Lanka. After this initial briefing and introduction, both Vibhishan and Hanuman became close friends, so close indeed that they were like two siblings who loved each other dearly and were meeting after ages of separation. When this emotional storm subsided and they were back in the practical world to face its harsh realities, they realized that there are things to be done on priority basis. So now Vibhishan disclosed to Hanuman the site of Sita’s captivity in Lanka, and the condition in which she lived there.

Another important point to note is of the use of the word “janakasutā” for Sita. King Janak was an ascetic-king, i.e. though he was a king but internally he was an exalted ascetic as he remained detached from all worldly affairs, maintained a distance from all material attractions, practices stellar self-control, and enjoyed meditation even while appearing to attend to the affairs of the world and doing his duties diligently. By employing this epithet of “janakasutā” for Sita Vibhishan meant that like her father king Janak, Sita too lived in Lanka like a true ascetic, remaining engrossed in meditation, practicing strict self-control, be detached to the world that surrounds her, and was able to maintain her calmness and quietude in the midst of the turmoil that characterized a land of demons.

<sup>2</sup>Vibhishan’s advice came handy to Hanuman as he now was equipped with knowledge of the physical topography and plan of the place. With this information it was easy for Hanuman to avoid places where it would be easy to detect an outsider; he could now pass through some secret corridors and entrance chambers known only to a handful of the demons who were either members of the royal family of Lanka like Vibhishan himself was, or to a very few of the royal soldiers who were assigned the duty as body-guards. Vibhishan must have told Hanuman the time when these few body-guards changed their duties, because this was the right time when he could safely enter as these guards would then be distracted.

The fact is that Vibhishan played an extremely crucial and vital role in the entire enterprise of freeing Sita and winning the war of Lanka. Firstly, he helped Hanuman to locate Sita exactly and guided him to her; and secondly, as we shall read in due course, it was Vibhishan’s help that enabled Lord Ram to finally kill Ravana,

because when all efforts had failed to bring Ravana down Lord Ram looked to Vibhishan to tell him the secret of his invincibility, at which Vibhishan disclosed that Ravana could only be slayed if the Lord shot an arrow directly at his navel to pierce a pitcher that contained the nectar that provides him with eternity, and suck it out. This has been narrated in Ram Charit Manas, Lanka Kand, Chaupai line no. 1 that precedes Doha no. 102—to Chaupai line no. 7 that precedes Doha no. 103.]

करि सोइ रूप गयउ पुनि तहवाँ । बन असोक सीता रह जहवाँ ॥ ६ ॥  
देखि मनहि महुँ कीन्ह प्रनामा । बैठेहिं बीति जात निसि जामा ॥ ७ ॥  
कृस तनु सीस जटा एक बेनी । जपति हृदयँ रघुपति गुन श्रेनी ॥ ८ ॥

kari sō'i rūpa gaya'u puni tahavām̃. bana asōka sītā raha jahavām̃. 6.  
dēkhi manahi mahum̃ kīnha pranāmā. baiṭhēhiṁ bīti jāta nisi jāmā. 7.  
kṛsa tanu sīsa jaṭā ēka bēnī. japati hṛdayam̃ raghupati guna śrēnī. 8.

Hanuman assumed that same form by which he had entered Lanka (i.e. he assumed a very small form which was so tiny that no one would pay attention to him), and went to the garden known as 'Ashok'<sup>1</sup> where Sita lived (or was held captive)\*. (6)

When he saw Sita, Hanuman mentally bowed to her reverentially. He observed that she had been sitting still, deeply lost in thoughts. The impression that he got was that she had not slept throughout the night, and had been sitting in the same position for quite some time<sup>2</sup>. (7)

[In the following verses and the Doha that follows herein below, the pitiable condition of Sita is being described.]

She was emaciated in her body; on her head there was a thick tuft of matted hairs formed by the plait of hairs that had become dry and luster-less.

Deep down in her anguished heart she was quietly repeating the holy name of Lord Raghupati (Ram), remembering the Lord and recounting the long legend of his glorious virtues. (8)

[Note—<sup>1</sup>When Ravana brought Sita to Lanka, he had put her up in this garden which was a royal garden full of beautiful trees. She sat in the shadow of a huge Ashoka tree. {Refer: Ram Charit Manas, Aranya Kand, Chaupai line no. 26 that precedes Doha no. 29.}

This place was so called as it was so pleasant and comforting that anyone who entered it felt relieved of his sorrow, misery and grief. The 'Ahoka' tree itself may have two connotations, viz. (i) a tree of the species 'Jonesia Ahoka' or 'Saraca Indica'; and (ii) a huge shade-providing tree with thick foliage and extended branches.

This garden also doubled as an orchard because besides having flowering trees it also was full of fruit bearing trees. This will be soon evident when Hanuman rampaged through it, eating fruits and uprooting trees. {Refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 8 that precedes Doha no. 17—to Chaupai line no. 4 that precedes Doha no. 18.}

\* The location of the "Ashok grove or garden" where Sita was held captive by Ravana was at the epicenter of the developments that led to the ultimate downfall of

the great demon empire and the slaying of its powerful and invincible king Ravana—because it was here that Sita was placed ever since she was brought by Ravana after abducting her from Lord Ram’s hermitage in Panchavati, it was here that Hanuman met her, it was in this garden that the first battle of the war was fought between Hanuman and the forces of Ravana, and it was here that Sita stayed and did severe Tapa (suffering hardship for some noble cause, to do penances and austerities) till the war finally ended and Lord Ram, who was a manifestation of Lord Vishnu, the Supreme Lord of the world, was able to successfully fulfill his promises made to the gods and mother earth that he would eliminate the scourge of the evil demons so as to free the world of their burden.

This “Ashok grove or garden” is important for another reason too—for its location in Lanka lent its name to the 5<sup>th</sup> Canto of the epic story of the Ramayana, because this Canto is called “Sundar Kand”. Why is this Chapter called “Sundar Kand”?

The reason is very interesting, and it is this: Lanka was established on a great, undulating mountain range located in the middle of the southern ocean. It had three high summits. This is why the mountain was called ‘Trikoort’—having three summits. The city of Lanka was established on these three summits. {Refer: Ram Charit Manas, (i) Baal Kand, Doha no. 178 along with Chaupai line nos. 5-8 that precede it ; and (ii) Kishkindha Kand, Chaupai line nos. 11-12 that precede Doha no. 28.}

These three summits were not the type of conventional conical tips having sharp, craggy mass of rocks that we usually find on mountain tops, because such summits cannot have a large flourishing city on them. So it is obvious that the three summits of Trikoort were like three high plateaus. The names of these three plateaus were ‘Neel’, ‘Sundar’ and ‘Subel’. The first plateau named ‘Neel’ was the sight of the grand city of Lanka; the second plateau named ‘Sundar’ was the sight of the Ashok garden, and the third plateau named ‘Subel’ was the sight of the battle-field where the epic war was fought.

The second summit was the famed counterpart of the ‘Sumeru’ mountain in the north. The Sumeru was inhabited by the gods who lived in the heaven (i.e. in the northern direction of the compass pointing symbolically to heaven), while the demons lived on ‘Trikoort’ in the mortal world (i.e. in the southern direction of the compass). The Trikoort was conceptualized and built to rival Sumeru; it was the capital of the demon kingdom of Lanka, and a wonderfully decked-up golden city.

The third summit was called ‘Sundar’, meaning beautiful and magnificent, because its Ashok garden was exceptionally fascinating and charming, and singular beauty and magnificence had no rival in the world; special care was taken for its upkeep as it was the royal retreat of the kings of Lanka. It is this summit known as ‘Sundar’ which has been used to name this 5<sup>th</sup> Canto of the Ramayan for reasons explained herein above.

Out of these three summits, which were flat lands like large plateaus, the one on the northern side of the island of Lanka was called ‘Subel’. It is here that Hanuman landed when he went to Lanka in search of Sita (refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 10 that precedes Doha no. 3), and it is here that Lord Ram landed with his army of monkeys and bears when he went to free her and eliminate the demons (refer: Ram Charit Manas, Lanka Kand, Chaupai line no. 1 that precedes Doha no. 11).

In both these cases we read that it is from the top of this Mt. Subel that Hanuman and Lord Ram surveyed the city of Lanka and its fort that were in the southern direction. {Refer: Ram Charit Manas, (i) Sundar Kand, Chaupai line no. 10

that precedes Doha no. 3; and (ii) Lanka Kand, Chaupai line no. 1 that precedes Doha no. 13.}

Therefore it naturally follows that the third summit known as ‘Sundar’, where Sita was held captive in its beautiful garden or a forest known as Ashok, was at the further end of Lanka, to the south of the Trikoot mountain.

To wit, Subel was at the northern end, Trikoot at the center, and Sundar at the far or the southern end of Lanka.

Subel was the flat land where the demons used to do physical exercises and practice marital art of warfare; it was from here that they would keep an hawk eye on the ocean lying on the north because the land mass from where there was any possibility of an invasion of Lanka was on this side, a mere 800 miles off the shore of Lanka as compared to its other sides where there was no land for thousands of miles around.

Since the summit called ‘Sundar’ was at the far end of Lanka, neither Hanuman nor Lord Ram and his ministers could see it and its Ashok grove. From Subel they could only see Trikoot, the capital city of the kingdom of Lanka.

Lanka was initially conceived as a domain city of Kuber, the treasurer of the gods; it was constructed by Vishwakarma, the gods’ architect. This being the case, Lanka was an image of the abode of the gods in heaven, the city on Mt. Sumeru. When Ravana snatched it from Kuber, he made Lanka as the capital of the demon race which he headed. Since Lanka rivaled the city of the gods in heaven, its grandeur and magnificence can be well imagined.

We can site other instances in the Ramayan where the name of a particular Canto or Chapter is assigned according to the chief events covered under that Canto, or the name of the place which is the epicenter of main events. For example, the 1<sup>st</sup> Canto is called ‘Baal Kand’ because it deals with the birth and the early life of Lord Ram that covers his adolescence. {The word “Baal” means a child or a boy.}

Similarly, the 2<sup>nd</sup> Canto is called ‘Ayodhya Kand’ because this chapter deals with all the developments that led to Lord Ram coming to the forest, and what were its consequences for the rest of the kingdom. The 3<sup>rd</sup> Canto is titled ‘Aranya Kand’ because it describes the Lord’s journey through the wild forest beyond the borders of his kingdom. {The word “Aranya” means dense, wild forest.}

‘Kishkindha Kand’, the 4<sup>th</sup> Canto, derives its name from the geographical area where the tribal kingdom of the same name where Lord Ram spent the next phase of his life, meeting Sugriv, Hanuman, Angad etc., and forging new relationships.

The Canto where the epic war was fought is appropriately named ‘Lanka Kand’. This is the 6<sup>th</sup> Canto.

And finally, the last and the concluding Canto, the 7<sup>th</sup>, is called ‘Uttar Kand’, symbolizing the end of the narration. {The word “Uttar” refers to the concluding part of a narrative.}

The above note clearly explains why the 5<sup>th</sup> Canto of the Ramayan is universally called “Sundar Kand”.

<sup>2</sup>It was the early morning hours of the day, just after dawn. As we have read above, Hanuman met Vibhishan at the time he woke up and pronounced Lord Ram’s name. Pious and religious people are supposed to rise very early in the morning, much before dawn; the generally accepted time is around 4-5 a.m.

The conversation between Hanuman and Vibhishan must not have lasted long, and immediately after that Hanuman went to the garden.

Therefore, it was the time when the city of Lanka was still half asleep as demons were late risers. It ought to be noted that demons are called 'Nishichara' (nisicara) which literally means 'one who moves during the night', which obviously means 'one who remains active during the night and keeps late hours'. Such creatures usually sleep late during day to compensate for loss of sleep during the night.

To wit, when Hanuman first saw Sita he found her sitting with legs either crossed or bent at the knees, her hands encircling her legs and clasped in front, and her head hung over her bosom as if she was brooding while crouching or squatting. She looked tired and haggard; her hairs were unwashed and tied carelessly into a thick bun on her head; and her clothes were virtually ragged and unkempt. The general atmosphere of sadness, dejection, gloom and despair hung so heavily around her that it was not difficult for Hanuman to get an idea of the gravity of Sita's sufferings instantaneously.]

दो०. निज पद नयन दिँ मन राम पद कमल लीन ।

परम दुखी भा पवनसुत देखि जानकी दीन ॥ ८ ॥

dōhā.

nija pada nayana di'ēṁ mana rāma pada kamala līna.  
parama dukhī bhā pavanasuta dēkhi jānakī dīna. 8.

Janki (Sita) sat with her lustreless eyes cast down and fixed at her feet, while her Mana (mind and heart) was fixed on the holy lotus-like feet of Lord Ram<sup>1</sup>.

When the son of the wind god thus saw her pitiable condition of overwhelming misery and despair, he was filled with utter grief and sorrow. (Doha no. 8)

[Note—<sup>1</sup>This is a posture usually common with people who have lost their dear ones, and are in a stupefied condition of excess of grief and despair. A person who deeply grieves for someone who is very dear to one's heart would sit quietly and forlorn in a corner, lost in his own thoughts, and looking blankly at no where in particular.

Sita sat with a lowered head; she constantly looked down towards the ground with low-cast eyes transfixed as if in a dazed stupor, so emotionally shocked and anguished she was. She did not sleep in the night, and her constant gaze made her eyes bloodshot. Her mind and heart, meanwhile, were engrossed in remembering Lord Ram; she fixed her attention on the holy feet of the Lord as a means of finding some solace and succour in the face of abject despair and hopelessness.

Happy events, cheerful days and moments of laughter of her past life glided across her mind like fluffy white clouds floating across the firmament during winter. She recollected the playful days of her childhood and happy days spent in dreaming during her youth, she remembered the day of the Bow-breaking ceremony when she had so fervently prayed to all the gods and deities she ever paid her respects to so that Lord Ram would break the bow and marry her, she vividly recollected how she had literally jumped with exhilaration and ecstasy when her prayers were indeed answered and the Lord snapped the bow with a thunderous roar that reverberated throughout the world and deafened one and all, but which sounded like sweet music to her ears, the memory of the moments of her putting the victory garland around the Lord's neck came clear as crystal to her mind, and she drew a deep breath and gasped in agony,

she recollected the details of her marriage ceremony in its finest and closest detail, she remembered how lovingly she was welcomed in her in-law's household where she found love in abundance, even surpassing that she was accustomed to at her father's place at Lanka, the joyful days of married life she spent with her beloved husband Lord Ram in Ayodhya and the sudden strike of misfortune that turned the world around her when the Lord was asked to go to the forest for fourteen long years came rushing to her memory like a train of white clouds followed by a menacing bank of dark clouds that obscures the sunlight and turns the sky dark and gloomy, she recalled the moment when she decided to accompany the Lord to the forest, his attempts to dissuade her because the horrors she would face in the wild would be too unbearable for her, and the firmness with which she had said 'no, she won't stay back' and the Lord gave his consent to her to follow him, then she remembered those long days and months of the years they, she and her beloved Lord Ram as well as her son-like brother-in-law Laxman, had spent happily wandering in the forest, enjoying a carefree life like birds freed from a gilded cage do, smiling and wondering at the vast vista of beauty of Mother Nature that spread before her eyes all around, and imbibing the nectar of un-describable happiness and sweetness that was all hers to drink as much as she wished during the days, months and years gone by.

Sita was lost in this pleasant reverie, and during these sweet musings and happy recollections that went past the canvas of her memory like bright charming pictures cast on a screen that mesmerize the spectator so much that he forgets all about himself and his surroundings, Sita was in a state of stupor as she sat dazed and immobile, staring at the ground like a frozen picture cast in a frame, and now and then she would sigh or gasp in agony, drawing a deep breath and making exerting her remaining strength to hold back the hot tears that wished to roll down her cheeks like lava from a pent-up volcano.

Remember my dear readers, the 'Sita' whom we see here is a 'shadow or an image or an apparition of the real Sita' because she has been put in the safe custody of the Fire God by Lord Ram at the beginning of this unfortunate phase of the Story. {Refer: Ram Charit Manas, Aranya Kand, Chaupai line nos. 1-5 that precede Doha no. 24.}

Different shades of thoughts passed over the firmament of Sita's mind. She was at once gloomy and dejected for one moment, feeling that she was rapidly sinking in an abyss, because despairing thoughts of doom and helplessness clouded her brow like banks of thick dark clouds that obscure the light of the sun, then at the next moment this cloud floated past and bright sunshine shone through as she remembered Lord Ram's love for her, his unparallel valour, strength and abilities, and she was sure that sooner or later she would be resurrected by the Lord only if she managed to hold on for some more time.

Buffeted in this way between abject gloom and light of hope she finally decided to follow the maxim of life: that to have faith, to wait, and to hope, are the fundamental pillars of life, for if there is no faith, if there is no hope, and if one doesn't have the patience to wait then life would lose its meaning. So therefore, she took a firm resolution to gather all her courage and wits together, to hope for her redemption, to wait for the arrival of the Lord, to have faith in her love and devotion for him, to give Providence time to regret for its errors, if they be any, and repent by bringing cheer back to her.

During these testing times of misfortune, she also discovered another truth of life: that when one is always enjoying happiness and goodness of life he does not realize how fortunate he has been, and he accuses the Lord God for the slightest



feeling of uneasiness if, even for a moment, things do not happen the way he wants them to happen; but when he slips in a deep cavern of grief, sadness and despair where no sunlight enters, only then he begins to realize how merciful and benevolent the Lord God had been towards him when the Lord had been showering him with bountiful blessings pouring down upon him like rainfall, for now he begins to contrast his present situation of misery with the bright days of happiness when even the slightest deviation from the routine of cheer and joy had made him accuse the Lord of being cruel to him or neglecting him. Woe to him, for now he curses himself instead of cursing the merciful Lord. The contrast makes him wisened and pray to the Lord God, saying in supplication, “Oh my dearest Lord; please forgive me for my foolishness and once again show your everlasting grace on me as you had always been showing to me ere I stupidly accused of neglecting or being harsh to me, and I vow to you that I will never ever complain. Nay, not only not complain, but I will spend the rest of my life thanking you myself and telling the world my story so that others who are as stupid as me would learn a lesson before it is too late for them.”

These and sundry other like thoughts clouded her brow and filled her agonized mind as she sat there under the shade of the tree in the Ashok garden.]

चौ०. तरु पल्लव महुँ रहा लुकाई । करइ बिचार करौं का भाई ॥ १ ॥  
caupāī.

taru pallava mahum̐ rahā lukāī. kara'i bicāra karaum̐ kā bhāī. 1.

Hanuman hid himself in the thick foliage of the tree under whose shade Sita sat in a gloomy and melancholic state, contemplating in his mind the next action he should take, and talking to himself, ‘Come brother, what should I do next?’<sup>1</sup> (1)

[Note—<sup>1</sup>What was Hanuman thinking of during those moments; what was the reason of his uncertainty and procrastination? The answer is this: He had seen Sita sitting in a meditative posture, remembering Lord Ram and muttering silently the Lord’s holy name. She appeared like a female ascetic deeply immersed in her spiritual practice. It is absolutely wrong to disturb an ascetic during the time he or she is submerged deep in meditation and remembering the Supreme Being; it would be a highly sinful thing to disturb an ascetic during this time. So Hanuman thought that he is obliged to wait, at least till the time Sita got up to attend to some of her routine chores of the day, such as to attend to Nature’s call, wash her mouth, eat something in order to survive, and so on.

But he could not be sure when that will be; perhaps she may remain sitting thus for the whole day; or may be she would be taken away to some other place for confinement as a precaution by her captors to avoid her being detected by a spy sent by her husband; or may be some fierce demon guard may come to guard her by the time Hanuman had the opportunity to introduce himself to her.

He also feared that if he suddenly stood before her it would break her stupor, and she would be so shocked that she may die due to it even before Hanuman had the time to speak a word. Supposing she screamed when she saw him; this would surely be catastrophic. He did not wish to create a scene before introducing himself to Sita and conveying Lord Ram’s message to her.

Time was precious and it was running out fast. This worried Hanuman as he waited behind the leaves, unable to decide what next to do. But this wait proved to be

a blessing in disguise for him, for soon Ravana arrived there with quite a few females in tow. Then Hanuman thanked God for his delay in introducing himself to Sita, for had he done so and was found with her at the time Ravana came there, all hell would have broken loose and Sita would have been put to grave risk.]

Hanuman waited for some time to decide the next course of action. He observed that Sita was exceedingly troubled, sad, depressed and dejected. It was a sight unbearable for him, and he thought any further delay would be ruinous. So he dropped Lord Ram's finger-ring before Sita from his hiding place behind the foliage of the tree under which she sat. What follows next is vividly described in the following narrative. This episode is narrated in Ram Charit Manas, Sundar Kand, Chaupai line no. 12 that precedes Doha no. 12—to Chaupai line no. 6 that precedes Doha no. 17:

देखि परम बिरहाकुल सीता । सो छन कपिहि कलप सम बीता ॥ १२ ॥

dēkhi parama birahākula sītā. sō chana kapihi kalapa sama bītā. 12.

[Then Sita prayed to the Tree under whose shade she was sitting.]

Oh Ashoka Tree! Be true to your name and uphold the sanctity of it by removing my sorrow, grief and misery. [To wit, you are called 'Ashok', i.e. one who removes sorrow, grief and misery. So please live up to your reputation and prove that your name 'Ashok' is apt by freeing me from the horrors I am being subjected to.] (10)

The fresh leaves and branches that have sprouted on your body, they are like hot firewood I so long to have. Why don't you shed some so that I can end my body with them? [I long to die by burning myself using these leaves and branches that fall from your stem. So please be graceful and shed some of your weight by letting some leaves and branches fall to the ground.]' (11)

The Kapi (Hanuman), who was watching the events from his hiding post in the foliage of the tree, felt very sad and distraught when he saw and heard such lamentations and woeful grieving of Sita who was overcome with grief and immensely distressed due to her separation from Lord Ram.

Forsooth, each of these moments that Hanuman witnessed Sita suffering and lamenting seemed to be like ages for him<sup>1</sup>. (12)

[Note—<sup>1</sup>The idea is that time seems to fly when one is extremely happy, for one wishes to have more and more of this happiness even as the time seems to be too short for him. On the contrary, sadness and grief seems to stretch the same time eternally, because the sufferer thinks his suffering never seems to come to an end.

Therefore, the time Hanuman spent watching the sufferings of Sita seemed to be like an endless period of time to him, and he only wished that this time would come to an end.]

सो०. कपि करि हृदयँ बिचार दीन्हि मुद्रिका डारि तब ।

जनु असोक अंगार दीन्ह हरषि उठि कर गहेउ ॥ १२ ॥

sōraṭhā.

kapi kari hr̥dayam̐ bicāra dīnhi mudrikā ḍāri taba.  
janu asōka aṅgāra dīnha haraṣi uṭhi kara gahē'u. 12.

Unable to cope with his emotional stress any longer, and hearing that Sita was praying for something to fall from overhead to the ground, Hanuman decided in his heart that it was the opportune time<sup>1</sup>, and he then dropped the ring (of Lord Ram that he had brought with him).

When Sita saw the glittering ring fall to the ground in front, she thought that the Ashok tree has answered her prayers; so she rushed forward and gladly picked it up. (Doha no. 12)

[Note—<sup>1</sup>Hanuman observed that Sita was very watchful at that moment for anything that fell to the ground. He thought it to be the right moment to drop the ring as it was sure noticed by Sita. Had it been another time there were chances that Sita would not have taken notice for anything falling on the ground, for it was a garden, and dry leaves and twigs, ripe fruits and flowers used to fall from trees to the ground as a routine matter. But this moment was not routine; it was the time when Sita longed to see any thing falling from above her on to the ground before her. So it was certain that the falling of the ring would be noticed by her. And so it indeed was as we shall read in the verses that follow herein below.

Another obvious reason why Hanuman thought that it was the best time to introduce himself to Sita was that it was what is known as the 'grave-yard shift for guards', the time of the night when a person is usually too sleepy to be alert enough to perceive some covert hush-hush conversation taking place in some dark corner of a huge park under the shadow of a large tree such as the one where Sita sat. The cock had yet not crowed, Trijata had gone home, all other demoness guards had already gone away prior to her departure, and since it was yet dark and all the demons were either fast asleep or just rising from their slumber, which meant they would only be half awake and trying to rub-off sleep from their eyes, the deck was clear for Hanuman. If he waited more there were chances that the time for the change of guards may arrive, and the next batch of demons may be more vigilant than their pervious comrades who were slack in their duty so as to let Hanuman sneak in; or may be Ravana himself would come again after some second thought and change of mind.

In a short time the first rays of the sunlight would remove the cover of darkness which had proved to be a boon for Hanuman, and if he loses these precious moments in procrastination and demurring then probably he won't get another chance at all. So he decided to act quickly and dropped the ring that Lord Ram had given him as a token to establish his identity.]

चौ०. तब देखी मुद्रिका मनोहर । राम नाम अंकित अति सुंदर ॥ १ ॥

चकित चितव मुदरी पहिचानी । हरष बिषाद हृदयँ अकुलानी ॥ २ ॥

जीति को सकइ अजय रघुराई । माया तें असि रचि नहिं जाई ॥ ३ ॥

caupāī.

taba dēkhī mudrikā manōhara. rāma nāma aṅkita ati sundara. 1.  
cakita citava mudarī pahicānī. haraṣa biṣāda hṛdayam<sup>1</sup> akulānī. 2.  
jīti kō saka'i ajaya raghurā'ī. māyā tēm asi raci nahim jā'ī. 3.

When Hanuman dropped the finger-ring of Lord Ram that he had brought with him, Sita's attention was immediately drawn to it. She dashed forward and picked it up<sup>1</sup>. When she held it in her hands and beheld a magnificent ring, she was shocked with astonishment as it had Lord Ram's name engraved in it in beautifully carved letters. (1)

As soon as she recognized the ring (as the one that exclusively belonged to her beloved Lord Ram, and since his name was engraved in it in a special manner that cannot be duplicated by anyone, for no one had the requisite skill to craft a similar ring, so there was no doubt it was the Lord's), she was immediately overcome by the contradictory emotions of excess of happiness, cheer and elation on the one hand, and grief, desperation and worry on the other hand which simultaneously buffeted her like two huge waves, causing immense consternation and great agitation in her heart. [Why was she thus agitated? It is answered herein below.] (2)

She was completely confounded and unable to understand the meaning of finding this unique ring. Dazed and astonished, she brooded, 'How amazing! Who can ever vanquish Lord Ram who is invincible and almighty? But at the same time a duplicate ring like his cannot be made by employing any skill or trick whatsoever. [So what does this mean? I am sore alarmed.]<sup>2</sup>' (3)

[Note: <sup>1</sup>As soon as Sita perceived that something had landed from above her head onto the ground before her, she dashed to pick it up. She thought that at last her prayers have been answered and some hot shining thing has fallen to the ground; now she would pick it up in hands and get burnt. But low and behold, she was for a stunning surprise that she could not even dream in her dreams, for what she held in her hands was not some fiery thing but a magnificent ring of exceptional beauty.

Sita was Dumb with amazement and awe by the unexpected sight of this magnificent ring which she recognized instantly, for it was a ring she was well acquainted with; it was not any ordinary ring but the one that exclusively belonged to Lord Ram.

Why, she wondered in stunned astonishment, is she dreaming or is she awake? What is this that she sees? Is it a mirage, is she hallucinating under stress and delusions, or is it a real miracle? How come this ring of Lord Ram has landed before her in the far away land of demons, which lay across the ocean, far-far away from land from where she was abducted? Who has brought it? Is it some wild dream; is it some nasty trick of the demons? Many such thoughts rushed wildly through her mind during those few moments.

The reader is reminded that a detailed note regarding this "ring" has already been appended to Chaupai line no. 10 that precedes Doha no. 23 of Ram Charit Manas, Kishkindha Kand in our Book when we were reading about the time when Lord Ram had summoned Hanuman and gave this 'ring' to him prior to the departure of the messengers in search of Sita.

<sup>2</sup>Sita was totally confounded at the sight of Lord Ram's exclusive ring. It cannot be duplicated, so does it mean that the demons have been able to subjugate him and

Ravana had snatched his ring, and then he has played this nasty trick upon her to prove that Lord Ram will no more come to rescue her? But this is an impossible thing, as Lord Ram is un-conquerable; no power in the world can ever defeat the Lord. So what do these contradictory things mean?

The sight of Lord Ram's ring made Sita immediately jump up with exhilaration and cheer in her heart as now it was certain that the Lord has become aware of her location and has sent someone with this token to indicate to her that he was coming soon. But in the next moment she was overcome with doubts, and grief overtook her, when she thought of other possibilities: is it possible that her captors had managed to subdue the Lord and snatched his ring to prove to her that the Lord was vanquished, and she has no chance of escape, which would imply that if she wished for her good then she must obey Ravana. This notion hit her like a hammer, and no sooner had she smiled with joy than she was sucked in a vortex of grief and misery once again that numbed her senses.

Sita stood motionless in a state of shock; she was paralysed and dumbfounded.]

सीता मन बिचार कर नाना । मधुर बचन बोलेउ हनुमाना ॥ ४ ॥

रामचंद्र गुन बरनैँ लागा । सुनतहिं सीता कर दुख भागा ॥ ५ ॥

लागीं सुनैँ श्रवन मन लाई । आदिहु तें सब कथा सुनाई ॥ ६ ॥

sītā mana bicāra kara nānā. madhura bacana bōlē'u hanumānā. 4.  
rāmacandra guna baranaiṁ lāgā. sunatahiṁ sītā kara dukha bhāgā. 5.  
lāgiṁ sunaiṁ śravana mana lāī. ādihu tēṁ saba kathā sunāī. 6.

In this way, contradictory thoughts eliciting elation and depression one after another flooded Sita as she stood motionless and stunned<sup>1</sup>. At that moment, Hanuman began speaking some soft and sweet words of consolation from his concealed place behind the cover of foliage of the tree. [What was Hanuman saying? It is answered in the following verse.] (4)

He began reciting the glories of Lord Ramchandra and the legend of his virtues. When Sita heard them, all her sorrows and grief were chased away. [To wit, when Sita heard Lord Ram's glories and virtues being recited in a sweet voice, she was smoothened in her mind and heart; the pleasant words of Hanuman acted as a balm over her frayed nerves to calm her down.]<sup>2</sup> (5)

She became engrossed in listening to them; she listened to the narration attentively, with her mind, heart and ears fixed on the recitation of Lord Ram's divine story from the beginning<sup>3</sup>. (6)

[Note—<sup>1</sup>What thoughts passed across her mind? Refer to Chaupai line no. 3 and the note appended to Chaupai no. 1 herein above.

<sup>2</sup>To wit, herein lies a great spiritual secret, a formula that can be used by one and all during testing times in life to find solace and succour from abject misery: so therefore, if one is overburdened with grief that seem to crush him under its weight, when dark clouds of doom and despair loom menacingly on the horizon ready to flood and

drown everything, when all seems lost and even hope appears to be far-cry that makes its object too elusive to be ever attainable, when the sun sets and the fear of the ghosts of the night begin to roost—at that time, during those moments of complete gloom and utter bitterness, remembering Lord Ram’s holy name, recalling the Lord’s merciful nature, invoking his benevolence, grace and kindness towards his devotees, would act as a soothing balm and rejuvenates a sinking spirit, for in all sooth and without gainsay, hearing of the Lord’s glories and virtues act as a buoy for the sinking creature, and his soul immediately finds peace and beatitude.

<sup>3</sup>Hanuman narrated in brief the whole story of Lord Ram, particularly the events directly concerning Sita, like her marriage, the forest exile, the days Lord Ram, Sita and Laxman passed during their journey through the wilds, the events at Panchavati from where she was abducted, Lord Ram’s efforts to search for her, and his meeting Jatau and Sabari, and then the Lord’s onwards journey to Kishikindha where he met and befriended Sugriv, and then finally sending him with the ring to meet Sita.

As soon as Hanuman began to narrate Lord Ram’s story, Sita became attentive; she noticed that the narrative was very exact and truthful, and therefore she was convinced that the narrator was surely close to the Lord. As a result, hope once again re-ignited in her heart, and she became eager to meet the person whose voice she heard.]

श्रवनामृत जेहिं कथा सुहाई । कही सो प्रगट होति किन भाई ॥ ७ ॥

तब हनुमंत निकट चलि गयऊ । फिरि बैठीं मन बिसमय भयऊ ॥ ८ ॥

śravanāmṛta jēhiṁ kathā suhā'ī. kahī sō pragaṭa hōti kina bhā'ī. 7.

taba hanumanta nikaṭa cali gaya'ū. phiri baiṭhīṁ mana bisamaya bhaya'ū. 8.

Sita said earnestly, ‘He who has been narrating this legendary divine story of Lord Ram’s grace and mercy, which is like a nectar for the ear (and which has provided me unbound succour and solace), why doesn’t that person make himself visible; why does he remain hidden instead of revealing himself?’ (7)

At this request, Hanuman came down from his perch on the tree, and went near her. But as soon as Sita saw him she once again became uncertain of the truth, and so she turned her back to Hanuman and looked the other way<sup>1</sup>. (8)

[Note—<sup>1</sup>Hanuman’s form perhaps petrified Sita with fear. It is like the case of someone already scared stiff mentally, on emotional and psychological edge, and completely out of his wits, fearing physical harm from a enemy at every passing moment, suddenly seeing an unexpected sight, such as a squirrel or a mice or a mongoose standing in front—surely that person would get the shock of his life for he is not prepared for it.

This is what happened with Sita; when she saw Hanuman for the first time she was so shocked and flabbergasted with disbelieve that she thought for a moment that this was not Lord Ram’s messenger as she had thought him to be, but some horrifying creature sent by Ravana to tease and torture her after she had refused his immoral offers.]

राम दूत मैं मातु जानकी । सत्य सपथ करुनानिधान की ॥ ९ ॥  
 यह मुद्रिका मातु मैं आनी । दीन्हि राम तुम्ह कहँ सहिदानी ॥ १० ॥  
 नर बानरहि संग कहु कैसें । कही कथा भइ संगति जैसें ॥ ११ ॥

rāma dūta mair̥m mātu jānakī. satya sapatha karunānidhāna kī. 9.  
 yaha mudrikā mātu mair̥m ānī. dīnhi rāma tumha kaham̐ sahidānī. 10.  
 nara bānarahi saṅga kahu kaisēm̐. kahī kathā bha'i saṅgati jaisēm̐. 11.

Hanuman realized what was going on in Sita's mind, so he was quick to introduce himself when he said, 'Mother Sita, I am a messenger of Lord Ram. I say this to you under oath by invoking Lord Ram that it is the Truth (and I am not lying to you). (9)

Mother, I have brought this finger-ring which Lord Ram gave me to give you as a token for my identification.<sup>1</sup> (10)

Then Sita asked Hanuman, 'Say, tell me how it happened that a human being and monkeys came in contact with each other and became friends?'

So Hanuman narrated to her all the events that led to establishment of friendship between Lord Ram (representing the 'human being') and Sugriv (representing the 'monkey race')<sup>2</sup>. (11)

[Note—<sup>1</sup>Refer to Ram Charit Manas, Kishkindha Kand, Chaupai line no. 10 that precedes Doha no. 23 where we have read about Lord Ram giving this ring to Hanuman.

<sup>2</sup>Refer: Ram Charit Manas, Kishkindha Kand, Chaupai line no. 1 that precedes Doha no. 1—to Chaupai line no. 5 that precedes Doha no. 5.

Sita heard this narrative very attentively. She was particularly amazed when she heard how Lord Ram and Sugriv became friends, though she was convinced the line of narrative was truthful as she had herself witnessed Jatau's valiant effort to free her and his ultimate sacrifice when his wings were cut by Ravana, and how she had seen the monkeys on the top of a hill when she had dropped her clothes from the air. These events have been narrated in Ram Charit Manas, Aranya Kand, Chaupai line nos. 7-25 that precede Doha no. 29.

But inspite of all this, Sita wished to be certain that this was not some kind of trick to trap her. So she thought it fit to enquire deeply as to how Lord Ram and Sugriv became friends, for this would help her to descry some loophole, if there were any.]

दो०. कपि के बचन सप्रेम सुनि उपजा मन बिस्वास ।  
 जाना मन क्रम बचन यह कृपासिंधु कर दास ॥ १३ ॥

dōhā.

kapi kē bacana saprēma suni upajā mana bisvāsa.  
 jānā mana krama bacana yaha kṛpāsindhu kara dāsa. 13.

Affectionately hearing the sweets words of the Kapi (i.e. hearing the answer which Hanuman gave her in response to her query), Sita realised and was convinced in her heart and mind that he indeed was a devoted and sincere servant of the Lord (Ram) who is an ocean of mercy, kindness, grace and benevolence, a servant who is truly committed to serving his Lord by his heart and mind (i.e. at the emotion level as well as the intellectual level), by his actions and deeds (i.e. in whatever he does), and by his words (i.e. in whatever he says). (Doha no. 13)

चौ०. हरिजन जानि प्रीति अति गाढ़ी । सजल नयन पुलकावलि बाढ़ी ॥ १ ॥

बूड़त बिरह जलधि हनुमाना । भयहु तात मो कहूँ जलजाना ॥ २ ॥

caupāī.

harijana jāni prīti ati gāṛhī. sajala nayana pulakāvali bārḥī. 1.

būṛata biraha jaladhi hanumānā. bhayahu tāta mō kahum̃ jalajānā. 2.

Realising that Hanuman was truly a devotee and follower of Lord Hari (“harijana”; Lord Ram’s devotee), Sita developed an intense sense of love and affection for him. She became highly sentimental and so overwhelmed with emotion that tears welled up in her eyes, the body became thrilled, and she had goose-bumps all over. (1)

[After a moment she gathered her wits together and said to Hanuman), ‘My dear son Hanuman (hanumānā, tāta)<sup>1</sup>! For me, who was desolate and desparate, almost drowning in the vast ocean of grief, sorrow and misery (that separation from my beloved Lord Ram has brought to me), you, I verily indeed declare, proved to be the proverbial ship that comes providentially to the rescue of a drowning person.

[To wit, had you not come in time then very soon I would have died due to the weight of the burden of grief, sorrow and pain that has overwhelmed me.] (2)

[Note—<sup>1</sup>How did Sita know that the messenger’s name was ‘Hanuman’? Well, we have just read that Hanuman narrated the story of Lord Ram and all the events related to her in brief, ending with him bringing the ring given to him by Lord Ram as a token of identification when he met Sita. Obviously he must have also mentioned his own name during the narration. This is how Sita came to learn that he was called Hanuman.

And since he was a faithful and committed devotee and follower of Lord Ram, who is doing his best to serve the Lord, Sita treated him affectionately as her son (tāta).]

अब कहु कुसल जाउँ बलिहारी । अनुज सहित सुख भवन खरारी ॥ ३ ॥

कोमलचित कृपाल रघुराई । कपि केहि हेतु धरी निठुराई ॥ ४ ॥

aba kahu kusala jā'um̃ balihārī. anuja sahita sukha bhavana kharārī. 3.

kōmalacita kṛpāla raghurāī. kapi kēhi hētu dharī niṭhurāī. 4.



Now tell me, I beseech you, about the welfare of the younger brother (Laxman) of the Lord (Sri Ram) who is an abode of happiness and bliss, the Lord who had slayed the demon Khar<sup>1</sup>; how are they both<sup>2</sup>? (3)

Oh Kapi (Hanuman)! Lord Ram is the great king of the Raghu dynasty (of Ayodhya) who is renowned for his soft heart and merciful nature. Say then, why has the Lord become so stern-hearted now (that he has yet not come to free me)<sup>3</sup>? (4)

[Note—<sup>1</sup>This episode of Lord Ram slaying the demon Khar, along with his companions Dushan and Trishira, is narrated in Ram Charit Manas, Aranya Kand, Chaupai line no. 2 that precedes Doha no. 18—to Doha no. 20. We have already read it earlier in connection with the deformation of the demoness Supernakha, the event that set in motion other events that culminated in Sita's abduction by Ravana and her incarnation in Lanka.

<sup>2</sup>Sita had named Laxman first, and then Lord Ram, when enquiring about their welfare. [anuja = Laxman; sahita = along or together with; sukha bhavana kharārī = Lord Ram.] She was especially very worried about Laxman and sorry that she had forced him to abandon her at the time when Lord Ram had gone pursuing the golden deer at her own behest. She was worried that Lord Ram would have been very angry at his younger brother to have defied his instructions not to leave Sita alone when he saw Laxman coming towards him whilst he was returning back to the hermitage after killing the deer, and his anger would have multiplied manifold when he found that Sita had been abducted because of Laxman's negligence. So Sita feared that Lord Ram may have severely punished Laxman, though the Lord loved him exceedingly like his own son, and this possibility, however remote, filled her with the greatest of worry and remorse, because Laxman was not at all at fault as it was she who had forced him to abandon her.

Since Sita too loved Laxman like her own son, she was extremely anxious of his welfare and safety. She was worried about Lord Ram also, but not to the extent of Laxman—because she knew that Lord Ram was invincible, able and almighty, and therefore capable of taking care of himself. A mother's tender heart is always more worried about her son as compared to her husband; she always treats her son gingerly, has a soft corner for him, regarding him with the greatest of care and tenderness, thinking that he is easily susceptible to harm and injury no matter how strong, valiant and powerful he might be, even if he surpasses his father in these qualities. So that is why Sita asked for Laxman's welfare first.

It is to be noted that she has 'linked' the two, Laxman and Lord Ram, with the use of the conjunction 'sahita'—when she says 'how is the younger brother "along with" the kind Lord who had slayed Khar'. This shows that she was equally worried about them both; she loved them equally. Like a woman who is also a mother, Sita remembered her dear husband Lord Ram as much as she remembered Laxman whom she treated as her son!

This is why Sita took care not to ask about their welfare as independent persons, but as inseparable companions; if one were to think of Lord Ram, then Laxman would automatically come to mind. Remarkable indeed! It's a great tribute to Laxman's sacrifices that he had made for his brother Ram—right from his decision to forgo the comforts of a great kingdom of Ayodhya when he decided to accompany Lord Ram and Sita to the forest, through the travails of the journey in the wilds and the difficulties and sufferings that it entailed, supporting Lord Ram and standing with

him shoulder-to-shoulder like a true friend, son and companion. Laxman had played a crucial role in helping Lord Ram overcome the pangs of grief that had all but drowned him at the time when Sita was stolen, and thereafter he was the Lord's moral support and comrade-in-arm through the testing times during which the fierce War of Lanka was fought, even suffering grievously and almost embracing death during its course.

<sup>3</sup>Sita is suffering from intense agony of separation from her beloved Lord; and like someone who is suffering gravely from the pang of grief that accompanies such separation, she sort of holds him responsible for abandoning her for so long.]

सहज बानि सेवक सुख दायक । कबहुँक सुरति करत रघुनायक ॥ ५ ॥  
 कबहुँ नयन मम सीतल ताता । होइहहिं निरखि स्याम मृदु गाता ॥ ६ ॥  
 बचनु न आव नयन भरे बारी । अहह नाथ हौं निपट बिसारी ॥ ७ ॥

sahaja bāni sēvaka sukha dāyaka. kabahum̐ka surati karata raghunāyaka. 5.  
 kabahum̐ nayana mama sītala tātā. hō'ihahiṁ nirakhi syāma mṛdu gātā. 6.  
 bacanu na āva nayana bharē bārī. ahaha nātha haum̐ nipaṭa bisārī. 7.

The Lord has a natural habit of providing happiness and joy to his devotees, followers and those who serve him; he is always cordial towards them, and ensures that his words invariably show his affection for them. Tell me, does such a benevolent and kind-hearted Lord ever remembers me (and speaks about me in affectionate terms)? (5)

Tell me, oh dear son (tātā), when my eyes would find their comfort and cool by seeing the Lord's tender, dark-complexioned form? [To wit, tell me, when will I be able to see Lord Ram again?]' (6)

Sita was overcome with grief and sorrow as she remembered Lord Ram so much so that for some moments she could speak no more even as her eyes got filled with tears. Then she regained some semblance of courage and self-restraint, and exclaimed in excess of anguish, 'Alack oh Lord; it seems that I have been completely forgotten (by you).<sup>1</sup>' (7)

[Note—<sup>1</sup>As we know, Lord Ram has not forgotten Sita at all. The very fact that Hanuman was there proves it. But Sita was suffering highly from emotional turmoil; she had lost all hopes of freedom and meeting Lord Ram again. We have read that she asked Trijata to arrange some firewood so she could die by burning herself, so desolate and hopeless she was feeling. But whilst earlier she used to keep her grief and memory of Lord Ram confined to herself, her pent-up emotions burst forth like an erupting volcano when she met Hanuman. It happens in excess of grief that a person feels so emotionally paralysed that he becomes numb and dumb; he seems to be like a lifeless statue. But as soon as some ray of hope, solace and succour shine through this foreboding darkness of despair and desolation, life in his grief-stricken heart is suddenly stirred up to express itself in the form of an exclamation that, though sounding like abject gloom, misery and helplessness, yet it also signals revival of hope and faith in his inner-being.

Sita felt her throat choked with emotions for a moment, while hot tears filled her eyes and sorrows welled up in her heart like a rising storm; this storm of grief struck her hard and she was numbed for some time. Like a person who loses his footing and falls in the water when huge waves of the ocean strike him, but who soon recovers and gasps for breath to cling to dear life, calling out to his companions and exclaiming desperately, “save me, save me”, Sita too muttered in a hoarse voice “why has Lord Ram neglected me; why is he taking so long to come to my rescue”.

The intensity of suffering, the depth of agony and the intolerable pain of Sita’s heart were only exacerbated when she met Hanuman, as his presence reminded her of the happier days she had spent in the company of Lord Ram. The soulful way she lamented, and the earnestness with which she prayed to Lord Ram to come to her rescue and provide her salvation and emancipation find a resonance in a number of verses of the Psalms in the Old Testament of the Holy Bible. These verses reflect the sadness of her heart, the desperation of her soul, the poignancy of her heart, and how she must have hoped that her prayers would be heard and answered soon by Lord Ram.]

देखि परम बिरहाकुल सीता । बोला कपि मृदु बचन बिनीता ॥ ८ ॥  
मातु कुसल प्रभु अनुज समेता । तव दुख दुखी सुकृपा निकेता ॥ ९ ॥  
जनि जननी मानहु जियँ ऊना । तुम्ह ते प्रेमु राम कें दूना ॥ १० ॥

dēkhi parama birahākula sītā. bōlā kapi mṛdu bacana binītā. 8.  
mātu kusala prabhu anuja samētā. tava dukha dukhī sukrpā nikētā. 9.  
jani janani mānahu jiyam’ ūnā. tumha tē prēmu rāma kēm dūnā. 10.

When the Kapi (Hanuman) perceived that Sita was overwhelmed with excess of grief, sorrow and remorse, he replied to her using sweet and polite words, --- (8)

‘Mother (mātu), the Lord and his younger brother are both doing well. The Lord, who is an abode of extreme grace, mercy and kindness, is sad and grieving for you. [Mother, don’t think that Lord Ram has forgotten you; banish this unwarranted thought. The truth is that the Lord remembers you as much as you remember him, and is very worried for you.]<sup>1</sup> (9)

Oh Mother (jananī)! Don’t allow wrong ideas, false notions and baseless misgivings find any place in your heart, for the fact is that Lord Ram loves you twice as much as you love him. [Please banish such evil thoughts that have expressed themselves from your mouth when you exclaimed why Lord Ram has abandoned you. There is no truth in it.]<sup>2</sup> (10)

[Note—<sup>1</sup>This is in answer to Sita’s query whether the Lord remembers her, in verse no. 5 herein above.

<sup>2</sup>This is in reply to Sita’s query as to why the Lord has forgotten her, in verse no. 7 herein above.]

दो०. रघुपति कर संदेसु अब सुनु जननी धरि धीर ।  
अस कहि कपि गदगद भयउ भरे बिलोचन नीर ॥ १४ ॥

dōhā.

raghupati kara sandēsu aba sunu jananī dhari dhīra.  
asa kahi kapi gadagada bhaya'u bharē bilōcana nīra. 14.

Oh Mother (jananī)! Now have patience and listen to Lord Raghupati's<sup>1</sup> message.'

Saying this, Hanuman was himself so overcome with emotions surging in his heart that he could not speak for some moments, and tears welled up in his eyes<sup>2</sup>. (Doha no. 14)

[Note—<sup>1</sup>In verse no. 5 Sita has referred to Lord Ram as 'Raghunayak', which means the same as the word 'Raghupati', i.e. the 'Lord of the Raghu's line of kings of the kingdom of Ayodhya'.

So being wise, Hanuman decided to use a similar word as the one used by Sita so that there would be no confusion in her mind that was already clouded by grief and worry regarding the Lord whose message Hanuman was about to convey her.

<sup>2</sup>Hanuman felt that he was so lucky and fortunate that he was chosen to become the spokesman for Lord Ram, the Supreme Being incarnate. He was overwhelmed with gratitude towards the Lord for providing him with this rare privilege and honour, for it will make him immortal in the annals of history as the one who carried Lord Ram's message for Sita!

Remember: Sita has addressed Hanuman as her 'son'—refer Chaupai line nos. 2 and 6 herein above. So Hanuman found his 'mother' who was there in a dire state; this filled him with grief, and tears welled up in his eyes and his throat became choked.]

चौ०. कहेउ राम बियोग तव सीता । मो कहूँ सकल भए बिपरीता ॥ १ ॥  
नव तरु किसलय मनहुँ कृसानू । काल निसा सम निसि ससि भानू ॥ २ ॥

caupāī.

kahē'u rāma biyōga tava sītā. mō kahum̐ sakala bha'ē biparītā. 1.  
nava taru kisalaya manahum̐ kṛsānū. kāla nisā sama nisi sasi bhānū. 2.

Hanuman conveyed Lord Ram's grief and sorrows to Sita in the following words: 'Lord Ram has given a message for you. He had said, "Sita, ever since I have been separated from you, all the things and situations (even ordinary ones that I had been taking for granted, and which never made me raise an eyebrow) have turned against me.

[To wit, everything appears to be inimical towards me; the whole world seems to be upside down for me; for my nerves are wrecked, my heart seems to sink in an abyss of despondency and grief, and my mind is befuddled like a man who is so intoxicated that he begins to hallucinate and sees things that actually don't exist. I have been on an emotional roller-coaster ride that plunges me in deep chasms of

dejection and misery for one moment, and then lifts me up in the arms of faith to heights of hope at the next moment. Friends appear like enemies; water becomes fire; day looks dark as night; food is poison; and my breath seems to burn my inner organs instead of infusing life into the body. Verily indeed, my condition is no better than yours; rather it's far worse.] (1)

For instance, new and tender leaves on trees appear like tongues of fire to me<sup>1</sup>, ordinary nights look like the dreadful night of the doomsday<sup>2</sup>, and the moon (that is famed for its coolness) resembles the fiery, scorching ball of the sun<sup>3</sup>. (2)

[Note—<sup>1</sup>Sita too thinks similarly, that the soft green leaves of the tree can provide her with fire, as we have already read in Chaupai line no. 11 that precedes Doha no. 12 herein above.

<sup>2</sup>When a person is suffering intensely with grief, and every moment of his life becomes a burden, the whole world around him becomes horrifyingly gloomy and dark and scary like the night of doomsday. This condition also prevailed in the magnificent city of Ayodhya, a city that was the envy of heaven, at the time Lord Ram, Sita and Laxman left it for the forest. Refer: Ram Charit Manas, Ayodhya Kand, Chaupai line no. 5 that precedes Doha no. 83.

<sup>3</sup>Lord Ram says that when he lies down with his eyes shut, but perchance if he opens them and sees the moon in the sky, it reminds him of Sita's pretty face, and this memory once again ignites the fire of sorrow in his heart and burns it; so he immediately closes his eyes like someone who sees the sun by mistake and instantly shuts the eye involuntarily. The moon, instead of cooling his nerves, only scorches him.]

कुबलय बिपिन कुंत बन सरिसा । बारिद तपत तेल जनु बरिसा ॥ ३ ॥  
जे हित रहे करत तेइ पीरा । उरग स्वास सम त्रिबिध समीरा ॥ ४ ॥

kubalaya bipina kunta bana sarisā. bārida tapata tēla janu barisā. 3.  
jē hita rahē karata tē'i pīrā. uraga svāsa sama tribidha samīrā. 4.

A cluster of lotus flowers look like so many spears planted on the ground; and the clouds appear to pour down hot oil (instead of the cooling rain-water). (3)

It is such an irony that those elements which were earlier friendly and well-wishers inasmuch as they invariably gave peace and happiness to me have now become my tormentors and have turned hostile towards me. Even the three types of airs<sup>1</sup> have transformed themselves into the fiery breath spouting out of a dragon's mouth. (4)

[Note—<sup>1</sup>The three types of airs alluded to here are the three qualities of the wind, such as a soft breeze, a cool wind, and a fragrant air. It also may mean the following: (i) the soft, fragrant and cool breeze that wafts slowly and caresses a person with its feather-like touch; (ii) the life-giving air that one breathes; and (iii) the air of the atmosphere.

Lord Ram means that life has become very suffocating and unbearable for him in the absence of Sita. All the primary elements of life—such as the air (the present verse no. 4), the sky (represented by the night, the moon and the sun in verse no. 2), the water (represented by the cloud in verse no. 3), the fire (represented by the leaves that look like tongues of fire as in verse no. 2), and the earth (represented by the lotus flower that seem to be spears planted on the ground as in verse no. 3)—have become his tormentors. ]

कहेहू तें कछु दुख घटि होई । काहि कहौं यह जान न कोई ॥ ५ ॥  
तत्व प्रेम कर मम अरु तोरा । जानत प्रिया एकु मनु मोरा ॥ ६ ॥  
सो मनु सदा रहत तोहि पाहीं । जानु प्रीति रसु एतनेहि माहीं ॥ ७ ॥

kahēhū tēm kachu dukha ghaṭi hō'ī. kāhi kahauṁ yaha jāna na kō'ī. 5.  
tatva prēma kara mama aru tōrā. jānata priyā ēku manu mōrā. 6.  
sō manu sadā rahata tōhi pāhīm. jānu prīti rasu ētanēhi māhīm. 7.

It is believed that if one speaks about one's grief and agony to someone who empathizes with him and is friendly inclined, then the intensity of sorrow decreases to some extent. But to whom should I speak to share my misery; for I have no one with whom I can confide, and no one would understand it even if I did speak. So I have to suffer silently within, and no one knows how much I suffer. (5)

Oh my dear (priyā)! The secret of the affection that exist between you and me, the bond of love that binds you and me, is known only to me; for my Mana (i.e. my heart and mind) alone is aware of its depth and purity. (6)

And that 'Mana' of mine dwells where you are. Regard these as indicators of my love and affection for you.

[To wit, though physical distance separates us, my soul still is with you. I always remember you; my heart has no place for any other entity except you; and my mind is occupied with your thoughts and memory. I pass my days in abject agony; my breath is fiery hot and it burns me; my friends look like enemies and I can't share my grief with anyone to lessen the burden of my heart. So don't think I have forgotten you.]<sup>1</sup> (7)

[Note—<sup>1</sup>This statement is in answer to Sita's query in verse no. 5 that precedes Doha no. 14 where she asks Hanuman if Lord Ram ever remembered her.

The ornate and flowery language, with its liberal usage of similes and metaphors, that Hanuman employs to assuage Sita's agitated state and to infuse hope in her was surely his own. When a leader sends someone as an emissary, whom he selects with due care for his wisdom, intelligence, prudence, and skill at negotiation, he only gives a brief to his representative, leaving the details of what is to be said, and how the situation is to be handled on the ground, to the emissary himself, for how the things would turn out can't be predicted in advance, and hence tutoring the messenger is impossible.

Lord Ram had just briefly told Hanuman what he was expected to do: "just go and meet Sita, introduce yourself and give this ring of mine for identification, reassure

her in different ways as you deem fit, remind her about my strength and powers, tell her to have patience and wait as I will soon go to free her from the clutches of her captors, and then come back hastily”. Refer: Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 9-11 that precede Doha no. 23.

Remember: Hundreds of monkey and bear warriors were present at that time, and they had their eyes and ears fixed on Lord Ram. So it would have been impractical, imprudent, indecent and immodest for the Lord to speak in such intimate language, as Hanuman now uses, in the presence of that assembly; giving the ring quietly and saying a few confidential words briefly to Hanuman is a different thing from showing emotions and making sentimental utterances.

Hence, like an intelligent and wise emissary, Hanuman used his own discretion for the way he reassured Sita. He had seen her miserable condition; he had heard what she said to Trijata and the Tree; and he had heard what she had said directly to him. So, he adapted his message to suit her mental state.]

प्रभु संदेसु सुनत बैदेही । मगन प्रेम तन सुधि नहिं तेही ॥ ८ ॥  
कह कपि हृदयँ धीर धरु माता । सुमिरु राम सेवक सुखदाता ॥ ९ ॥  
उर आनहु रघुपति प्रभुताई । सुनि मम बचन तजहु कदराई ॥ १० ॥

prabhu sandēsu sunata baidēhī. magana prēma tana sudhi nahim tēhī. 8.  
kaha kapi hr̥dayam̐ dhīra dharu mātā. sumiru rāma sēvaka sukhadātā. 9.  
ura ānahu raghupati prabhutāī. suni mama bacana tajahu kadarāī. 10.

When Vaidehi (Sita) heard the message of the Lord (Sri Ram), she became so much overwhelmed with love and affection that she lost awareness of her own body.

[For a moment she forgot all about her sufferings and miseries; she forgot that she was weak and hadn't slept for days. She no longer yearned for death, for new hope sprung forth in her heart like a well-spring of life.] (8)

Hanuman said, ‘Mother, have patience, resilience and courage in your heart. Keep remembering Lord Ram who grants happiness, joy and bliss to his devotees and followers who serve him (sēvaka sukhadātā). (9)

Invoke the glories and majesty of Lord Raghupati (Sri Ram) in your heart. Pay heed to my advice, and abandon all your misgivings, banish all ill-thoughts, and free your mind from gloomy forebodings.<sup>1</sup>

[<sup>1</sup>Mother; I advise you to stop regretting for the past as you cannot change it; be confident in your present as the future rests upon it; and have hope for the future as there is always a sunrise after the darkness of the night. Don't be disheartened and forlorn; have faith as it is the basis of hope, and hope is the basis of life. If you live, you will meet Lord Ram again; but if you despair and lose life then you will drag the Lord along with you. Would you like that to happen? Then listen to me: have patience and courage.] (10)

दो०. निसिचर निकर पतंग सम रघुपति बान कृसानु ।  
जननी हृदयँ धीर धरु जरे निसाचर जानु ॥ १५ ॥

dōhā.

nisicara nikara pataṅga sama raghupati bāna kṛṣānu.  
jananī hr̥dayam̐ dhīra dharu jarē nisācara jānu. 15.

The demon hordes are like a swarm of insects, whilst the arrows of Lord Ram are like a blazing fire. Oh Mother (jananī)! Be resilient, have patience and courage in your heart, and consider these demons as good as burnt out insects<sup>1</sup>. (Doha no. 15)

[Note—<sup>1</sup>Just as insects are lured towards the flame and get burnt consequentially, so will all the demons die when hit by Lord Ram's powerful fiery arrows. Oh Mother, there is no doubt about it.]

चौ०. जौं रघुबीर होति सुधि पाई । करते नहिं बिलंबु रघुराई ॥ १ ॥  
राम बान रबि उएँ जानकी । तम बरूथ कहँ जातुधान की ॥ २ ॥

caupāī.

jauṁ raghubīra hōti sudhi pāī. karatē nahim̐ bilambu raghurāī. 1.  
rāma bāna rabi u'ēm̐ jānakī. tama barūtha kaham̐ jātudhāna kī. 2.

Had Lord Ram, the Great Lord of king Raghu's line (raghurāī), been aware of your whereabouts, then forsooth and without gainsay he would not have delayed even for a moment<sup>1</sup>. (1)

Oh Daughter of Janak ("jānakī"; Sita)! When the dazzling sun symbolized by Lord Ram's splendid arrows rises in the sky over the horizon, say then where will the darkness represented by the demon remain<sup>2</sup>? (2)

[Note—<sup>1</sup>This assurance is in reply to Sita's question as to why Lord Ram has become so stone-hearted that he has not come yet to free her, in Chaupai no. 4 that precedes Doha no. 14 herein above.

<sup>2</sup>The imagery is excellent. The sun rises in the horizon, traverses through the sky, and then sets in the opposite horizon. When Lord Ram would shoot his shining arrows, they will rise from the ground, follow their trajectory across the sky, and then descend upon the demons to kill them before hitting the ground on the opposite side of the battle-field. The war and its many battles would be fought during the day time, and so the sunlight would make the arrows gleam brilliantly, like shafts of lightening darting across the firmament.

Here, the gleaming arrows of Lord Ram are likened to the rays of the sun, and the dark-complexioned demons, whose inner-selves too are dark due to sin and evil they stand for, are likened to the darkness of the night.]

अबहिं मातु मैं जाउँ लवाई । प्रभु आयसु नहिं राम दोहाई ॥ ३ ॥  
कछुक दिवस जननी धरु धीरा । कपिन्ह सहित अइहिं रघुबीरा ॥ ४ ॥  
निसिचर मारि तोहि लै जैहहिं । तिहुँ पुर नारदादि जसु गैहहिं ॥ ५ ॥



abahiṁ mātu maim jā'um' lavā'i. prabhu āyasu nahim rāma dōhā'i. 3.  
 kachuka divasa janani dharu dhīrā. kapinha sahita a'ihahim raghubīrā. 4.  
 niscara māri tōhi lai jaiham. tihum' pura nāradādi jasu gaihahim. 5.

Mother (mātu), I can take you back this instant itself, but I don't have this mandate from the Lord, I say this truthfully to you on oath of Lord Ram.

[Please mother, understand my predicament. It's not that I can't free you right now, but I don't have the permission to do so, neither from Lord Ram nor from Angad, our prince, or from Jamvant, our elderly advisor and the one who had inspired me to rise up to the occasion and come here. So therefore, I am constrained to exercise great restraint on my natural instinct, which wants me to take you back immediately.<sup>1</sup>] (3)

Mother (janani)! Have patience for some more days<sup>2</sup>, for Lord Ram, the brave Lord of the Raghu dynasty (raghubīrā), would come soon with a formidable army of Kapis (monkeys and bears). (4)

He will slay the demons and take you back to freedom with all honour. It would be a glorious and grand event, so magnificent, so majestic and so singular that celestial sages like Narad and other minstrels would glorify it and make it immortal through their songs and ballads for all times to come.

[So therefore, don't despond mother; have courage and patience and hope, for these are forsooth the virtues of life. I'll go back and soon bring Lord Ram here; the Lord would come with a formidable army of monkeys and bears, and upon my honour I say to you to have faith in me, to trust me and the words of a gentleman, that all these demons who have caused you so much trouble and torment would be defeated and slayed in the war that would ensue to free you. Be certain mother that you will indeed be freed, of which there is no gainsay.] (5)

[Note—<sup>1</sup>Lord Ram as well as Jamvant had given clear instructions to Hanuman to just go and find about Sita, and come back with her news. Refer: Ram Charit Manas, Kishkindha Kand, Chaupai line no. 11 that precedes Doha no. 23; and Chaupai line nos. 11-12 that precede Doha no. 30 respectively.

<sup>2</sup>Hanuman had heard already that Ravana had given a one-month grace period to Sita. {Refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 9 that precedes Doha no. 10 herein above.} So there was a lot of time in hand; Ravana would definitely not harm Sita during this grace period as, though he was a demon, he was a great king, and kings are known by their words, for if a king loses his word he loses his honour, and the right to be called a 'king'; so this was the guarantee.

And, come to think of it, it was also the reason why Ravana did no harm to Sita even his cherished golden city of Lanka was burnt to cinders by Hanuman, about which we shall read shortly, and later on as the ferocious bloody war raged all around, when Lord Ram actually came with his army, even as one after another of all the great demon warriors bit the dust, so much so that his own son Meghnad, as well as his brother Kumbhakaran, too died. Truly indeed, such is the importance that great kings gave to their word of honour. This principle is explicitly declared in Ram Charit Manas, Ayodhya Kand, Chaupai line no. 4 that precedes Doha no. 28 where king

Dasrath himself declares “It is a established doctrine and a matter of honour for the kings of the Raghu’s line that it is better to die than to break one’s word”.]

हैं सुत कपि सब तुम्हहि समाना । जातुधान अति भट बलवाना ॥ ६ ॥  
 मोरें हृदय परम संदेहा । सुनि कपि प्रगट कीन्हि निज देहा ॥ ७ ॥  
 कनक भूधराकार सरीरा । समर भयंकर अतिबल बीरा ॥ ८ ॥  
 सीता मन भरोस तब भयऊ । पुनि लघु रूप पवनसुत लयऊ ॥ ९ ॥

haiṁ suta kapi saba tumhahi samānā. jātudhāna ati bhaṭa balavānā. 6.  
 mōrēm hr̥daya parama sandēhā. suni kapi pragaṭa kīnhi nija dēhā. 7.  
 kanaka bhūdharākāra sarīrā. samara bhayaṅkara atibala bīrā. 8.  
 sītā mana bharōsa taba bhaya'ū. puni laghu rūpa pavanasuta laya'ū. 9.

[Upon this assertion of Hanuman—one, that he could have taken her back if he had the permission of Lord Ram, and two, that Lord Ram would come with an army of Kapis to kill the demons and free her—Sita expressed her reservations. The demons were cruel giants; their had huge forms and fierce demeanours; their teeth and nails were like long spears and sharp swords, with which they could tear apart anything no matter how strong and thick it was; their blows put to shame the force of the sledgehammer; eating live creatures raw, and drinking their blood in draughts as if it were wine, was their repast; knowing no mercy and ever ready to shed blood at the slightest provocation, and often even without it, they had trampled underfoot and crushed even the mightiest of warriors, not even sparing the gods of heaven who trembled by the mere mention of their names.

To wit, Sita had her doubts; she wondered if Hanuman’s assurances were nothing more than airy bluster; merely a loud talk and pretentious boastfulness with no pith in it. He had a small frame, which was like that of a pygmy, no comparison of course to his adversary, the demons, who were awe-inspiringly colossal in their mere size.

So, unable to repress her anxiety, and so much the better for it because it was far wise to be sure of something so serious and of grave consequence as that which was proposed, than to rely upon imaginary virtues of chivalry, valiance and bravery only to be ridiculed and dishonoured in the end, Sita said to Hanuman—]

‘My dear son (suta)! All the Kapis (monkeys and bears) must be like you are in their forms (diminutive and like pygmies in size), whereas the demon warriors are giants who not only have colossal frames but are also very powerful and strong (befitting their huge frames). (6)

This has caused a lot of doubt in my mind (if what you say is actually feasible).’

Hearing these words of Sita, Hanuman revealed his true form. (7)

This form was like a golden-coloured mountain, for it was huge and colossus. [To wit, it was the form that Hanuman had revealed to Jamvant and others prior to his departure for Lanka<sup>1</sup>.]

This formidable form inspired awe and instilled fear in the mind and heart of the enemy in a battle, for it was most terrifying and fearful, one that was evidently full of strength, courage and valour. (7)

When Sita saw this form of Hanuman, she became reassured; her mind and heart now had faith on the truthfulness of what he had said to her. She no more had any trace of doubts lingering in her.

Soon after that, the son of the Wind-God (“pavanasuta”; Hanuman) reverted back to his diminutive form<sup>2</sup>. (8)

[Note—<sup>1</sup>Refer: Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 6-7 that precede Doha no. 30.

<sup>2</sup>Hanuman showed his colossus form for a few minutes, just enough to satisfy Sita. He quickly became small in size, because he wished not to be detected before he would so wish. But this momentary sight reassured Sita that the monkeys and bears were indeed good matches for the demons; rather they surpassed their adversaries by many notches.

The use of the epithet ‘son of the Wind-God’ is significant here: the air or the wind is so subtle and invisible that it can enter the smallest crevice easily, even without anyone noticing it. Even light can do so, but there is a big difference between the two. Light would travel only in a straight line, and if the cavern makes a bend, the path of the light would be blocked. But it is not so with the air, or the wind; it would enter at one end of the long corridor, flow through its bends and curves, highs and lows, and make its presence felt at the other end which is at a complete different angle or plane from the point of its entrance. To wit, air has maneuverability and flexibility that other elements of Nature lack, for neither the earth, nor the fire or the water can have it; as the ‘earth’ is fettered by its weight and gravity, the ‘fire’ would lose its heat with distance, and ‘water’ would dry up and evaporate if it has to flow long distances.

Besides this, only the ‘air’ can move about in an invisible form; earth, fire and water can’t remain hidden from sight for long.

To wit, Hanuman, being the ‘son of the Wind-God’, had certain singular qualities that no one else possessed, and one such quality was his ability to get in and out without being visibly noticed, and the other was to expand to any size he wished, for his ‘parent’, the wind, can expand to fill the whole space of the sky or limit itself to a small balloon, not to mention of course the powerful force that the ‘wind’ inherently possesses, a force that can cause trees to topple, huge waves to rise in the ocean, and raise dust storms in a desert that obscure the sun.]

दो०. सुनु माता साखामृग नहिं बल बुद्धि बिसाल ।

प्रभु प्रताप तें गरुड़हि खाइ परम लघु ब्याल ॥ १६ ॥

dōhā.

sunu mātā sākhāmṛga nahim bala bud'dhi bisāla.

prabhu pratāpa tēm garuṛahi khā'i parama laghu byāla. 16.

Hanuman said to Sita, ‘Listen mother! Those who dwell on the branches of trees (“sākhāmṛga”; here referring to the Kapis, the monkeys) do not have any

commendable strength or wisdom of their own, but it doesn't really matters for even a small snake can devour Garud (who is Lord Vishnu's mount and famed as the eater of serpents, for whom serpents are like fodder) by the grace of the Lord (Sri Ram)<sup>1</sup>.

[To wit, impossible things become possible if the Lord God so wishes. So don't you worry; for even if the Kapis are weaker in strength and power than the demons, yet if Lord Ram would so wish then the same Kapis would trounce the demons without hesitation, without doubt. So, have faith.] (Doha no. 16)

[Note—<sup>1</sup>In this verse, Hanuman shows his humility and devotion for his Lord, Sri Ram. He credits all achievements, of his present efforts as well as all the future successes of his compatriots in the war that is shortly to commence, on the glory and grace of Lord Ram.

He also addresses Sita's reservations expressed by her in verse nos. 6-7 herein above. Sita need not worry at all; even if what she says were to be true, that the Kapis are no match for the demons, yet she has forgotten about one factor—about the divinity, the glory and the majestic powers that Lord Ram possesses.

If the king is powerful and strong, and his army committed and devoted to him, and this is aided by the fact that the cause and objective for which the war is fought is righteous, noble and honourable, then the victory will surely be theirs; there is no doubt about it.]

चौ०. मन संतोष सुनत कपि बानी । भगति प्रताप तेज बल सानी ॥ १ ॥  
आसिष दीन्हि रामप्रिय जाना । होहु तात बल सील निधाना ॥ २ ॥  
अजर अमर गुननिधि सुत होहू । करहुँ बहुत रघुनायक छोहू ॥ ३ ॥  
करहुँ कृपा प्रभु अस सुनि काना । निर्भर प्रेम मगन हनुमाना ॥ ४ ॥

caupāī.

mana santōṣa sunata kapi bānī. bhagati pratāpa tēja bala sānī. 1.  
āsiṣa dīnhi rāmapriya jānā. hōhu tāta bala sīla nidhānā. 2.  
ajara amara gunanidhi suta hōhū. karahum' bahuta raghunāyaka chōhū. 3  
karahum' kṛpā prabhu asa suni kānā. nirbhara prēma magana hanumānā. 4.

When Sita heard Kapi's (Hanuman's) words imbued with the glorious virtues of devotion, valour, dynamism, self-confidence, courage and strength, she was extremely glad and felt very contented in her heart and mind ("mana santōṣa")<sup>1</sup>. (1)

Sita's heart overflowed with gratitude and love for him as she realized that Hanuman was very dear to Lord Ram, and his favourite. Blessing him profusely from the innermost recesses of her heart, she said, 'My dear son (tāta)! May you become an abode of strength, courage and valour; may you be a repository of all the glorious and excellent virtues there are (bala sīla nidhānā)! (2)

My son (suta)! May you ever remain immune to the decay that the body suffers from due to the aging process; may you become immortal; may you be a treasury of all the excellent virtues and the best of qualities that exist in this world! And to crown these blessings, may Lord Ram (raghunāyaka) always be exceptionally gracious and most kind upon you.' (3)

When Hanuman heard with his ears the last blessing of Sita, viz. “may Lord Ram always be gracious and kind upon you”, he was so overwhelmed with gratitude, with emotions of love and affection surging in his heart, that for some time he lost awareness of his own self<sup>2</sup>. (4)

[Note—<sup>1</sup>Hanuman’s words were a moment of epiphany for Sita; she realized that he was truly devoted to Lord Ram, was totally committed to him, and was determined to serve the Lord most diligently, faithfully and sincerely, to the best of his ability.

We have read in previous verses how Hanuman had assured Sita that her sufferings would soon end, that Lord Ram remembers her, grieves for her, and loves her twice as much as she loves him. He had also reminded her of the Lord’s majesty, exceptional glories, astounding strength and dynamic powers, reassuring her that her tormentors, the evil demons, would be reduced to ashes by the fire-spewing arrows of Lord Ram which would burn them just like flies are burnt when they swarm around the flames of a raging fire; it would be such a fantastic feat that would be remembered and sung by sages, minstrels and bards for generations after generations to come. Hanuman had also told Sita that he was a devoted servant of Lord Ram, and though he was capable to take her back immediately yet he desists from doing so as it would violate the orders of the Lord, as he had told him just to go and find about her. All these things hint at the virtues listed here for Hanuman—devotion, glory, valour, self-confidence, strength and courage. {Refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 10 that precedes Doha no. 14—to Doha no. 16.}

<sup>2</sup>We have read earlier that when Sita heard that Lord Ram remembers her and loves her much, she too was overwhelmed with joy and gratitude, and had become so emotional that for some moments she had lost awareness of her own body like the way Hanuman felt when Sita blessed him that he would eternally be in the gracious looks of the Lord. {Refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 8 that precedes Doha no. 15.}]

बार बार नाएसि पद सीसा । बोला बचन जोरि कर कीसा ॥ ५ ॥

अब कृतकृत्य भयउँ मैं माता । आसिष तव अमोघ बिख्याता ॥ ६ ॥

bāra bāra nā'ēsi pada sīsā. bōlā bacana jōri kara kīsā. 5.

aba kṛtakṛtya bhaya'um̐ mair̐ mātā. āsiṣa tava amōgha bikhyātā. 6.

The Kapi (“kīsā”; Hanuman) bowed his head repeatedly at the feet of Sita, and clasping his hands in supplication and humility, he said --- (5)

‘Oh mother (mātā)! I am fully contented and fulfilled; I have accomplished all that is to be accomplished; I am exceptionally grateful and obliged to you (kṛtakṛtya)—for in all sooth and without gainsay, it is known throughout the world that your blessings are infallible and inviolable. [Indeed, I am so fortunate; I am lucky as no one has ever been.] (6)

**3.5 (b) Adhyatma Ramayan, Sundar Kand, Canto 2, verse nos. 2-11; Canto 3, verse nos. 1-66:**

(i) Sundar Kand — Canto 2, verse nos. 2-11:

सीतान्वेषणकार्यार्थी प्रविवेश नृपालयम् ।  
तत्र सर्वप्रदेशेषु विविच्य हनुमान् कपिः ॥ २॥  
नापश्यज्जानकीं स्मृत्वा ततो लङ्काभिभाषितम् ।  
जगाम हनुमान् शीघ्रमशोकवनिकां शुभाम् ॥ ३॥

sītānveṣaṇakāryārthī praviveśa nrpālayam ।  
tatra sarvapradeśeṣu vivicya hanumān kapiḥ ॥ 2॥  
nāpaśyajjānakīm smṛtvā tato laṅkābhibhāṣitam ।  
jagāma hanumān śīghramaśokavanikāṃ śubhām ॥ 3॥

Verse nos. 2-3: To find out about Sita, Hanuman entered the chief palace of Ravana. After a futile search in it when he could not find Sita anywhere, he remembered the words of Lankini (the gatekeeper of the fort of Lanka who had advised him where to find Sita). So, he immediately went to the charming and most auspicious garden of Lanka, known as the Ashok Vana<sup>1</sup>. {It was the royal garden of Ravana, and close to his palace.} (2-3).

[Note :-<sup>1</sup>Ashok Vana is described as being auspicious because Sita was sitting in it.]

सुरपादपसम्बाधां रत्नसोपानवापिकाम् ।  
नानापक्षिमृगाकीर्णां स्वर्णप्रासादशोभिताम् ॥ ४॥  
फलैश्चानमूशाखाग्रपादपैः परिवारिताम् ।  
विविच्यन् जानकीं तत्र प्रत्यूक्षं मरुत्सुतः ॥ ५॥  
ददर्शभ्रूलिहं तत्र चैत्यप्रासादमुत्तमम् ।  
दृष्ट्वा विस्मयमापन्नो मणिस्तम्भशतान्वितम् ॥ ६॥

surapādapasambādhāṃ ratnasopānavāpikām ।  
nānāpakṣimṛgākīrṇāṃ svarṇaprāsādaśobhitām ॥ 4॥

phalairānamraśākhāgrapādapaiḥ parivāritām ।  
 vicinvaṇ jānakīm tatra prativṛkṣaṃ marutsutaḥ ॥ 5॥  
 dadarśābhraṃlihaṃ tatra caityaprāsādamuttamam ।  
 dr̥ṣṭvā vismayamāpanno maṇistambhaśatānvitam ॥ 6॥

Verse nos. 4-6: That garden was richly endowed with evergreen trees so magnificent that they matched the legendary Kalpa-Tree of the heaven. The steps of its ponds and pools were studded with different kinds of gems; a wide variety of birds and animals were roaming in it, while its golden pavilions and cottages were sights to behold as they were so magnificent in their beauty that the onlooker would be left mesmerized by their charm (4). The garden was surrounded by trees which were so laden with fruits that their branches were bent under their weight. Hanuman, the son of the Wind-God, searched for Sita under each tree (5), and finally saw a beautiful temple. It was so high (i.e. its steeple or spire was so high) that it seemed to touch the sky and the clouds. He was enthralled and full of wonder at the sight of that building which had hundreds of pillars studded with gems (6).

[Note—We must remember it was a ‘royal garden’ of the king of Lanka, a city that itself was said to be made of gold: from a practical point of view it means that either gold bricks were used for the construction of its buildings, or molten gold was used as plaster or as paint over the buildings. That being the case, it is but natural to expect that royal garden, which of course was the king’s personal garden, would be a unique place, much more beautiful, enchanting and mesmerizing than the best of gardens on earth or even in paradise.]

समतीत्य पुनर्गत्वा किञ्चिद्दूरं स मारुतिः ।  
 ददर्श शिंशपावृक्षमत्यन्तनिबिडच्छदम् ॥ ७॥  
 अदृष्टातपमाकीर्णं स्वर्णवर्णविहङ्गमम् ।  
 तन्मूले राक्षसीमध्ये स्थितां जनकनन्दिनीम् ॥ ८॥  
 ददर्श हनुमान् वीरो देवतामिव भूतले ।  
 एकवेणीं कृशां दीनां मलिनाम्बरधारिणीम् ॥ ९॥

samatītya punargatvā kiñciddūraṃ sa mārutiḥ ।  
 dadarśa śiṃśapāvṛkṣamatyantanibidacchadam ॥ 7॥  
 adr̥ṣṭātapamākīrṇaṃ svarṇavarṇavihaṅgamam ।  
 tanmūle rākṣasīmadhye sthitām janakanandinīm ॥ 8॥  
 dadarśa hanumān vīro devatāmiva bhūtale ।

ekavenīṃ kṛśāṃ dīnāṃ malināambaradhāriṇīṃ ॥ 9॥

Verse nos. 7-9: When Hanuman moved a little ahead of this temple, he saw a Shinshupa (Indian red-wood) tree with a thick cover of foliage (7). Sun light never penetrated it to the ground, and it was full of birds with golden bodies, including beaks, faces and feathers. At the bottom of this wonderful tree there sat Sita, the daughter of Janak; she was surrounded by female demons (most probably appointed by Ravana to guard her round the clock) (8). The brave and courageous Hanuman saw that she was sitting on the ground and resembled an idol of a goddess. Her hairs had stuck together to form a thick plait; she was very emaciated, weak, exhausted and miserable; and she wore dirty, crumpled and unkempt clothes (9).

[Note :- Hanuman had not met Vibhishan prior to seeing Sita in the version of events described in Adhyatma Ramayan. He was told of her exact location by Lankini herself. This is sharply in contrast with Tulsidas' Ram Charit Manas where Hanuman had met Vibhishan before meeting Sita, and it was the Vibhishan who had guided him to the place where Sita was.]

भूमौ शयानां शोचन्तीं रामरामेति भाषिणीम् ।

त्रातारं नाधिगच्छन्तीमुपवासकृशां शुभाम् ॥ १०॥

शाखान्तच्छदमध्यस्थो ददर्श कपिकुञ्जरः ।

कृतार्थोऽहं कृतार्थोऽहं दृष्ट्वा जनकनन्दिनीम् ॥ ११॥

bhumau śayānāṃ śocantīm rāmarāmeti bhāṣiṇīm ।

trātāraṃ nādhigacchantīmupavāsakṛśāṃ śubhām ॥ 10॥

śākhāntacchadamadhyastho dadarśa kapikuñjaraḥ ।

kṛtārtho'haṃ kṛtārtho'haṃ dr̥ṣṭvā janakanandinīm ॥ 11॥

Verse nos. 10-11: That auspicious lady (i.e. Sita) was lying on the ground in this miserable condition; she appeared to be most distressed, anguished and hopeless, she constantly brooded over her condition, worrying and feeling remorseful<sup>1</sup>. She was constantly repeating 'Ram, Ram'. She did not see any hope, help, succour and redemption from her torments. She had become very emaciated and weak due to fasting (willingly abstaining from taking food) (10). The best amongst monkeys (Hanuman) hid himself amongst the leaves on the branches of the tree and observed her. He said to himself that he was most fortunate, lucky and privileged to see Janak-Nandani (Sita) today (11).

[Note—<sup>1</sup>Why was Sita feeling so contrite, regretful and remorseful? It is because she now regretted her insistence that Lord Ram must go and fetch the golden deer for her. This golden deer was actually a demon named Marich who was used as a bait by Ravana to somehow make Sita want it for taming purpose so that he, Ravana, would



have direct access to the private quarters of the hermitage where she used to stay with Lord Ram in part of the forest called Panchavti. Once Lord Ram left Sita alone to go and bring the golden deer for her, and as the situation unfortunately unfolded, Sita then forced Laxman to go and help the Lord in fetching the deer for her, thereby leaving her unprotected in the lonely hermitage, Ravana found his chance. He approached her, disguised as a harmless hermit who begged her for alms. As soon as she came near enough, Ravana grabbed her and fled.

So now she regrets why she had been so foolish and greedy for a deer that she had forced Lord Ram and Laxman to go out and fetch it for her, which obviously meant she would be left alone in a remote hermitage, without the cover of protection of any kind. Couldn't she foresee the consequences of her senseless longing for a golden deer just because she wanted to keep it as a pet? She now regretted her greed, and this distressing thought constantly tormented her and cast its negative shadow over her like a dark cloud hovering in the sky and obscuring the light of the sun, making everything below gloomy and downcast.]

(ii) Sundar Kand — Canto 3, verse nos. 1-66:

॥ तृतीयः सर्गः ॥

श्रीमहादेव उवाच ।

उद्धन्धनेन वा मोक्षये शरीरं राघवं विना ।

जीवितेन फलं किं स्यान्मम रक्षोऽधिमध्यतः ॥ १॥

दीर्घा वेणी ममात्यर्थमुद्धन्धाय भविष्यति ।

एवं निश्चितबुद्धिं तां मरणायाथ जानकीम् ॥ २॥

विलोक्य हनुमान् किञ्चिद्विचार्यैतदभाषत ।

शनैः शनैः सूक्ष्मरूपो जानक्याः श्रोत्राङ्गं वचः ॥ ३॥

॥ tr̥tīyaḥ sargaḥ ॥

śrīmahādeva uvāca ।

udbandhanena vā mokṣye śarīraṃ rāghavaṃ vinā ।

jīvitena phalaṃ kiṃ syānmama rakṣo'dhimadhyataḥ ॥ 1॥

dīrghā veṇī mamātyarthamudbandhāya bhaviṣyati ।

evaṃ niścītabuddhiṃ tāṃ maraṇāyātha jānakīm ॥ 2॥

vilokya hanumān kiñcidvicāryaitadabhāṣata ।

śanaiḥ śanaiḥ sūkṣmarūpo jānakyāḥ śrotragaṃ vacaḥ ॥ 3॥

Verse nos. 1-3: Lord Shiva continued: 'Oh Parvati! In this way, the lamenting and weeping Sita, who was utterly despondent, thought in despair, 'Why should I not kill myself by hanging and get rid of my torments? What is the use of living amongst these wicked demons without Raghav (i.e. Lord Ram)? (1).

My long plait of hairs is sufficient to act like a thick rope with which to hang myself. Realising that Janki (Sita) has decided to kill herself (by hanging or any other means) (2), Hanuman, who had come to the garden in a miniature form, thought of something in his heart<sup>1</sup>, and said slowly in a soft voice that was loud enough to reach Sita's ears (but so soft that none of the female demons who guarded Sita from a respectable distance could hear what Hanuman said) (3).

[Note—<sup>1</sup>What did Hanuman think? He became very worried as to what would happen if he delayed meeting Sita and assuring her of deliverance before she takes some drastic step in despair, which would be devastating and completely ruin the very purpose of his coming to Lanka. Timely action was necessary before it was too late, as this was not the time to hesitate and defer matters anymore.]

इक्ष्वाकुवंशसम्भूतो राजा दशरथो महान् ।

अयोध्याधिपतिस्तस्य चत्वारो लोकविश्रुताः ॥ ४॥

पुत्रा देवसमाः सर्वे लक्षणैरुपलक्षिताः ।

रामश्चलक्ष्मणश्चैव भरतश्चैव शत्रुहा ॥ ५॥

ikṣvākuvaṃśasambhūto rājā daśaratho mahān ।

ayodhyādhīpatistasya catvāro lokaviśrutāḥ ॥ 4॥

putrā devasamāḥ sarve lakṣaṇairupalakṣitāḥ ।

rāmaścalakṣmaṇaścaiva bharataścaiva śatruhā ॥ 5॥

Verse nos. 4-5: 'King Dasrath, who was born in the clan of the illustrious king Ikshwaku of the kingdom of Ayodhya, was very renowned and virtuous. To him were born four sons who are famous in all the three worlds (celestial, terrestrial and subterranean) (4). Those sons are as auspicious and divine as Gods are, and are endowed with all the characters that are auspicious, divine, noble and virtuous. Their names are Ram, Laxman, Bharat and Shatrughan (5).

ज्येष्ठो रामः पितुर्वाक्यादण्डकारण्यमागतः ।

लक्ष्मणेन सह भ्रात्रा सीतया भार्यया सह ॥ ६॥

उवास गौतमीतीरे पञ्चवट्यां महामनाः ।

तत्र नीता महाभागा सीता जनकनन्दिनी ॥ ७॥

jyeṣṭho rāmaḥ piturvākyāddaṇḍakāraṇyamāgataḥ ।  
 lakṣmaṇena saha bhrātrā sītayā bhāryayā saha ॥ 6॥  
 uvāsa gautamīṭire pañcavaṭyāṃ mahāmanāḥ ।  
 tatra nītā mahābhāgā sītā janakanandinī ॥ 7॥

Verse nos. 6-7: The eldest son named Lord Ram came to the Dandkaranya forest along with his brother Laxman and wife Sita on the orders of his father (6). That exalted one (i.e. Lord Ram) stayed at Panchavati on the banks of river Gautami with the most fortunate and great daughter of king Janak, named Sita (7).

रहिते रामचन्द्रेण रावणेन दुरात्मना ।  
 ततो रामोऽतिदुःखार्तो मार्गमाणोऽथ जानकीम् ॥ ८॥  
 जटायुषं पक्षिराजमपश्यत्पतितं भुवि ।  
 तस्मै दत्त्वा दिवं शीघ्रमृष्यमूकमुपागमत् ॥ ९॥  
 rahite rāmacandreṇa rāvaṇena durātmanā ।  
 tato rāmo'tiduhkhārto mārgamāṇo'tha jānakīm ॥ 8॥  
 jaṭāyuṣaṃ pakṣirājamapaśyatpatitaṃ bhuvi ।  
 tasmai dattvā divaṃ śīghramṛṣyamūkamupāgamat ॥ 9॥

Verse nos. 8-9: One day, when Lord Ram was not there in the hermitage, the evil hearted and wicked demon named Ravana took away Janki (Sita). Then Lord Ram was overwhelmed with sorrows, grief and anguish of separation from his beloved wife Sita, and while searching for her here and there all along the path passing through the dense forest (in the belief that she had gone out on some harmless pretext, hoping to find her somewhere around) (8), he saw Jatayu, the king of birds, lying wounded on the ground. The Lord immediately sent him to the divine abode of Gods (i.e. to heaven). Then he (Lord Ram) came to the Rishyamook mountain (9).

सुग्रीवेण कृता मैत्री रामस्य विदितात्मनः ।  
 तद्भार्याहारिणं हत्वा वालिनं रघुनन्दनः ॥ १०॥  
 राज्येऽभिषिच्य सुग्रीवं मित्रकार्यं वकार सः ।  
 सुग्रीवस्तु समानास्य वानरान् वानरपूजुः ॥ ११॥  
 प्रेषयामास परितो वानरान् परिमार्गणे ।

सीतायास्तत् चैकोऽहं सुग्रीवसचिवो हरिः ॥ १२॥

sugrīveṇa kṛtā maitrī rāmasya viditātmanah ।

tadbhāryāhārīṇaṃ hatvā vāliṇaṃ raghunandanaḥ ॥ 10॥

rājye'bhiṣicya sugrīvaṃ mitrakāryaṃ cakāra saḥ ।

sugrīvastu samānāyya vānarān vānaraprabhuḥ ॥ 11॥

preṣayāmāsa parito vānarān parimārgaṇe ।

sītāyāstatra caiko'haṃ sugrīvasacivo hariḥ ॥ 12॥

Verse nos. 10-12: Coming there (to the base of the said mountain), the sagacious, erudite, enlightened and wise Lord Ram made friends with Sugriv. Then Raghunandan (i.e. Lord Ram) killed Baali who had stolen his (Sugriv's) wife (10), and then installed Sugriv on the throne of Kishkindha. In this manner, Lord Ram successfully did the work of his friend Sugriv (by helping the latter get rid of his arch enemy Baali, retrieve his wife and honour, and get back the right to the throne of Kishkindha, the forest kingdom of the monkey race. Sugriv reciprocated Lord Ram for his help by promising to search for Sita, the Lord's wife who had been abducted by Ravana. Sugriv then summoned all the monkeys for the Lord's work (11), and sent them in all the directions in search of Sita. Out of those monkeys, I am one, and am Sugriv's minister (12).

सम्पातिवचनाच्छीघ्रमुल्लङ्घ्य शतयोजनम् ।

समुद्रं नगरीं लङ्कां विचिन्वन् जानकीं शुभाम् ॥ १३॥

शनैरशोकवनिकां विचिन्वन् शिंशपातरुम् ।

अद्राक्षं जानकीमत् शोचन्तीं दुःखसम्प्लुताम् ॥ १४॥

रामस्य महिषीं देवीं कृतकृत्योऽहमागतः ।

इत्युक्तवोपरामाथ मारुतिर्बुद्धिमत्तरः ॥ १५॥

sampātivacanācchīghramullaṅghya śatayojanam ।

samudraṃ nagarīm laṅkāṃ vicinvaṃ jānakīm śubhām ॥ 13॥

śanairaśokavanikāṃ vicinvaṃ śiṃśapātarum ।

adrākṣaṃ jānakīmatra śocantīm duḥkhasamplutām ॥ 14॥

rāmasya mahiṣīm devīm kṛtakṛtyo'hamāgataḥ ।

ityuktvopararāmātha mārutirbuddhimattaraḥ ॥ 15॥

Verse nos. 13-15: I leapt across the ocean which is 100 Yojans (800 miles) wide on the advice of Sampati (elder brother of Jatau; he lived in a cave near the ocean's shore) and have come to Lanka. Here, I searched all over the place for Janki (Sita), the auspicious and virtuous one (13). Gradually, while searching for her in the Ashok garden, I saw this Shinshupa (Indian red wood) tree. Here I saw (found) Janki who is full of gloom, contrition, remorse and anguish (14). By seeing the goddess who is the consort of Lord Ram, and the purpose for which I came all the way across the ocean to Lanka, I realized that my mission has been successful. This made me very happy and fulfilled, and I felt amply rewarded for my effort'. Saying this, the most wise, sagacious, erudite and intelligent son of the Wind-God, Hanuman, became silent (15).

सीता कृमेण तत्सर्वं श्रुत्वा विस्मयमाययौ ।

किमिदं मे श्रुतं व्योम्नि वायुना समुदीरितम् ॥ १६॥

स्वप्नो वा मे मनोभ्रान्तिर्यदि वा सत्यमेव तत् ।

निद्रा मे नास्ति दुःखेन जानाम्येतत्कुतो भ्रमः ॥ १७॥

येन मे कर्णपीयुषं वचनं समुदीरितम् ।

स दृश्यतां महाभागः प्रियवादी ममाग्रतः ॥ १८॥

sītā krameṇa tatsarvaṃ śrutvā vismayamāyayau ।

kimidaṃ me śrutaṃ vyomni vāyunā samudīritam ॥ 16॥

svapno vā me manobhrāntiryadi vā satyameva tat ।

nidrā me nāsti duḥkhena jñāmyetatatkuto bhramaḥ ॥ 17॥

yena me karṇapīyusaṃ vacanaṃ samudīritam ।

sa dr̥śyatāṃ mahābhāgaḥ priyavādī mamāgrataḥ ॥ 18॥

Verse nos. 16-18: Hearing this sequence of events with great attention, Sita was extremely astonished. She wondered, 'The words which I have heard just now appear to be coming from the sky, because I don't see anyone around. So, have they been spoken by the wind? (16). Or is it a dream, or is it my hallucination or result of my wild imagination arising out of my delusions? What is the truth? Since I cannot sleep due to extreme sorrows, anguish and mental torments and agitations, therefore it cannot be a dream. On the other hand, I can actually hear those words by my own ears, so it cannot be the flight of my imagination (17). That person who has spoken these sweet and comforting words to me—words which appear like nectar for my ears—I request that great soul to appear before me and make himself visible to me.' (18).

श्रुत्वा तज्जानकीवाक्यं हनुमान् पत्रखण्डतः ।  
 अवतीर्य शनैः सीतापुरतः समवस्थितः ॥ १९॥  
 कलविङ्कपूमाणाङ्गो रक्तास्यः पीतवानरः ।  
 ननाम शनकैः सीतां प्राञ्जलिः पुरतः स्थितः ॥ २०॥

śrutvā tajjānakīvākyaṃ hanumān patrakhaṇḍataḥ ।  
 avatīrya śanaiḥ sītāpurataḥ samavasthitaḥ ॥ 19॥  
 kalaviṅkapramāṇāṅgo raktāsyah pītavānarah ।  
 nanāma śanakaiḥ sītāṃ prāñjaliḥ purataḥ sthitaḥ ॥ 20॥

Verse nos. 19-20: Hearing these words of Janki (Sita), Hanuman emerged from behind the cover of foliage and came down slowly, and stood before her (19). At that moment he had the form of a monkey with the size of the bird called ‘Kalwink’ (sparrow) with a reddish body and golden radiance. He came with soft steps and very slowly before Sita, and bowed before her with folded hands (20).

[Note—Hanuman wanted to ensure not to cause any alarm to Sita by any thing, such as his form and how he approached her. Therefore, he assumed a very humble form and size of an ordinary bird, and moved cautiously towards her. The words ‘slowly, gradually, on tip-toes’ etc. shows that (i) Hanuman did not wish to startle Sita because any swift movement would have made her nervous and terrified because she was already a nervous wreck, and on the edge of complete breakdown. (ii) Any quick movement would also have alerted the female demons sitting around Sita. They were either fast asleep out of boredom, or were dozing—this is clearly mentioned in Canto 2, verse no. 55.]

दृष्ट्वा तं जानकी भीता रावणोऽयमुपागतः ।  
 मां मोहयितुमायातो मायया वानराकृतिः ॥ २१॥  
 इत्येवं चिन्तयित्वा सा तूष्णिमासीदधोमुखी ।  
 पुनरप्याह तां सीतां देवि यत्त्वं विशङ्कसे ॥ २२॥  
 नाहं तथाविधो मातस्त्यज शङ्कां मयि स्थिताम् ।  
 दासोऽहं कोसलेन्द्रस्य रामस्य परमात्मनः ॥ २३॥  
 सचिवोऽहं हरीन्द्रस्य सुग्रीवस्य शुभपूदे ।  
 वायोः पुत्रोऽहमखिलाप्राणभूतस्य शोभने ॥ २४॥

dr̥ṣṭvā taṃ jānakī bhītā rāvaṇo'yamupāgataḥ ।

māṃ mohayitumāyāto māyayā vānarākṛtiḥ ॥ 21॥  
 ityevaṃ cintayitvā sā tūṣṇimāsīdadhomukhī ।  
 punarapyāha tāṃ sītāṃ devi yattvaṃ viśaṅkase ॥ 22॥  
 nāhaṃ tathāvidho mātastyaja śaṅkāṃ mayi sthitāṃ ।  
 dāso'haṃ kosalendrasya rāmasya paramātmanah ॥ 23॥  
 sacivo'haṃ harīndrasya sugrīvasya śubhaprade ।  
 vāyoḥ putro'hamakhilaprāṇabhūtasya śobhane ॥ 24॥

Verse nos. 21-24: Seeing him, Janki (Sita) was afraid that Ravana has come disguised as a monkey to trap her (21). Thinking thus, she kept sitting with a bowed face. Then he (Hanuman) said once again to Sita: 'Oh goddess! I am not the one whom you suspect me to be. Oh mother! Whatever suspicions and doubts you have about me, you must remove them. I am a humble servant of Lord Ram, the Supreme Soul and the King of Kaushal (Ayodhya) (22-23). Oh honourable mother goddess who bestows auspiciousness and welfare! I am a minister of Sugriv, the king of monkeys. Oh the adorable and worthy one! I am the son of the Wind-God who is the life giving force for the whole world.' (24).

तच्छ्रुत्वा जानकी प्राह हनूमन्तं कृताञ्जलिम् ।  
 वानराणां मनुष्याणां सङ्गतिर्घटते कथम् ॥ २५॥  
 यथा त्वं रामचन्द्रस्य दासोऽहमिति भाषसे ।  
 तामाह मारुतिः प्रीतो जानकीं पुरतः स्थितः ॥ २६॥

tacchrutvā jānakī prāha hanūmantaṃ kṛtāñjalim ।  
 vānarāṇāṃ manuṣyāṇāṃ saṅgatirghaṭate katham ॥ 25॥  
 yathā tvaṃ rāmacandrasya dāso'hamiti bhāṣase ।  
 tāmāha mārutiḥ prīto jānakīm purataḥ sthitaḥ ॥ 26॥

Verse nos. 25-26: Hearing this, Janki said to Hanuman who was standing in front of her with folded hands, 'That you say you are a servant (subordinate, follower, devotee) of Sri Ramchandra say, how is it possible that a monkey and a human can become friends and companions?' Then Hanuman, who was standing with folded hands before her, replied to her most cheerfully (25-26)—

ऋष्यमूकमगाद्रामः शबर्या नोदितः सुधीः ।

सुग्रीवो ऋष्यमूकस्थो दृष्टवान् रामलक्ष्मणौ ॥ २७॥

भीतो मां प्रेषयामास ज्ञातुं रामस्य हृद्गतम् ।

ब्रह्मचारिवपुर्धृत्वा गतोऽहं रामसन्निधिम् ॥ २८॥

ṛṣyamūkamagādrāmaḥ śabaryā noditaḥ sudhīḥ ।

sugrīvo ṛṣyamūkastho dr̥ṣṭavān rāmalakṣmaṇau ॥ 27॥

bhīto māṃ preṣayāmāsa jñātuṃ rāmasya hṛdgatam ।

brahmacārivapurdhṛtvā gato'haṃ rāmasannidhim ॥ 28॥

Verse nos. 27-28: 'On the advice of Sabari, an old, pious and wise lady who was a great devotee of Lord Ram, the Lord came to the Rishyamook mountain. Sugriv, who was sitting atop the mountain, saw Lord Ram and Laxman approach the base of the mountain (27). He was scared and sent me to find out the cause (the reason) of their arrival. Then I came near Lord Ram disguised as a Brahmachari (a celibate Brahmin) (28).

ज्ञात्वा रामस्य सद्भावं स्कन्धोपरि निधाय तौ ।

नीत्वा सुग्रीवसामीप्यं सख्यं चाकरोत् तयोः ॥ २९॥

सुग्रीवस्य हता भार्या वालिना तं स्मृतम् ।

जघानैकेन बाणेन ततो राज्येऽभ्यषेचयत् ॥ ३०॥

सुग्रीवं वानराणां स प्रेषयामास वानरान् ।

दिग्भ्यो महाबलान् वीरान् भवत्याः परिमार्गणे ॥ ३१॥

jñātvā rāmasya sadbhāvaṃ skandhopari nidhāya tau ।

nītvā sugrīvasāmīpyaṃ sakhyaṃ cākaravaṃ tayoh ॥ 29॥

sugrīvasya hṛtā bhāryā vālinā taṃ raghūttamaḥ ।

jaghānaikena bāṇena tato rājye'bhyaṣecayat ॥ 30॥

sugrīvaṃ vānarāṇāṃ sa preṣayāmāsa vānarān ।

digbhyo mahābalān vīrān bhavatyāḥ parimārgaṇe ॥ 31॥

Verse nos. 29-31: When I found out about the purity (sincerity) of his purpose (i.e. that the two brothers had no ill-will or malefic intentions against Sugriv, but were polite and friendly in nature), I took them up the mountain on my shoulders to meet Sugriv. After initial introductions, I made them friends with each other, myself acting



as a witness. (29). Sugriv's wife had been usurped (snatched away, forcibly stolen) by Baali, his evil elder brother. Lord Ram, who is an honourable Lord in the illustrious family of king Raghu (of Ayodhya), was moved by Sugriv's plight and the injustice done to him by his own elder brother. So therefore, in order to help his friend, the Lord eliminated Baali by the use of a single arrow, and anointed Sugriv on the throne of the kingdom of Kishkindha (30). After that, in order to reciprocate Lord Ram's help and also as a sign of expression of his gratitude, Sugriv sent a large number of brave, strong and courageous monkeys in all the directions in search of you (31).

गच्छन्तं राघवो दृष्ट्वा मामभाषत सादरम् ॥ ३२॥

त्वयि कार्यमशेषं मे स्थितं मारुतनन्दन ।

ब्रूहि मे कुशलं सर्वं सीतायै लक्ष्मणस्य च ॥ ३३॥

अङ्गुलीयकमेतन्मे परिज्ञानार्थमुत्तमम् ।

सीतायै दीयतां साधु मन्नामाक्षरमुद्रितम् ॥ ३४॥

gacchantam rāghavo dr̥ṣṭvā māmabhāṣata sādaram ॥ 32॥

tvayi kāryamaśeṣam me sthitam mārutanandana ।

brūhi me kuśalam sarvaṁ sītāyai lakṣmaṇasya ca ॥ 33॥

aṅgulīyakametanaṁ parijñānārthamuttamam ।

sītāyai dīyatāṁ sādhu mannāmākṣaramudritam ॥ 34॥

Verse nos. 32-34: When I was ready to start off in your search, Raghav (Lord Ram) saw me and said (32), 'Oh Maruti's son! All my work, which is very difficult and special, is dependent on you. Tell Sita about my and Laxman's welfare (33). For your identification, I am giving you this beautiful finger-ring of mine on which the letters of my name are engraved so that Sita will recognise you and be convinced that you are indeed my messenger.' (34).

इत्युक्त्वा प्रददौ मह्यं कशग्रदङ्गुलीयकम् ।

प्रयत्नेन मयानीतं देवि पश्याङ्गुलीयकम् ॥ ३५॥

इत्युक्त्वा प्रददौ देव्यै मुद्रिकां मारुतात्मजः ।

नमस्कृत्य स्थितो दूराद्भद्राञ्जलिपुटो हरिः ॥ ३६॥

दृष्ट्वा सीता प्रमुदिता रामनामाङ्कितां तदा ।

मुद्रिकां शिरसा धृत्वा सूवदानन्दनेत्रजा ॥ ३७॥

ityuktvā pradadau mahyaṃ karāgrādaṅgulīyakam ।  
 prayatnena mayānītaṃ devi paśyāṅgulīyakam ॥ 35॥  
 ityuktvā pradadau devyai mudrikāṃ mārutātmajaḥ ।  
 namaskṛtya sthito dūrādbaddhāñjalipuṭo hariḥ ॥ 36॥  
 dr̥ṣṭvā sītā pramuditā rāmanāmāṅkitāṃ tadā ।  
 mudrikāṃ śirasā dhṛtvā sravadānandanetraajā ॥ 37॥

Verse nos. 35-37: Saying this, Lord Ram took off the ring from his finger and gave it to me. I have brought it very carefully. Oh goddess! You see this ring for yourself (35). Saying so, the son of the Wind-God gave that ring to the goddess (Sita). Then he bowed before her and stood aside at a little distance (36). Sita was most exhilarated at seeing that ring with Lord Ram's name embossed or etched on it. She put it to her head (in reverence and honour), and tears of joy flowed down from her eyes in a steady stream (37).

कपे मे पूणदाता त्वं बुद्धिमानसि राघवे ।  
 भक्तोऽसि प्रियकारी त्वं विश्वासोऽस्ति तवैव हि ॥ ३८॥  
 नो चेन्मत्सन्निधिं चान्यं पुरुषं प्रेषयेत्कथम् ।  
 हनूमन् दृष्टमखिलं मम दुःखादिकं त्वया ॥ ३९॥  
 सर्वं कथय रामाय यथा मे जायते दया ।  
 मासद्वयावधि पूणाः स्थास्यन्ति मम सत्तम ॥ ४०॥

kape me prāṇadātā tvaṃ buddhimānasi rāghave ।  
 bhakto'si priyakārī tvaṃ viśvāso'sti tavaiva hi ॥ 38॥  
 no cenmatsannidhiṃ cānyaṃ puruṣaṃ preṣayetkatham ।  
 hanūman dr̥ṣṭamakhilaṃ mama duḥkhādikaṃ tvayā ॥ 39॥  
 sarvaṃ kathaya rāmāya yathā me jāyate dayā ।  
 māsadvayāvadhi prāṇāḥ sthāsyanti mama sattama ॥ 40॥

Verse nos. 38-40: Then she said, 'Oh monkey! You are my saviour (i.e. you have saved me drowning in an ocean of grief and sorrows). You are very wise, clever and intelligent, a devotee of Raghav (Lord Ram), and most dear to him. I am certain he has full faith/trust in you (38). If that had not been the case, why would he have sent a non-related male to me (as his messenger)? Oh Hanuman! You have seen all my agonies, troubles and tribulations (39). Tell all these things to the Lord when you

return to him so that he develops greater mercy for me. Oh the most exalted one! My life will survive for only two months more (40).

[Note—Sita virtually tells Hanuman to go and tell Lord Ram not to delay her rescue any more, for the outer time limit of her survival is just two more months. It is to be noted here that this outer time limit also marked the limit of 14 years of Lord Ram's forest exile. Soon after Lord Ram had slayed Ravana and freed Sita, he immediately boarded the airplane called 'Pushpak' and returned to Ayodhya, without wasting even a day. Hence we come to the obvious conclusion that Sita's rescue and the end of the War of Lanka coincided with the end of the 14 years of Lord Ram's forest sojourn.]

नागमिष्यति चेद्रामो भक्षयिष्यति मां खलः ।

अतः शीघ्रं कपीन्द्रेण सुग्रीवेण समन्वितः ॥ ४१॥

वानरानीकपैः सार्धं हत्वा रावणमाहवे ।

सपुत्रं सबलं रामो यदि मां मोचयेत्प्रभुः ॥ ४२॥

nāgamiṣyati cedrāmo bhakṣayiṣyati mām khalah ।

ataḥ śīghraṁ kapīndreṇa sugrīveṇa samanvitaḥ ॥ 41॥

vānarānīkapaiḥ sārddhaṁ hatvā rāvaṇamāhave ।

saputraṁ sabalaṁ rāmo yadi mām mocayetprabhuḥ ॥ 42॥

Verse nos. 41-42: If this does not happen (i.e. if Lord Ram does not save me within the stipulated two month's time), this wicked fellow (Ravana) will eat me up<sup>1</sup>. Hence, it is urgent that along with Sugriv and other chief monkeys (41), Lord Ram should kill Ravana together with his sons and army, and liberate me (42).

[Note—We must not forget that Ravana was a 'demon', and demons feasted on human flesh. So what Sita said was true.]

ततस्य सदृशं वीर्यं वीर वर्णय वर्णितम् ।

यथा मां तारयेद्रामो हत्वा शीघ्रं दशाननम् ॥ ४३॥

तथा यतस्व हनुमन् वाचा धर्ममवाप्नुहि ।

हनुमानपि तामाह देवि दृष्टो यथा मया ॥ ४४॥

रामः सलक्ष्मणः शीघ्रमागमिष्यति सायुधः ।

सुग्रीवेण ससैन्येन हत्वा दशमुखं बलात् ॥ ४५॥

tattasya sadrśaṁ vīryaṁ vīra varṇaya varṇitam ।

yathā māṃ tāravedrāmo hatvā śīghraṃ daśānanam ॥ 43॥

tathā yatasva hanuman vācā dharmamavāpnuhi ।

hanumānapi tāmāha devi dr̥ṣṭo yathā mayā ॥ 44॥

rāmaḥ salakṣmaṇaḥ śīghramāgamiṣyati sāyudhaḥ ।

sugrīveṇa sasainyena hatvā daśamukhaṃ balāt ॥ 45॥

Verse nos. 43-45: If it turns out that the Lord is able to free and rescue me within this stipulated time, then only would his gigantic effort to search for me and make all efforts to free me bear fruit, otherwise everything would be futile. If Lord Ram succeeds in freeing me, then only you what you have said of his valour and fame would be justified. {Sita refers to the killing of Baali and restoring Sugriv's wife to him.} You should tell him all that you have seen with your own eyes so that he gets angry and kills the 10-headed (Ravana) and liberate me soon (43). And by doing so, you shall also benefit from the good deed that you would have done. {If your clever and deft use of words could sufficiently inspire and impel Lord Ram to act expeditiously and kill Ravana before he kills me, you will be blessed with the reward of being righteous, diplomatic and wise by using your words to save my life}.'

Then Hanuman said to her, 'Oh goddess! What my experience till now is tells me that (44) Lord Ram, along with Laxman, both armed and well prepared, and accompanied by Sugriv and his army, shall waste no time to here come here very soon. He shall then forcibly kill the ten-headed Ravana (to free you); there is no doubt about it (45).

समानेष्यति देवि त्वामयोध्यां नात्र संशयः ।

तमाह जानकी रामः कथं वारिधिमाततम् ॥ ४६॥

तीर्त्वायास्यत्यमेयात्मा वानरानीकपैः सह ।

हनूमानाह मे स्कन्धावारुह्य पुरुषर्षभौ ॥ ४७॥

samāneṣyati devi tvāmayodhyāṃ nātra saṃśayaḥ ।

tamāha jānakī rāmaḥ kathaṃ vāridhimātataṃ ॥ 46॥

tīrtvāyāsyatyameyātmā vānarānīkapaiḥ saha ।

hanūmānāha me skandhāvāruhya puruṣarṣabhau ॥ 47॥

Verse nos. 46-47: He shall (after having killed Ravana) take you back to Ayodhya. Oh goddess, there is no doubt about it.'

At this, Janki (Sita) said, 'How will Lord Ram cross the ocean (46) along with the huge army of monkeys though he (Lord Ram) is 'Ameyatma' and measureless himself'.

Hanuman replied, 'Those two exalted ones (i.e. Lord Ram and Laxman) shall come here astride my shoulders<sup>2</sup>. (47).

[Note—<sup>1</sup>What Sita meant is that though Lord Ram's primary form is called the 'Viraat Purush', literally meaning the Supreme Being who has a cosmic form much-much larger and vaster than a worldly ocean, which is like a cup of water as compared to the cosmic ocean, but in practical terms he is now a human being, so how would he cross the ocean if there was no bridge? According to a story in the Vaaman Puran, during the Lord's incarnation as a mendicant dwarf called 'Vaaman' he had measured the whole earth in a single step, the sky in the next step, and still had one step left to cover, at which king Bali offered his head. So from that perspective, nothing is impossible for Lord Ram. But the dilemma in the present case is that he would be accompanied by a huge army of monkeys. How will they cross the ocean?

<sup>2</sup>Unknown to Sita, this is how Hanuman had taken the two brothers from the foot of Mt. Rishyamook to its summit where they met Sugriv, the prince of the monkey race.]

आयास्यतः ससैन्यश्च सुग्रीवो वानरेश्वरः ।

विहायसा क्षणेनैव तीर्त्वा वारिधिमाततम् ॥ ४८॥

निर्दहिष्यति रक्षौघांस्त्वत्कृते नात्र संशयः ।

अनुज्ञां देहि मे देवि गच्छामि त्वरयान्वितः ॥ ४९॥

द्रष्टुं रामं सह भ्रात्रा त्वरयामि तवान्तिकम् ।

देवि किञ्चिदभिज्ञानं देहि मे येन राघवः ॥ ५०॥

āyāsyataḥ sasainyaśca sugrīvo vānareśvaraḥ ।

vihāyasā kṣaṇenaiva tīrtvā vāridhimātataṁ ॥ 48॥

nirdahiṣyati rakṣaughāṁstvatkr̥te nātra saṁśayaḥ ।

anujñāṁ dehi me devi gacchāmi tvarayānvitaḥ ॥ 49॥

draṣṭuṁ rāmaṁ saha bhrātrā tvarayāmi tavāntikam ।

devi kiñcidabhiññānaṁ dehi me yena rāghavaḥ ॥ 50॥

Verse nos. 48-50: Hanuman continued, 'As for the king of monkeys, i.e. Sugriv, he shall cross the vast ocean by the air-route (the sky path) along with his army in a short time (48)<sup>1</sup>. Then he shall reduce to ashes and crush the entire army of demons in order to free you. There is no doubt about it. Oh goddess! Now give me permission; I shall go back forthwith (49) and see (meet) Lord Ram and try to bring him along with his brother as soon as I can. Oh goddess! Give me some token (so that Lord Ram is convinced that I have met you) (50).

[Note—<sup>1</sup>Monkeys are, by nature, adept at making long jumps. They can jump from one tree to another, one building to another, one cornice to another cornice fearlessly, without once failing to do so. So leaping across the ocean was not something impossible for them. There were small boulders and hillocks in the middle of the water, so they would first land there and launch again.]

विश्वसेन्मां प्रयत्नेन ततो गन्ता समुत्सुकः ।

ततः किञ्चिद्विचार्याथ सीता कमललोचना ॥ ५१॥

विमुच्य केशपाशान्ते स्थितं चूडामणिं ददौ ।

अनेन विश्वसेद्रामस्त्वां कपीन्द्र सलक्ष्मणः ॥ ५२॥

viśvasenmām prayatnena tato gantā samutsukaḥ ।

tataḥ kiñcidvicāryātha sītā kamalalocanā ॥ 51॥

vimucya keśapāśānte sthitaṁ cūḍāmaṇiṁ dadau ।

anena viśvasedrāmastvām kapīndra salakṣmaṇaḥ ॥ 52॥

Verse nos. 51-52: Believe me, it's possible. I will take whatever token you give me and make haste to return to report to the Lord.'

Then the lotus-eyed Sita thought for sometime (i.e. she was wondering what to give Hanuman as a token from her side to be given to the Lord) (51), and finally took off the 'Chudamani' tucked in her hairs and gave it to him. {The 'Chudamani' is an ornament worn by ladies in the hair, much like a hair pin.}

She said to Hanuman, 'Oh the king of monkeys! By this token Lord Ram and Laxman will believe you (52).

अभिज्ञानार्थमन्यच्च वदामि तव सुव्रत ।

वित्कूटगिरौ पूर्वमेकदा रहसि स्थितः ।

मदङ्के शिर आधाय निद्राति रघुनन्दनः ॥ ५३॥

ऐन्द्रः काकस्तदागत्य नखैस्तुण्डेन चासकृत् ।

मत्पादाङ्गुष्ठमारक्तं विददारमिषाशया ॥ ५४॥

abhijñānārthamanyacca vadāmi tava suvrata ।

citrakūṭagirau pūrvamekadā rahasi sthitaḥ ।

madaṅke śira ādhāya nidrāti raghunandanah ॥ 53॥

aindraḥ kākastadāgatya nakhaistuṇḍena cāsakṛt ।

matpādānguṣṭhamāraktaṃ vidadārāmiṣāsāyā ॥ 54॥

Verse nos. 53-54: {Addressing Hanuman, Sita said—} ‘Oh the one who is steadfast and truthful and righteous, and stands by the promises he makes to others! I am telling you one more secret to make Lord Ram believe you. Once, Raghunandan (Lord Ram) was sleeping with his head on my lap while alone during our sojourn on the Chitrakoot mountain (53). Just at that time, the son of Indra (i.e. Jayant) came down disguised as a crow, and mistaking (or thinking that) the red great toe of my foot was a piece of meat, he tore at it and lacerated it with his beaks and claws (like a crow would at a piece of raw meat) (54).

[Note—It must be noted that Sita did not move her legs even a fraction nor had raised any alarm while the crow was poking and nibbling at her toe because that would have disturbed the sleep of her beloved Lord Ram. This is a great testimony of her love, devotion, sense of duty and submission towards the comfort and service of the Lord that she preferred to get bitten by a crow and severely wounded in the process, but did not want to disturb the Lord’s sleep.]

ततो रामः प्रबुद्ध्याथ दृष्ट्वा पादं कृतव्रणम् ।

केन भद्रे कृतं चैतद्विप्रियं मे दुरात्मना ॥ ५५॥

इत्युक्त्वा पुरतोऽपश्यद्वायसं मां पुनः पुनः ।

अभिद्रवन्तं रक्ताक्तनखतुण्डं चुकोप ह ॥ ५६॥

tato rāmaḥ prabuddhyātha dr̥ṣṭvā pādaṃ kṛtavraṇam ।

kena bhadre kṛtaṃ caitadvipriyaṃ me durātmanā ॥ 55॥

ityuktvā purato'paśyadvāyasaṃ māṃ punaḥ punaḥ ।

abhidravantaṃ raktāktanakhatuṇḍaṃ cukopa ha ॥ 56॥

Verse nos. 55-56: When the Lord woke up from his sleep and saw the wound in my leg, he enquired, 'Oh dear! Which wicked and evil soul has done this harm (i.e. offence) to you willingly?' (55).

Even as he was saying so, he watched the crow coming repeatedly near me. Its claws and beak were smeared with blood. This made the Lord exceptionally angry and exasperated (56).

तृणमेकमुपादाय दिव्यास्त्रेणाभियोज्य तत् ।

विक्षेप तीलया रामो वायसोपरि तज्ज्वलन् ॥ ५७॥

अभ्यद्रवद्वायसश्च भीतो लोकान् भ्रूमन् पुनः ।

इन्द्रब्रह्मादिभिश्चापि न शक्यो रक्षितुं तदा ॥ ५८॥

रामस्य पादयोरग्रेऽपतद्दीप्त्या दयानिधेः ।

शरणागतमालोक्य रामस्तमिदमब्रवीत् ॥ ५९॥

trṇamekamupādāya divyāstreṇābhiyojya tat ।

cikṣepa līlayā rāmo vāyasopari tajjvalan ॥ 57॥

abhyadravadvāyasaśca bhīto lokān bhraman punaḥ ।

indrabrahmādibhiścāpi na śakyo rakṣitum tadā ॥ 58॥

rāmasya pādayoragre'patadbhītyā dayānidheḥ ।

śaraṇāgatamālokya rāmastamidamabravīt ॥ 59॥

Verse nos. 57-59: He angrily picked up a blade of grass, infused it with magical powers that transformed and activated it as if it was a fire-spear, and casually threw (shot) it (i.e. the harmless blade of grass that had now been transformed into a live weapon just like an activated missile or arrow) at him (57).

Then the crow became terrified and ran helter-skelter for his life, flying across all the divisions of the worlds (i.e. heaven, earth, hell etc.), but in vain (because wherever he went he saw the dart of fire following him from behind). When he could not find any protection or succour even with his own father Indra, or with other great gods such as Lord Brahma (the creator) etc. (58), he came and fell down at the feet of Lord Ram, petrified with fear. The Lord, who is a treasury of mercy and compassion, saw him lying at his feet seeking forgiveness, mercy and shelter. So the Lord said (59)—

अमोघमेतदस्त्रं मे दत्त्वैकाक्षिमितो वृज ।

सव्यं दत्त्वा गतः काक एवं पौरुषवानपि ॥ ६०॥

उपेक्षते किमर्थं मामिदानीं सोऽपि राघवः ।

हनूमानपि तामाह श्रुत्वा सीतानुभाषितम् ॥ ६१॥

देवि त्वां यदि जानाति स्थितामत्र रघूत्तमः ।

करिष्यति क्षणाद्भस्म तङ्कां राक्षसमण्डिताम् ॥ ६२॥

amoghametadastraṃ me datvaikākṣimito vraja ।

savyaṃ dattvā gataḥ kāka evaṃ pauruṣavānapi ॥ 60॥

upekṣate kimarthaṃ māmīdānīm so'pi rāghavaḥ ।



hanūmānapi tāmāha śrutvā sītānubhāṣitam ॥ 61॥

devi tvāṃ yadi jānāti sthitāmatra raghūttamaḥ ।

kariṣyati kṣaṇādbhasma laṅkāṃ rākṣasamaṇḍitām ॥ 62॥

Verse nos. 60-62: 'Listen, my weapon is infallible; it cannot go in vain. So sacrifice (or give) one of your eyes and go away from here.'

Then that crow gave (offered) its left eye and went away from there. He (Lord Ram) is so powerful, all-able, valorous and manly<sup>1</sup>! (60). Say then, why is he neglecting me now; why has he become so indifferent towards me?' {Sita is merely pouring out the grief of her heart when she says this. She knows that if Lord Ram had not actually cared for her, he wouldn't have sent Hanuman to find her. But when a person is under great distress and mental trauma, he or she often says things which he or she does not actually mean.}

Hearing these words of Sita, Hanuman replied (61), 'Oh goddess! As soon as the most exalted of the Raghus (Lord Ram) comes to know of your location, then he shall turn to ashes (burn) this Lanka, which is adorned (i.e. infested, inhabited) by demons, in a moment (i.e. within a short while) (62).

[Note—<sup>1</sup>Sita has cited this incident and asked Hanuman to narrate it to Lord Ram because it was an episode so secret that only Sita and the Lord were aware of it. Even Laxman was unaware of it because Laxman used to maintain discipline and kept a safe distance when Lord Ram and Sita relaxed near each other. So therefore, when Hanuman tells this story to the Lord, there would be no doubt left in his mind that Hanuman has indeed met Sita, for it was impossible otherwise for him to know this episode. So now, Hanuman was armed with two convincing tools that would leave no doubt in Lord Ram's mind—one was Sita's hair-pin, and the other was this story of the crow biting her toes.]

जानकी प्राह तं वत्स कथं त्वं योत्स्यसेऽसुरैः ।

अतिसूक्ष्मवपुः सर्वे वानराश्च भवादृशाः ॥ ६३॥

श्रुत्वा तद्वचनं देव्यै पूर्वरूपमदर्शयत् ।

मेरुमन्दरसङ्काशं रक्षोगणविभीषणम् ॥ ६४॥

jānakī prāha taṃ vatsa katham tvam yotsyase'suraiḥ ।

atisūkṣmavapuḥ sarve vānarāśca bhavadṛśāḥ ॥ 63॥

śrutvā tadvacanaṃ devyai pūrvarūpamadarśayat ।

merumandarasaṅkāśaṃ rakṣogaṇavibhīṣaṇam ॥ 64॥

Verse nos. 63-64: Janki said, 'Oh son! You have a very miniature body. How will you then fight the colossus demons? All other monkeys must be small like you, aren't they?' (63).

Hearing these words (that expressed doubt in Sita's mind), Hanuman showed her his original form as a colossus, a form as gigantic as Mts. Meru and Mandar. This huge and formidable form was sure to create terror in the hearts of the demons who would look diminutive before Hanuman in this form (64).

दृष्ट्वा सीता हनुमन्तं महापर्वतसन्निभम् ।

हर्षेण महताविष्टा प्राह तं कपिकुञ्जरम् ॥ ६५॥

समर्थोऽसि महासत्त्व द्रक्ष्यन्ति त्वां महाबलम् ।

राक्षस्यस्ते शुभः पन्था गच्छ रामान्तिकं द्रुतम् ॥ ६६॥

dr̥ṣṭvā sītā hanumantaṃ mahāparvatasannibham ।

harṣeṇa mahatāviṣṭā prāha taṃ kapikuñjaram ॥ 65॥

samartho'si mahāsattva drakṣyanti tvāṃ mahābalam ।

rākṣasyaste śubhaḥ panthā gaccha rāmāntikaṃ drutam ॥ 66॥

Verse nos. 65-66: Seeing Hanuman as huge as a great mountain, Sita felt extremely reassured, glad and happy. She said to that best amongst the monkeys (65), 'Oh the great and powerful one! You are really very potent and able. Alright, now you must immediately go to Lord Ram with haste. Otherwise the cruel and ferocious female demons who are all sleeping around here shall see you and create a ruckus, throwing the secret plan out of gear. Let your path be blessed and become auspicious!' (66).

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3.6: Slaying of the demon warriors by Hanuman; meeting Ravana, the king of the demons, and trouncing of his pride; burning of the city of Lanka:

After having assured Sita of deliverance in a short while, Hanuman sought and received her permission to eat fruits from the fruit-trees of the Ashok garden as he was feeling very hungry. This was a ruse used by Hanuman to teach Ravana the bitterest lesson of his life that he was not invincible, and that not everyone was afraid of him, for as soon as Hanuman got Sita's permission he went berserk in the garden, uprooting trees and laying the garden to waste. When the demon guards tried to stop him, he thrashed them mercilessly. Those who survived his onslaught rushed to inform Ravana about this unexpected powerful intruder. Ravana was astonished beyond measure, and he first sent his son Akshaykumar with a detachment of demon warriors. Hanuman killed Akshaykumar and a large number of soldiers. When

Ravana learned of this havoc, he sent his powerful son Meghanad who managed to trap Hanuman, tie him up and bring him to Ravana's court.

What followed was a bold tit-for-tat. First Hanuman tried to persuade Ravana to come to his senses and return Sita to Lord Ram to avoid a complete annihilation of the demon kingdom and devastation of Lanka, the capital city made of gold, but when Ravana became too angry and insolent, going to the extent of ordering his soldiers to set Hanuman's tail on fire in order to burn and torture him, Hanuman was by now so exasperated that he decided that enough was enough, and then vented his ire by burning the legendary golden city of Lanka and reducing it to a heap of ruined and smouldering buildings. This particular incident is remarkable in the sense that the mighty Ravana, of whom even the powerful gods were terrified, and who had trounced them and made them fall to their knees and cringe for mercy, just could do nothing to prevent this havoc unfolding in his own city right under his nose. To add insult to injury was the fact it was done by a single individual, a 'monkey', a term often used derisively to imply a joker or an incompetent person with a low intellect, and not by some powerful peer-demon of his who had come to settle squares with him.

Of the many descriptive narratives of the way Lanka was burnt, none matches the description in Tulsidas' book "Kavitawali Ramayan". We shall read directly from it here to thoroughly enjoy the scene that unfolded at that time in Lanka.

In this section of our Book, we shall read from: (i) Ram Charit Manas, Sundar Kand, Chaupai line no. 7 that precedes Doha no. 17—to Doha no. 26; (ii) Kavitawali Ramayan, Sundar Kand, verse nos. 3-25, and (iii) Adhyatma Ramayan, Sundar Kand, Canto 3, verse nos. 67-100, and Canto 4, verse nos. 1-7, 26-47.

**3.6 (a) Ram Charit Manas, Sundar Kand, Chaupai line no. 7 that precedes Doha no. 17—to Doha no. 26:**

सुनु मातु मोहि अतिसय भूखा । लागि देखि सुंदर फल रूखा ॥ ७ ॥

सुनु सुत करहिं बिपिन रखवारी । परम सुभट रजनीचर भारी ॥ ८ ॥

तिन्ह कर भय माता मोहि नाहीं । जौं तुम्ह सुख मानहु मन माहीं ॥ ९ ॥

sunahu mātu mōhi atisaya bhūkhā. lāgi dēkhi sundara phala rūkhā. 7.  
sunu suta karahim bipina rakhavārī. parama subhaṭa rajanīcara bhārī. 8.  
tinha kara bhaya mātā mōhi nāhīm. jaurm tumha sukha mānahu mana māhīm.  
9.

Listen mother, I am feeling very hungry, and my hunger is particularly stoked by the sight of beautiful raw-and-ripe fruits (sundara phala rūkhā) that I perceive on the trees that are in abundance in this garden.

[To wit, had there been no fruit-trees around this place, perhaps my hunger would have remained forgotten by me as I have a lot of work to do. But I can't help; the sight and the smell of this ripe succulent fruits have ignited my appetite which is now gnawing at my stomach, which seems to be empty; I am starving, and can't wait any longer to eat. So mother, if I have your permission, can I eat?]<sup>1</sup> (7)

Sita replied, 'Listen son. This garden is being protected by exceptionally strong and bold demon guards. [So it is fraught with grave danger to openly eat fruits from the trees here. I don't want to put you to any unwarranted risks; so I am not sure whether I should agree with your request.]' (8)

[When Sita expressed her reservations, Hanuman assured her that if she is pleased by his eating fruits from the trees, then she should not worry about anything else because he is competent to tackle all other matters.]

Hanuman said, 'Mother, if you are pleased and feel happy in your heart by allowing me to eat fruits from these trees, then be rest assured that I have no fear from these demon warriors who guard the garden. [To hell with them, snorted Hanuman with contempt. I don't bother a dime about these demon guards as long as you have no objection to my eating these fruits.]' (9)

[Note—<sup>1</sup>It is a common observation that when a person has to do some important work he loses his appetite till the time that work is not finished, but as soon as the work is completed he suddenly feels very hungry. So was also the case with Hanuman—his mission was successful, for he had found Sita, had talked with her, had given Lord Ram's ring to her, and had also assured her that soon the Lord would come to free her. He was now set to return home when he saw the beautiful fruit trees. This suddenly made him feel hungry, and so he sought Sita's permission to eat.]

दो०. देखि बुद्धि बल निपुन कपि कहेउ जानकीं जाहु ।  
रघुपति चरन हृदयँ धरि तात मधुर फल खाहु ॥ १७ ॥

dōhā.

dēkhi bud'dhi bala nipuna kapi kahē'u jānakīṁ jāhu.  
raghupati carana hṛdayam dhari tāta madhura phala khāhu. 17.

Perceiving that the Kapi (Hanuman) was very wise, intelligent, prudent and adroit, as well as able, strong and valiant, Janki (Sita) gave him her assent, granting him permission to eat fruits to satisfy his hunger. She said, 'Go my son; after invoking the holy feet of Lord Ram and enshrining them in your heart, eat as many sweet and succulent fruits as is your desire. (Doha no. 17)

[Note—Sita has put only one condition for Hanuman—which is to remember Lord Ram and fix his attention on the holy feet of the Lord while he eats as many fruits as he wants. This means that as long as Hanuman remembers the holy feet of the Lord, as long as he keeps in mind that the Lord is his guardian and protector, no harm can ever come to him; it is a veritable shield that would protect him.

A devotee should take a hint from this advice of Sita—that if he remembers Lord Ram, and always keeps in his mind that the Lord is his greatest protector and a benevolent guardian, then he would be rest assured that no harm whatever can come to him.

Earlier, in Chaupai line nos. 1-4 that precede Doha no. 17 herein above, we come across a similar idea concerning the excellent qualities of Hanuman.]

चौ०. चलेउ नाइ सिरु पैठेउ बागा । फल खाएसि तरु तोरैं लागा ॥ १ ॥  
 रहे तहाँ बहु भट रखवारे । कछु मारेसि कछु जाइ पुकारे ॥ २ ॥  
 नाथ एक आवा कपि भारी । तेहिं असोक बाटिका उजारी ॥ ३ ॥  
 खाएसि फल अरु बिटप उपारे । रच्छक मर्दि मर्दि महि डारे ॥ ४ ॥

caupāī.

calē'u nā'i siru paiṭhē'u bāgā. phala khā'ēsi taru tōraim lāgā. 1.  
 rahē tahām̃ bahu bhaṭa rakhavārē. kachu mārēsi kachu jā'i pukārē. 2.  
 nātha ēka āvā kapi bhārī. tēhim̃ asōka bāṭikā ujārī. 3.  
 khā'ēsi phala aru biṭapa upārē. racchaka mardī mardī mahi ḍārē. 4.

After receiving Sita's permission, Hanuman bowed his head at her feet and proceeded quietly towards the part of the garden which was rich with fruit trees. Once there, he started eating fruits at random, nibbling a little of one and biting a piece of another, all the while breaking trees and their branches (by violently shaking them). (1)

There were numerous guards to protect the garden; some of them were thrashed by Hanuman, others were killed by him, and some who managed to escape took to flight, running to inform their king Ravana about the violent intruder and havoc that he had unleashed in the royal garden<sup>1</sup>. (2)

They cried out, 'Oh Lord, a huge monkey has come from somewhere, and he has laid the Ahoka grove to waste. (3)

He is eating fruits (and throwing them all over), uprooting trees, and breaking their branches. As for the guards, he has thrashed all of them mercilessly; some are lying wounded and some dead on the ground.

[The situation the Ashok garden is extremely explosive, and never ever in our lives have we experienced anything of this sort. The garden is ruined, its guards dead or wounded, and the intruder is running amok in it, without anyone being able to stop him. There is complete mayhem and havoc in the garden; virtually all our guards have been massacred; we somehow managed to flee with our lives to inform you, otherwise we were also as good as dead.]' (4)

[Note—<sup>1</sup>As soon as Hanuman went on the rampage in the orchard full of ripe and succulent trees, a place that was well planned and laid out as it was Ravana's private garden-of-pleasure, the demon soldiers guarding it panicked as they were caught totally unawares by the unexpected and sudden assault; they were on the back-foot right from the start even as Hanuman mercilessly beat them, resulting in some suffering from severe wounds, and some dying in the mayhem that followed. Feeling out-manoeuvred and overrun by him, they ran helter-skelter in complete disarray like a defeated army retreating in great haste to escape the wrath of the victorious enemy in hot pursuit, or like dry leaves scattering during a severe storm.

Why did Hanuman ruin Ravana's precious garden? One reason is that he was seething with anger from the time he first saw Sita in a sorry state, and then when he heard Ravana threatening her with dire consequences, even warning to kill her at the end of one month, the fire of his anger was fuelled further. So therefore he wanted to

teach Ravana a bitter lesson. The other reason is that he wanted to see how the demon army worked, how prepared it was, what its weapons were, and get an idea of the morale of its soldiers. The third reason is that he wanted to have a personal interview with Ravana so as to judge him, to see him from close quarters, and try to understand his mind and intentions; this would also give him an opportunity to become acquainted with his chief courtiers, so that he can recognize them by face later on. The fourth reason was that he wished to see the city of Lanka as well as the royal court of Ravana by the day light in order see the details of the place's general lay out and topography, and to get an idea of the position of its defenses and population. And the fifth and the most important reason was to break the morale and the courage of the demons, to instill fear in their hearts and terror in their minds, by single-handedly crushing the demon warriors who protected the royal garden, beating and killing them ruthlessly, and devastating the garden itself.

Not only this, more insult and humiliation of the demons were waiting for them, for soon we shall read that Hanuman set the city of Lanka on fire, a raging fire that ravaged the whole city and reduced it to cinders so much so that the famed 'gilded city of Lanka', that was once the envy of heaven, was turned into an eerie and ghostly place of smouldering, blackened and burnt out structures. If any residual pride and esteem was still left in Ravana after the destruction of his favourite garden, then surely it was reduced to dust when his cherished golden city of Lanka was burnt down right before his nose, without his being able to either stop or capture the perpetrator of this large scale devastation.]

सुनि रावन पठए भट नाना । तिन्हहि देखि गर्जेउ हनुमाना ॥ ५ ॥  
 सब रजनीचर कपि संघारे । गए पुकारत कछु अधमारे ॥ ६ ॥  
 पुनि पठयउ तेहिं अछकुमारा । चला संग लै सुभट अपारा ॥ ७ ॥  
 आवत देखि बिटप गहि तर्जा । ताहि निपाति महाधुनि गर्जा ॥ ८ ॥

sunī rāvana paṭha'e bhaṭa nānā. tinahi dēkhi garjē'u hanumānā. 5.  
 saba rajanīcara kapi saṅghārē. ga'e pukārata kachu adhamārē. 6.  
 puni paṭhaya'u tēhiṁ acchakumārā. calā saṅga lai subhaṭa apārā. 7.  
 āvata dēkhi biṭapa gahi tarjā. tāhi nipāti mahādhuni garjā. 8.

When Ravana heard of the devastation caused by Hanuman, as reported by the guards, he immediately dispatched innumerable demon warriors to the site (to restore order and capture the intruder). However, when Hanuman saw them, he roared aloud (as if to challenge them, and show his utter contempt towards them). (5)

The Kapi (Hanuman) slayed almost all of the demons; the few who somehow managed to escape death, though they were thrashed viciously black-and-blue, ran back with their lives, yelling and pleading in terror.

[To wit, the demons were beaten so ferociously by Hanuman that they were left more dead than alive. The few demon warriors who survived the slaughter ran back in panic to the court of Ravana, limping and staggering, some dumb out of fear and others howling in horror, to report to him of the complete rout of the army.] (6)

Then he (Ravana) sent (his son) Akshayakumar. He proceeded to the site of the confrontation (i.e. the Ashok garden) with a detachment of his crack troops. (7)

As soon as he (Hanuman) saw him (Akshayakumar) approach, he uprooted a huge tree and held it in his hands to threaten him; he then hit the latter (Akshaykumar) so hard with this tree that he fell down dead (with a single blow). Then Hanuman yelled and roared thunderously<sup>1</sup>. (8)

[Note—<sup>1</sup>After killing Akshayakumar with the blow of the tree, Hanuaman roared in victory. It ought to be noted that Akshayakumar was the first member of the Ravana's family who has died. Obviously his death not only alarmed Ravana but also made him seethe with anger, determined to take revenge.]

दो०. कछु मारेसि कछु मर्देसि कछु मिलएसि धरि धूरि ।  
कछु पुनि जाइ पुकारे प्रभु मर्कट बल भूरि ॥ १८ ॥

dōhā.

kachu mārēsi kachu mardēsi kachu mila'ēsi dhari dhūri.  
kachu puni jā'i pukārē prabhu markṭa bala bhūri. 18.

Out of the demon warriors who had come with Akshayakumar, some were killed, some crushed and smothered, some were caught and stomped underfoot in dust, and some who survived this mayhem and slaughter ran back in panic to plead urgently with Ravana, 'Alack oh Lord, this intruding monkey is terror personified; he seems to be too strong and invincible for us.'<sup>1</sup> (Doha no. 18)

[Note--<sup>1</sup>The demon warriors told Ravana that Hanuman had unleashed complete havoc and created utter chaos all over in the royal garden. When Ravana observed the severely wounded demons who were trembling in horror and had fear writ all over their faces, all drenched in blood and somehow just able to breathe and stand on their feet as they were more dead than alive, so when they made no mention of Akshayakumar, Ravana had a hunch that his son was dead, though of course none of the demons had the courage to mention this bad tidings in explicit terms as they feared inviting Ravana's fiery anger and instant punishment, most certainly which would be death.]

चौ०. सुनि सुत बध लंकेस रिसाना । पठएसि मेघनाद बलवाना ॥ १ ॥  
मारसि जनि सुत बाँधेसु ताही । देखिअ कपिहि कहाँ कर आही ॥ २ ॥

caupāī.

sunī suta badha laṅkēsa risānā. paṭha'ēsi mēghanāda balavānā. 1.  
mārasi jani suta bāṁdhēsu tāhī. dēkhi'a kapihi kahām' kara āhī. 2.

When the king of Lanka ("laṅkēsa"; Ravana) heard of the death of his son (Akshayakumar)<sup>1</sup>, he got furious; he then sent Meghanad<sup>2</sup> (his other son), who was extremely strong and powerful (to take revenge). (1)

Ravana instructed him—‘Son, don’t kill the intruder; just tie him up and bring him here. Let us see who this Kapi (monkey) is, and from whither has he come.’ (2)

[Note—<sup>1</sup>The demon warriors who came to report to Ravana had only told him that “the monkey is extremely powerful”: refer Doha no. 18 herein above. But they did not have the guts to clearly tell him that Akshayakumar was also dead as they feared that the demon who would dare to utter this bad news would be singled out to become the object of Ravana’s severe wrath. But Ravana was an intelligent king, and so he could easily guess that his son was no longer alive; for had he been alive these reporters would have told Ravana that his son was safe and has sent such and such urgent message from the battle front, for instance seeking reinforcements. From their terrified countenance and panicky demeanours Ravana could easily deduce that things had gone real nasty on the ground, and that his son Akshayakumar was no more.

<sup>2</sup>Meghnad was so-called because he could roar as loud as the clap of thunder. “Megha” = cloud, especially rain-bearing clouds that produce lightening and thunder; “Naad” = a loud reverberating noise.

He is also called ‘Indrajeet’ or the one who had conquered Indra, the king of Gods. This relates to the event when he had defeated Indra in a battle to free his father Ravana from his captivity. This story is narrated in Anand Ramayan (of Valmiki), Saar Kand (Chapter 1), Sarga (Canto) 13, verse nos. 78-82.

Why did Ravana decide to take the risk of putting his other son Meghnad to danger even after learning of the ferocity of Hanuman? It was because he was convinced of Meghnad’s strength, powers and abilities. It was Meghnad who had freed him from the captivity of Indra, the king of Gods, which was surely not an easy task. In Valmiki Ramayan, Sundar Kand, Canto 48, verse no. 6, Ravana praises Meghnad as follows: “Oh son. You are like me in the powers derived by Tapa (doing penances and austerities), in the physical strength of the body, in valour and courage, in skill with weapons and force of arms, and in the art of warfare. When I feel myself in danger in the battle-field, then at that time as soon as I remember you I feel encouraged and reassured of victory; all my worries and distresses vanish.’

Ravana was absolutely convinced that Meghnad could capture anyone he wishes, even the mighty gods are no match against him: refer—Ram Charit Manas, Baal Kand, Chaupai line nos. 1-3 that precede Doha no. 182.

Another interesting thing is that amongst all the demon warriors, it was only Meghnad who could roar loudly and deafeningly like the clap of thunder. The soldiers who had come back to report of the devastation caused by Hanuman and about his powers must have also reported that the latter roars thunderously like a giant. So therefore, Ravana thought he should send someone who can also roar equally thunderously and was equally powerful and strong so as to show the intruder that he has his match in Lanka. And the only one demon warrior Ravana could think of who could challenge Hanuman was Meghnad.

Why did Ravana ordered Meghnad not to kill the intruder but only tie him up and bring him to the court? Obviously it is because Ravana wished to learn more about the lord or the master on whose orders Hanuman had come to Lanka; if he was killed then no further information would be available about the principle enemy. If the intruder is caught alive then certainly a lot of information can be extracted from him about the enemy, and consequently defenses can be fine tuned and offensive strategy can be formulated in case there is an actual confrontation.]



चला इंद्रजित अतुलित जोधा । बंधु निधन सुनि उपजा क्रोधा ॥ ३ ॥  
कपि देखा दारुन भट आवा । कटकटाइ गर्जा अरु धावा ॥ ४ ॥

calā indrajita atulita jōdhā. bandhu nidhana suni upajā krōdhā. 3.  
kapi dēkhā dārūna bhaṭa āvā. kaṭakaṭā'i garjā aru dhāvā. 4.

The great warrior (Meghanad) who was peerless in strength and valour, and who once had even vanquished Indra, the king of the gods, proceeded very angrily to face Hanuman when he learnt that his brother (Akshayakumar) had been killed. (3)

When the Kapi (Hanuman) observed that a mighty warrior is approaching him menacingly, he too became angry, and he dashed forward immediately<sup>1</sup>, gnashing his teeth violently and roaring thunderously. (4)

[Note—<sup>1</sup>This shows that Hanuman did not hesitate even for a moment when he saw Meghnad coming to confront him. It proves that Hanuman was bold and fearless; he was very confident of his own abilities, and was sure that no harm could ever come to him due to the grace of Lord Ram.]

अति बिसाल तरु एक उपारा । बिरथ कीन्ह लंकेस कुमारा ॥ ५ ॥  
रहे महाभट ताके संगी । गहि गहि कपि मर्दइ निज अंगी ॥ ६ ॥  
तिन्हहि निपाति ताहि सन बाजा । भिरे जुगल मानहुँ गजराजा ॥ ७ ॥  
मुठिका मारि चढ़ा तरु जाई । ताहि एक छन मुरुछा आई ॥ ८ ॥  
उठि बहोरि कीन्हिसि बहु माया । जीति न जाइ प्रभंजन जाया ॥ ९ ॥

ati bisāla taru ēka upārā. biratha kīnha laṅkēsa kumārā. 5.  
rahē mahābhaṭa tākē saṅgā. gahi gahi kapi marda'i nija aṅgā. 6.  
tinahi nipāti tāhi sana bājā. bhirē jugala mānahum' gajarājā. 7.  
muṭhikā māri caṛhā taru jā'ī. tāhi ēka chana muruchā ā'ī. 8.  
uṭhi bahōri kīnhisi bahu māyā. jīti na jā'i prabhañjana jāyā. 9.

He (Hanuman) uprooted a huge tree and slammed the Prince of Lanka (Meghnad) with it, as a result of which the latter fell down from his chariot. (5)

All the great demon warriors who had accompanied the prince were seized by Hanuman one by one, who thrashed them ferociously and then squashed them against his body, reducing them to a pulp. (6)

After decimating the demon warriors, he (Hanuman) engaged the prince (Meghnad) in a duel—the sight of the two mighty warriors engaged in close hand-to-hand combat gave the impression of two great elephants angrily entangled with each other. (7)

Then Hanuman hit Meghand fiercely with his fist, and then jumped onto a tree; this punch left the latter reeling, and he fainted for a moment. (8)

When he (Meghnad) regained his consciousness, he employed many tricks of delusive nature (i.e. many magical charms in which he was an expert)<sup>1</sup>, but no matter how hard he tried the son of the wind god (“prabhanjāna jāyā”; Hanuman) could not be subdued by him. (9)

[Note—<sup>1</sup>The fistful that Meghnad suffered from Hanuman was too much for him. He was so rattled by it that he decided that he should best avoid a direct confrontation with his enemy, and so he engaged in an indirect attack on Hanuman by employing certain magical tricks in which he was an expert. Yet, inspite of all his maneuverings and deceptions, Meghnad could not overcome Hanuman who always outwitted him.]

दो०. ब्रह्म अज तेहिं साँधा कपि मन कीन्ह बिचार ।

जौं न ब्रह्मसर मानउँ महिमा मिटइ अपार ॥ १९ ॥

dōhā.

brahma astra tēhim sām̐dhā kapi mana kīnha bicāra.  
jauṁ na brahmasara māna'um̐ mahimā miṭa'i apāra. 19.

Frustrated and peeved, Meghnad at last aimed the infallible weapon known as ‘Brahma Astra’<sup>1</sup> at the Kapi (Hanuman).

At this, Hanuman thought within himself, ‘If I do not yield to this weapon then it would undermine the authority and the glory of the creator Brahma as this weapon is sanctified and empowered by invoking Brahma’s name.

[To wit therefore, I must submit myself to it, though if I wish I can easily defy it. But if I nullify this weapon of Brahma like I have been neutralizing all other weapons used by Meghnad, it will set a bad precedent, and it would be tantamount to insulting the authority and the powers of the Creator, which I must not do at all. Hence, it is proper for me to submit voluntarily before this weapon to show respect to Brahma. Besides, this will give me an opportunity to come face to face with Ravana in his court; it will help me to see many other things, such as the way he and his court function. It will also help me to get a direct idea of his army, its strengths and weapons, as it is sure that I will have to ultimately face them when I decide to free myself from this snare. So actually this Brahma’s weapon is a god-sent opportunity for me to make more investigations about the demon army and its preparedness.]’ (Doha no. 19)

[Note—<sup>1</sup>Brahma-Astra is like an arrow or a missile. It is literally a weapon that cannot fail as it is used by invoking the powers of the creator Brahma.]

चौ०. ब्रह्मबान कपि कहूँ तेहिं मारा । परतिहूँ बार कटकु संघारा ॥ १ ॥

तेहिं देखा कपि मुरुछित भयऊ । नागपास बाँधेसि लै गयऊ ॥ २ ॥

caupāī.

brahmabāna kapi kahum̐ tēhiṁ mārā. paratihum̐ bāra kaṭaku saṅghārā. 1.  
tēhiṁ dēkhā kapi muruchita bhaya'ū. nāgapāsa bām̐dhēsi lai gaya'ū. 2.

He (Meghnad) finally shot the Kapi (Hanuman) with Brahma's arrow (or the arrow empowered by invoking Brahma's powers; "brahmabāna"). Even as he fell, Hanuman slayed as many demon warriors as he could lay his hands on. (1)

When he (Meghnad) saw that the Kapi was unconscious, he (gathered courage to go near him and)<sup>1</sup> tied the latter in a snare consisting of snakes (nāgapāsa)<sup>2</sup> and then took him as a captive (to the court of Ravana). (2)

[Note—<sup>1</sup>Meghnad was so terrified of Hanuman that he could not gather courage to approach him till he was certain that the latter was unconscious.

Once when Meghnad had taken Indra as a captive, the creator Brahma had gone to plead for his freedom, and at that time he had given his own weapon, known as 'Brahma Astra', to Meghnad in return of Indra's freedom.

The 'Naag-pash' or the serpent-snare was given to Meghnad by Varun, the god of water.]

जासु नाम जपि सुनुहु भवानी । भव बंधन काटहिं नर ग्यानी ॥ ३ ॥  
तासु दूत कि बंध तरु आवा । प्रभु कारज लगि कपिहिं बंधावा ॥ ४ ॥

jāsu nāma japi sunahu bhavānī. bhava bandhana kāṭahim nara gyānī. 3.  
tāsu dūta ki bandha taru āvā. prabhu kāraja lagi kapihim bam̐dhāvā. 4.

Expressing his amazement at this singular event, as well as to explain it, Lord Shiva, the primary narrator of this magnificent story, told his consort Parvati, who is also known as Bhavani, 'Listen Bhavani. The Lord (i.e. Sri Ram), by repeating whose holy name wise men are able to cut through the formidable snare represented by the cycle of transmigration, and thereby attain freedom from all misery [3]—is it ever possible that the messenger of the same Lord can be captured by any kind of worldly snare? No, it is impossible; it is only for the purpose of serving the Lord's cause that the Kapi (Hanuman) had voluntarily allowed himself to be caught in this 'serpent-snare' [4]'. (3-4)

[Note—As we have already read in Doha no. 19 herein above, Hanuman decided to surrender himself before Brahma's weapon voluntarily so as to maintain its sanctity.

But what about the 'Naag-pash'? We shall read soon that Hanuman freed himself easily from this serpent-snare at the right moment when he decided to do so; he simply reduced the size of his body, which helped to loosen the grip of the snare from which he set himself free by slithering out of it—refer: Sundar Kand, Chaupai line no. 8 that precedes Doha no. 25.

But till that time arrived he decided to remain ensnared. It helped him to go to Ravana's court unopposed; it helped him to have sneak view of the city as he was being taken to the court through its streets, as well as the entrances to the royal palaces of Ravana while he passed through them; it helped him see the general populace of Lanka and judge its mood; it helped him to see the ministers and the

commanders of the demon army who gathered in the court to attend the spectacle of his interview with Ravana. All this would go to serve the interest of the Lord's army when the assault will finally be launched, and help the Lord and his commanders to plan their war strategy.

Hanuman had received a number of boons from different Gods during his early childhood; these are enumerated in Valmiki's Ramayana, Uttar Kand, Canto 36. Amongst these boons were two that are relevant here—the one granted by the creator Brahma, and the other by Varun, the god of water.

Brahma had blessed Hanuman that none of his weapons, called the Brahma Astra, would ever be able to kill him (refer: Valmiki's Ramayana, Uttar Kand, Canto 36, verse no. 21); and Varun had blessed him that he would be immune to his snare, known as the Naag Pash, as well as any harm that may come from the water element (refer: Valmiki's Ramayana, Uttar Kand, Canto 36, verse no. 15).

This is the reason why Hanuman had no fear of the mighty ocean while crossing it, and neither was he even whit worried when Meghnad shot the Brahma-Astra at him nor when he was tied by the Naag-Pash—because he knew that he was immune to their harmful effects.

So it means that when Meghnad hit Hanuman with the Brahma-Astra, the latter only feigned fainting as a gesture of surrender to the might of Brahma's weapon and to show honour and respect to the Creator. Similar was the case with the Naag-Pash; Hanuman simply wanted to show respect to Varun, the god of water, by pretending to be tied with this snare. As we have observed earlier, it was a strategic move by him so that he can find more details about Lanka, about Ravana and his ministers, and about the demon army and its commanders.

Now therefore, we come to another interesting conclusion here that would answer the question 'how did Meghnad carry Hanuman to Ravana's court? After Meghnad succeeded in subduing Hanuman with the Brahma-Astra and then tying him up with the Naag-Pash, he did not have to carry Hanuman to Ravana's court on a stretcher or a hammock or by any other means that are usually employed to carry unconscious persons, for Hanuman was fully conscious and could easily walk along on his two legs like a captive tied in ropes and being led to the king. As he and his captors wound their way through the streets of Lanka, a huge crowd of excited and curious demon burghers collected and followed them, as it was a spectacle never witnessed earlier. Hanuman was teased and jeered at; he was pushed and shoved; but he kept his cool for the time being, deciding that he would punish his tormentors when the right time came. And so it was that he decided to burn Lanka later on as a severe punishment for its rude, impolite and irreverent inhabitants.

The terror that Hanuman had struck in the psyche of the demons was so severe indeed that later on when Angad, whom we would recognize as being the prince of the monkeys and the commander of the little group to which Hanuman belonged and was sent in the south direction in search of Sita, was sent by Lord Ram as his emissary to the court of Ravana before the war commenced in an attempt to make truce and avoid a bloody war, there was panic in the city as soon as Angad reached there. He was shown respect by the demon citizens; every demon whom he met was too willing to oblige him by showing him the way to Ravana's palace; no one dared to joke at him or report to the demon army about his arrival. We shall read about it in due course. {Refer: Ram Charit Manas, Lanka Kand, Chaupai line no. 6 that precedes Doha no. 18—to Chaupai line no. 3 that precedes Doha no. 19.}]

कपि बंधन सुनि निसिचर धाए । कौतुक लागि सभाँ सब आए ॥ ५ ॥  
 दसमुख सभा दीखि कपि जाई । कहि न जाइ कछु अति प्रभुताई ॥ ६ ॥  
 कर जोरें सुर दिसिप बिनीता । भृकुटि बिलोकत सकल सभाता ॥ ७ ॥  
 देखि प्रताप न कपि मन संका । जिमि अहिगन महुँ गरुड़ असंका ॥ ८ ॥

kapi bandhana suni nisicara dhā'ē. kautuka lāgi sabhām̐ saba ā'ē. 5.  
 dasamukha sabhā dīkhi kapi jā'ī. kahi na jā'i kachu ati prabhutā'ī. 6.  
 kara jōrēm̐ sura disipa binītā. bhr̥kuṭi bilōkata sakala sabhītā. 7.  
 dēkhi pratāpa na kapi mana saṅkā. jimi ahigana mahum̐ garuṛa asaṅkā. 8.

When the demons heard that the ferocious Kapi (Hanuman) had been subdued and tied<sup>1</sup>, everyone dashed forward with great curiosity to watch the spectacle, and a huge crowd collected in the royal court of Ravana. (5)

The Kapi saw the royal court of the ten-headed Ravana; he was amazed at its magnificence and glory, for it was so great and fascinating that it cannot be described in words. [To wit, Hanuman was exceedingly charmed by the sight of Ravana's majesty and opulence; he had never seen such a sight earlier, so he was lost for words.] (6)

[And what did he behold?] He observed that the great gods and the many custodians of the different directions (sura disipa) were all politely standing in attention and in a submissive way with clasped hands before Ravana; they were anxiously watching his eyebrows (or face) in order to perceive his subtle emotions, to judge whether Ravana is favourable towards them or not. (7)

Inspite of witnessing such a show of majesty, power and authority on the part of Ravana, there was no trace of disturbance, fear or apprehension in the Kapi (Hanuman); it was like the case of Garud (the king of birds) remaining fearless in the midst of serpents<sup>2</sup>. [To wit, just like Garud has no fear from serpents because the former can easily gobble up the latter, Hanuman too remain unmoved by the sight of so many ferocious demons around him. The presence of Ravana had instilled fear in the hearts of gods and demi-gods, but Hanuman was unbothered.] (8)

[Note—<sup>1</sup>The demons had been so terrified that they had remained hidden while Hanuman had gone on the rampage in the Ashok garden, killing and wounding a large number of demon soldiers. The terror became more marked after the killing of Akshayakumar; and it was further aggravated when Hanuman had fiercely beaten Meghnad, and made him faint and fall from his chariot. Now when this ferocious intruder was captured and tied, the demon citizens came out of hiding and rushed to the site to watch the drama unfold.

<sup>2</sup>Garud, the king of birds, is the legendary mount of Lord Vishnu; he is said to be an eternal enemy of the serpents upon whom he feeds. So Garud is not at all afraid of the serpents; the serpents on the contrary are terrified of him.

Similarly, Hanuman was not at all afraid of either Ravana or any other demon warriors; rather it were the demons who were sore affright of him.]

दो०. कपिहि बिलोकि दसानन बिहसा कहि दुर्बाद ।  
 सुत बध सुरति कीन्हि पुनि उपजा हृदयँ बिषाद ॥ २० ॥  
 dōhā.

kapihi bilōki dasānana bihasā kahi durbāda.  
 suta badha surati kīnhi puni upajā hṛdayam' biṣāda. 20.

When the ten-headed Ravana saw the Kapi (Hanuman), he laughed aloud and said many insulting things. But soon he became sober and his heart turned gloomy when he remembered the death of his son (Akshayakumar). (Doha no. 20)

[Note—In the beginning Ravana made a lot of fun of Hanuman; but he soon realised that it was the same Hanuman who had killed his own son Akshayakumar. As we have read, a huge crowd had gathered in the court to observe the proceedings. So Ravana immediately realised his folly—he was joking at the strength and ability of the captive now that the latter was tied up in the Naag-Pash, forgetting that this same captive had a little while ago killed Akshayakumar, the prince of Lanka. It made Ravana look ridiculous in the eyes of his subjects. He was laughing and cracking nasty jokes instead of showing anger at the killer of his son.

Hence, Ravana immediately changed tack and corrected himself; instead of laughing and joking at Hanuman he developed a somber and serious mood.]

चौ०. कह लंकेस कवन तैं कीसा । केहि कें बल घालेहि बन खीसा ॥ १ ॥  
 की धौं श्रवन सुनेहि नहिं मोही । देखउँ अति असंक सठ तोही ॥ २ ॥  
 मारे निसिचर केहिं अपराधा । कहु सठ तोहि न प्राण कइ बाधा ॥ ३ ॥  
 caupāī.

kaha laṅkēsa kavana tairi kīsā. kēhi kēm bala ghālēhi bana khīsā. 1.  
 kī dhaum śravana sunēhi nahim mōhī. dēkha'um'ati asaṅka saṭha tōhī. 2.  
 mārē nisicara kēhim aparādhā. kahu saṭha tōhi na prāna ka'i bādhā. 3.

The king of Lanka (Ravana) asked Hanuman angrily, 'Say Kapi, who art thou, and on whose strength have thee laid the garden to ruin? [To wit, from whence have thee come, and on whose instructions have thou destroyed my magnificent grove; tell me who art thou.]<sup>1</sup> (1)

Oh thy wicked fellow! Have thou never heard of my name? I observe thee to be exceptionally bold and fearless. [To wit, my name is sufficient to send shivers down the spine of the bravest of warriors, and the boldest of creatures tremble in their knees when they hear of mine name. But I find that thou art haughtily standing before me; how is it ever possible?] (2)

For what crime have thee killed the demons<sup>2</sup>, thou wretch? Aren't thou afraid of thy life?' (3)

[Note—<sup>1</sup>This question clearly proves that Lankini, the female demon guard who first encountered Hanuman at the gate of the fort when he was trying to get into the city at night, and who had suffered severely when Hanuman hit her hard with his closed fist, making her bleed in the nose, had decided to keep mum, and had not reported the intrusion to her seniors. The reason she gave at the time was her premonition of the impending elimination of the demon race led by Ravana as it was prophesized by the creator Brahma that when she is hit so hard by someone that she virtually faints then she must realize that the end of the demons was near. So Lankini had blessed Hanuman with success instead of reporting about him. {Refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 2 that precedes Doha no. 4—to Chaupai line no. 1 that precedes Doha no. 5.}

Besides her conviction that the end of the demons was near as it was Brahma's prophesy that cannot be negated, there was one other important reason why she kept quiet about an enemy's spy entering the city. She feared severe punishment for negligence and letting Hanuman in; she was appointed to guard the gates of the fort after due diligence about her abilities and with the full confidence that she had the ability to defend it from any intruder whosoever he might be. She had herself asserted this when she first challenged Hanuman, saying that she feeds on thieves and intruders. {Refer specifically to Ram Charit Manas, Sundar Kand, Chaupai line no. 3 that precedes Doha no. 4.}

To wit, till this point Ravana and his military commanders were totally in the dark about Hanuman's entry into the city. They were caught unawares and were so preoccupied about the turmoil created by Hanuman's presence that none of them thought of interrogating Lankini. By the grace of the Lord she escaped scrutiny and perhaps death, and it was because she had served the cause of the Lord.

<sup>2</sup>Ravana was a great diplomat and politician. He did not ask why Hanuman had killed his son Akshayakumar, but he showed anger about the death of the demon warriors in general. This was primarily meant for the huge crowd of spectators who had assembled to watch the spectacle: Ravana wished to gain their loyalty and praise by showing that he was more concerned about the death of his soldiers than the loss of his own son.]

सुनु रावन ब्रह्मांड निकाया । पाइ जासु बल बिरचति माया ॥ ४ ॥  
 जाके बल बिरचि हरि ईसा । पालत सृजत हरत दससीसा ॥ ५ ॥  
 जा बल सीस धरत सहसानन । अंडकोस समेत गिरि कानन ॥ ६ ॥  
 धरइ जो बिबिध देह सुरत्राता । तुम्ह से सठन्ह सिखावनु दाता ॥ ७ ॥  
 हर कोदंड कठिन जेहिं भंजा । तेहि समेत नृप दल मद गंजा ॥ ८ ॥  
 खर दूषन त्रिसिरा अरु बाली । बधे सकल अतुलित बलसाली ॥ ९ ॥

sunu rāvana brahmāṇḍa nikāyā. pā'i jāsū bala biracatī māyā. 4.  
 jākēṃ bala biran̄ci hari īsā. pālata sṛjata harata dasasīsā. 5.  
 jā bala sīsa dharata sahasānana. aṇḍakōsa samēta giri kānana. 6.  
 dhara'i jō bibidha dēha suratrātā. tumha sē saṭhanha sikhāvanu dātā. 7.  
 hara kōdaṇḍa kaṭhina jēhiṃ bhanjā. tēhi samēta nr̥pa dala mada gaṇjā. 8.  
 khara dūṣana trisirā aru bālī. badhē sakala atulita balasālī. 9.

{In the following verses, Hanuman lists the glories of Lord Ram as an answer to Ravana's first query "who are you and on whose orders have you come here". Hanuman tells Ravana that he is a servant of the Lord whose glories he is enumerating; this is his credential, and the Lord referred to here is his strength and authority.}

[Hanuman replied—] 'Listen Ravana. He (i.e. the Supreme Being) on whose strength and authority countless universes are created by Maya (the delusion creating powers of the Supreme Being that combine with the creative powers of Mother Nature to create a kaleidoscope of diverse universes) (4), ---

Oh the ten-headed one (Ravana)! He on whose strength and authority the Trinity Gods known as Brahma, Hari and Isha (Shiva) are able to create, nourish and sustain, and bring to an end this creation (5), ---

He on whose strength and authority the thousand-hooded celestial Serpent (known as Seshnath) is able to hold on his hood the entire egg-like creation that consists of huge mountains and forests (6), ---

It is the same Lord (the Supreme Being) who assumes different forms (bodies) to protect the interests of the Gods, and to teach a lesson to those who are stupid and wicked like you. (7)

It is the same Lord (in the form of Lord Ram) who had broken the formidable Bow of Lord Shiva, and had thereby vanquished the pride and ego of haughty kings, including yourself<sup>1</sup>. (8)

It is he who had slayed the mighty warriors such as Khar, Dushan, Trishira<sup>2</sup> and Baali<sup>3</sup>, all of whom were matchless in strength and valour. (9)

[Note—<sup>1</sup>This refers to Lord Ram breaking Lord Shiva's Bow at Janakpur to marry Sita. All the great kings and princes of the time had assembled there to try their luck, but none of them had been able to even move the Bow an inch. Even Ravana was there, but fearing certain humiliation he had quietly left the place. {Refer: Ram Charit Manas, Baal Kand, (i) Chaupai line no. 7 that precedes Doha no. 249—to Chaupai line no. 3 that precedes Doha no. 252; (ii) Chaupai line no. 2 that precedes Doha no. 260—to Chaupai line no. 1 that precedes Doha no. 262.}

<sup>2</sup>Khar, Dushan and Trishira were slayed by Lord Ram when they and their army of demons had attacked him at the behest of Supernakha. {Refer: Ram Charit Manas, Aranya Kand, Chaupai line no. 2 that precedes Doha no. 18—to Doha no. 20.}

<sup>3</sup>Baali was the elder brother of Sugriv, the prince of the monkey kingdom. Lord Ram was instrumental in his death as the Lord felt that Baali had done grave injustice to his younger brother Sugriv, and needed punishment. {Refer: Ram Charit Manas, Kishkindha Kand, Doha no. 5—to Chaupai line no. 1 that precedes Doha no. 11.}

दो०. जाके बल लवलेस तें जितेहु चराचर झारि।



तासु दूत मैं जा करि हरि आनेहु प्रिय नारि ॥ २१ ॥

dōhā.

jākē bala lavalēsa tēm jitēhu carācara jhāri.  
tāsu dūta mairṁ jā kari hari ānēhu priya nāri. 21.

By the miniscule fraction of whose strength you were able to conquer the entire creation consisting of animate and inanimate things, and whose beloved wife you had stolen, know me to be a messenger of that Lord<sup>1</sup>! (Doha no. 21)

[Note—<sup>1</sup>Till this point Hanuman had referred to the Supreme Being as the glories he has enumerated belong to that Supreme Being. But finally he disclosed that the Supreme Lord he is referring to is none other but Lord Ram—because it was his wife Sita whom Ravana had abducted.]

चौ०. जानउँ मैं तुम्हारि प्रभुताई । सहसबाहु सन परी लराई ॥ १ ॥

समर बालि सन करि जसु पावा । सुनि कपि बचन बिहसि बिहरावा ॥ २ ॥

caupāī.

jāna'umṁ mairṁ tumhāri prabhutā'ī. sahasabāhu sana parī larā'ī. 1.  
samara bāli sana kari jasu pāvā. suni kapi bacana bihasi biharāvā. 2.

{Now, Hanuman answers the second query of Ravana: “Does Hanuman not know who Ravana was that he fails to show any deference to him; has he not heard of Ravana’s name that he seems not to tremble in fear in the latter’s presence?” Hanuman’s answer is in the form of an insult to Ravana’s self-respect and honour; it is an insinuation that invokes certain unfortunate incidents that show Ravana in a very poor light. Remember: There is a large gathering of courtiers and demon burghers who are watching the proceedings attentively. This stern public rebuke by Hanuman might have shuddered the faint-hearted, but made others smile in sarcasm as every demon was aware of these circumstances, though no one actually spoke of them out of fear of his life.}

[Hanuman continued—] ‘Oh yes, as to your majesty, strength and abilities of which you are so proud, I am indeed aware of them, for I am in the know of your duel with Sahastrabahu<sup>1</sup>! [Hanuman has taunted Ravana by citing this incident because he was defeated and captured by Sahastrabahu in a battle over a trifle matter as narrated in a note below. Sahastrabhu kept Ravana as an ordinary prisoner-of-war till sage Pulastya went and freed him.] (1)

And of course, you have achieved great glory by having a duel with Baali (the king of the monkey race and the ruler of the kingdom of Kishkindha)<sup>2</sup>! [This was another incident where Ravana was subjected to great humiliation as narrated in a note below. He was captured and tucked under armpit by Baali, where Ravana remained stuck for quite a long time before Baali realized that someone was there. Ravana fell to the ground when Baali raised his arms.]’

When Ravana heard these taunting words of the Kapi (Hanuman), he tried to hide his severe embarrassment and deflect attention that was now focused on his

weaknesses by laughing the matter away, pretending that it was of no consequence to him whatsoever. (2)

[Note—<sup>1</sup>Sahastrabahu, literally means ‘one with a thousand arms’; he was also known as ‘Sahastrarjun’, i.e. Arjun with a thousand arms.

The story of Sahastrabahu and how Ravana was humiliated by him is narrated in Valmiki’s Ramayana, Uttar Kand, Canto nos. 31-33; Veda Vyas’ Adhyatma Ramayan, Uttar Kand, Canto 2, verse nos. 55-57; and in Anand Ramayan, Sarkand, Canto 13, verse nos. 90-95.

Briefly it is as follows: Sahastrabahu was the son of Kritvirya and the king of Mahishmati situated on the banks of river Narmada. By the blessings of sage Dattatreya he could get a thousand arms when he so desired. One day when he was enjoying himself with his ladies and mistresses in the river, Ravana had too gone there to offer worship to Lord Shiva. Ravana’s attendants had collected flowers for offering to Lord Shiva. In the meantime, Sahastrabahu, who was showing off his majesty to impress the women, had used his thousand arms to block the flow of water in the river, which therefore flooded the banks and flowed upstream. The flowers that Ravana’s attendants had collected for worship were washed away, which gravely annoyed Ravana as it disrupted his worship. On learning the cause of this flood, Ravana immediately went to challenge Sahastrabahu and started a fierce battle with his soldiers. Upon learning that Ravana has destroyed the entire army, Sahastrabahu himself came to face him. A severe battle ensued. As soon as the chief commander of the demon army, named Prahasta, fell, the rest of the demons fled; and then followed a one-to-one duel between Ravana and Sahastrabahu. These two mighty warriors used massive war-maces to hit each other. Finally, Sahastrabahu hit Ravana so hard that he tottered and swooned, and was so dazed that he sat down to recover himself. Seizing the moment, Sahastrabahu captured Ravana and held him tight in his thousand arms, using these arms like ropes to ensnare him so firmly that Ravana could not wriggle out. After this, Sahastrabahu brought Ravana to his capital city and imprisoned him like an ordinary prisoner of war. Later on, sage Pulastya went to plead with Sahastrabahu, and he not only succeeded in getting Ravana released but also in forging a friendship between the two. {This version is according to Valmiki’s Ramayana, Uttar Kand, Canto nos. 31-33.}

The version according to Anand Ramayan and Adhyatma Ramayan has already been narrated in our Book earlier.

A word or two about Sahastrabahu would make this story more interesting. So let us read a little more about him as follows:

There was once a thousand-armed Kshatriya (warrior class) king known as ‘Sahastrarjun’ or ‘Arjun with a thousand hands’. He was the son of king Kritvirya whose kingdom was known as Anup; its capital city was known as Mahishmati and it was situated on the southern bank of river Narmada.

In his early life he was a very righteous and conscientious person, a man of upright thoughts and noble conduct. After the death of his father when the court ministers wished to anoint him on the throne of the kingdom, he refused, saying: ‘Kingdom leads a king to hell if he cannot live upto the expectations of his subjects and rule according to the principles of Dharma (righteousness and probity). The main source of income of a king is ‘tax collected from his subjects’, but if this tax is collected in an improper way, and if it is not utilized for the welfare of the subjects of the kingdom in accordance with the principles of Dharma which say that the main use of state revenue is to ensure that traders are given all facilities and protection for

carrying out legitimate trade, are not looted by thieves, the subjects of the kingdom are given due protection and their interests are always kept ahead of everything else, and so on and so forth. So unless I acquire such powers and abilities by doing Tapa (penance), I will not accept the throne.'

When Sahastrabahu said this, the great sage Garg advised him that if he indeed wishes to do Tapa and acquire mythical powers to rule the vast kingdom in accordance to Dharma then he should go and serve Lord Dattatreya, an incarnation of Lord Vishnu. Dattatreya lived in a cave of Mt. SahyaParvat and did Tapa there (Markandeya Puran, Canto 18). So, Sahastrabahu went to Lord Dattatreya and began serving him diligently for a long period of ten thousand years.

According to Padma Puran, Sristi Khand, Canto 12, when Dattatreya was pleased with his service and austerities, he granted him four boons: (i) First, the king asked for one thousand arms. (ii) Second, he wished that no one in his kingdom would even dare to think in an unrighteous and sinful way. (iii) Third, he wanted to conquer the whole earth and rule over it. (iv) Fourth, that if he has to die then it must be in the battle-field at the hands of a warrior who is superior to him in every way.

According to Markandey Puran, Canto 18, verse nos. 14-18, the king was granted ten boons as follows: (i) The powers and authority to rule over his subjects without acquiring sins. (ii) The ability to know the thoughts of others. (iii) No one should be able to face him in the battle-field (i.e. he should become invincible). (iv) During a war he should have a thousand arms so as to fight his opponent with all of them at once. [This is also mentioned in Harivansha Puran, Canto 33, verse no. 14.] (v) He should have unhindered access to all places in the sky, water, earth, mountains and the nether world. (vi) If he has to die then it should be at the hands of someone stronger than him. (vii) If by chance he goes astray and falls on the wrong path, then he must have a chance to get good advice and company of saintly persons (i.e. he must be given an opportunity to mend his ways). (viii) He must have illustrious persons as his guests so that he can serve them and get their blessings. (ix) His wealth should never diminish even after liberal charities and giving of alms regularly; there should be no shortage of wealth in his kingdom. (x) The virtue of Bhakti (having devotion for Lord God) should be firm and perpetual in him.

In Mahabharat, Van Parva, Canto 115, verse no. 12, it is said that by the grace of Dattatreya the king acquired an air-plane made of gold; that he ruled over the entire earth; and that no one could stop his chariot. He was a great Emperor who conquered the whole world and made liberal charities. He is also regarded as a great scholar of Tantra Shastra.

He was so powerful and mighty that when he bathed in the ocean and thrashed it with his thousand arms, he could turn the tide backwards. He would splash the water so heavily that marine creatures were tossed into the air like ninepins. [Brahm-Vaivarta Puran, Ganesh Khand, Canto 23-27.]

But the Laws of Creation are such that every good thing has to come to an end one day; nothing is eternal and permanent in this mortal gross world. This also applied to Sahastrabahu. As time passed, he became extremely haughty and cruel. He started subjugating even the Gods so as to remove all challenges to his authority and power. It is said that he ruled for eighty-five thousand years before he was killed by sage Parashuram.

Once he was asked by the Fire God for alms, and the noble king could not refuse. The Fire God used this grant to burn everything and cause havoc everywhere, because he was certain that Sahastrabahu would not stop him. During this burning spree, the Fire destroyed the hermitage of sage Aapava (who was later on known as

sage Vasistha according to Brahm Puran during its description of the race of Yayaati). The sage cursed king Sahastrabahu that his arms, relying upon whose strength the Fire God had destroyed his hermitage and was wreaking havoc on earth, would be cut by sage Parashuram. [Refer: Mahabharat, Shanti Parva, Canto 49, verse nos. 35-45; and Padma Puran, Sristi Khand, Canto 12.]

One day, he was wandering along the shore of the ocean and out of his pride and haughtiness he covered it with thousands of arrows. The Ocean assumed a form and appeared before him to plead that he stop showering arrows into the water as all the marine creatures that live in the water would die. Sahastrabahu accepted the prayer but asked the Ocean to tell him about someone who could face him in battle, as he was itching for a face-off with anyone who could claim to be stronger than him as he wished to conquer the opponent and become an unchallenged warrior in this world. The Ocean told him to go sage Jamdagni whose son Parashuram would be fit opponent for him and would welcome him in battle. [Refer: Mahabharat, Ashwamegh Parva, Canto 29.]

Such was Sahastraarjun's sense of ego and pride that he could not bear that someone stronger be there on earth in his presence. So he collected his huge army and went to the hermitage of sage Jamdagni.

The sage duly welcomed the king and extended warm hospitality to him. Sahastraarjun was however astonished at the lavish way the forest-dwelling hermit had entertained him. So he wanted to know the reason. Upon finding out that the sage managed to do this miracle because he possessed a divine cow known as 'Kamdhenu' or Kapila cow which could produce anything desired in an instant, the greedy king was filled with jealousy. Driven by avarice and rapacity, he demanded that the sage give this cow to him. Obviously Jamdagni refused. So the king forcefully snatched the cow from him and in the ensuing tussle he killed Jamdagni.

At that time, Jamdagni's brave son Parashuram was not there. When he returned, home he found his mother grieving. Coming to know of the reason, he immediately took the vow that he will eliminate all the Kshatriya kings from the surface of the earth by killing all of them. His mother had beaten her chest twenty-one times as a sign of mourning, so he declared that he will continue to wipe out the Kshatriya kings for an equal number of times, i.e. for twenty-one generations.

He comforted his mother and attacked Sahastraarjun, severed all his thousand arms with his battle-axe and then killed him. [This story is narrated in Mahabharat, Ashwamegha Parva, Canto 29.]

Extremely peeved by the Kshatriya race to which this king belonged, Parashuram vowed to eliminate the entire race from the surface of the earth as a revenge for the killing of his father. This was the reason why Parashuram had fought and killed thousands of Kshatriya to avenge the killing of his father by Sahastraarjun.

<sup>2</sup>The story of Baali, the king of the Kishkindha and of the monkey race, and how Ravana suffered humiliation at his hand is narrated in Valmiki's Ramayana, Uttar Kand, Canto no. 34; Veda Vyas' Adhyatma Ramayan, Uttar Kand, Canto 2, verse nos. 58-59; and in Anand Ramayan, Sarkand, Canto 13, verse nos. 96-101.

The story in brief is this: Once, the monkey king of Kishkindha, Baali, had put Ravana under his armpit for many days while the latter had gone to challenge the former when he was doing some worship. Peeved by Ravana's arrogance and impertinence, Baali had tucked him under his arms to stop him from annoying him any further. When his worship was finished and he had returned back to his capital at Kishkindha, he realised that Ravana was still squeezed under his armpit. So he

released the latter and made a pact of friendship with him. Mandodari refers to that incident when Ravana had tried his best to escape from Baali but could not do so, and remained clamped and squeezed under his armpit for a long time.]

खायउँ फल प्रभु लागी भूँखा । कपि सुभाव तें तोरेउँ रूखा ॥ ३ ॥  
 सब कें देह परम प्रिय स्वामी । मारहिं मोहि कुमारग गामी ॥ ४ ॥  
 जिन्ह मोहि मारा ते मैं मारे । तेहि पर बाँधेउँ तनयँ तुम्हारे ॥ ५ ॥  
 मोहि न कछु बाँधे कइ लाजा । कीन्ह चहउँ निज प्रभु कर काजा ॥ ६ ॥

khāya'um̐ phala prabhu lāgī bhūm̐khā. kapi subhāva tēm̐ tōrē'um̐ rūkhā. 3.  
 saba kēm̐ dēha parama priya svāmī. mārahim̐ mōhi kumāraga gāmī. 4.  
 jinha mōhi mārā tē mair̐m̐ mārē. tēhi para bām̐dhē'um̐ tanayam̐ tumhārē. 5.  
 mōhi na kachu bām̐dhē ka'i lājā. kīnha caha'um̐ nija prabhu kara kājā. 6.

{Hanuman now answers the third query of Ravana: “Why did he slay so many demon soldiers; what was their fault?”}

Lord<sup>1</sup>, I was hungry and so partook of fruits, and as is the habit of our race of monkeys I broke the branches and fell the raw fruits. (3)

Oh Lord, everyone loves his body and no one wants any harm to come to it. But these sinful fellows who follow the wrong path (kumāraga gāmī) began attacking and hitting me (for such a trifling issue, not realizing that I was hungry and was breaking the trees and felling the fruits not out of any bad intentions but because it is my wont as a monkey to do so). (4)

I hit back only those who attacked me (and I did not hit anyone who desisted from hitting me). In spite of this, your son (Meghnad) has tied me (as if I was a criminal). (5)

But I am not ashamed of being captured or tied; my only aim is that I wish to do my Lord's work, and do it with diligence and honesty<sup>2</sup>. (6)

[Note—<sup>1</sup>Hanuman shows his diplomatic acumen here. He has already shown to Ravana as well as the rest of the demons how bold and brave he was, so now he plays the diplomatic card of politeness and respect that a messenger from a great king ought to show to another great king to whose court his lord has sent him with a commission. This single word “lord” shot down in one stroke the accusation of being haughty, arrogant and irreverent that Ravana had made on Hanuman.

<sup>2</sup>Hanuman did not divulge what his ‘Lord's work’ was. He left it to the common sense of Ravana and his ministers. He has already hinted to Ravana that he is a messenger of Lord Ram whose wife Sita has been abducted by him (Ravana). So if Ravana had even a rudimentary intelligence he would know what Hanuman's objective was in coming to Lanka, and what the work was that his Lord had assigned to him.

Inspite of these hints and warnings, Ravana could not mend his ways as he was overcome with delusions that usually overcome someone who is on the threshold of death as he fails to see the truth, and voluntarily falls in the trap.]

बिनती करउँ जोरि कर रावन । सुनहु मान तजि मोर सिखावन ॥ ७ ॥  
 देखहु तुम्ह निज कुलहि बिचारी । भ्रम तजि भजहु भगत भय हारी ॥ ८ ॥  
 जाकें डर अति काल डेराई । जो सुर असुर चराचर खाई ॥ ९ ॥  
 तासों बयरु कबहुं नहिं कीजै । मोरे कहें जानकी दीजै ॥ १० ॥

binatī kara'um̐ jōri kara rāvana. sunahu māna taji mōra sikhāvana. 7.  
 dēkhahu tumha nija kulahi bicārī. bhrama taji bhajahu bhagata bhaya hārī. 8.  
 jākēm ḍara ati kāla ḍērā'ī. jō sura asura carācara khā'ī. 9.  
 tāsōm bayaru kabahum̐ nahim̐ kijai. mōrē kahēm jānakī dījai. 10.

Oh Ravana, I pray to you with joined hands and beg you to pay heed to my advice. (7)

Look at your own exalted family (that traces its lineage to the great and illustrious sage Pulastya), and think over the matter in that perspective<sup>1</sup>. You will do good to yourself by overcoming delusions, and instead of falling prey to haughtiness and false sense of pride and grandeur, you should worship the Lord who removes all fears of his devotees. (8)

He from whom even the Kaal—the god of death who devours the mighty gods, the demons as well as the rest of the creation consisting of animate creatures and inanimate things—is afraid [9], it is not at all wise to ever antagonize such a great and almighty Lord.

So therefore, pay heed to my words and listen to my advice by giving Janki (Sita) back to the Lord (Sri Ram). [By doing this you will safeguard yourself from all danger and forestall all chances of ruin and destruction that otherwise stare you in your face if you defy my advice. So be wise and prudent in this matter while there is still time, and avoid being rash as it will be to your own peril.] [9] (8-9)

[Note—<sup>1</sup>Ram Charit Manas, Sundar Kand, Chaupai line no. 2 that precedes Doha no. 23 herein below where the same idea is reiterated by Hanuman.]

दो०. प्रनतपाल रघुनायक करुना सिंधु खरारि ।  
 गाँ सन प्रभु राखिहैं तव अपराध बिसारि ॥ २२ ॥

dōhā.

pranatapāla raghunāyaka karunā sindhu kharāri.  
 ga'ēm̐ sarana prabhu rākhihair̐ tava aparādha bisāri. 22.

The Lord of the Raghus (“raghunāyaka”; Lord Ram), who though had slayed the demon Khar (kharāri), is nevertheless like an ocean of compassion, mercy and

kindness (*karunā sindhu*), for he protects and sustains all those who come with humility to submit themselves before him (*pranatapāla*)<sup>1</sup>.

If you go to seek shelter in his feet and submit yourself before him, then the Lord will certainly oblige you, and forgive all your mistakes and offences<sup>2</sup>. (Doha no. 22)

[Note—<sup>1</sup>Lord Ram had slayed the demon Khar because he came to fight with him; had he come to seek the Lord's mercy and blessings it sure that his wishes would have been granted. But killing of Khar does not mean that the Lord is merciless and cruel; the fact is that he is like an 'ocean' of mercy, grace, compassion, benevolence and kindness. To wit, just like an ocean has no dearth of water, Lord Ram too does not lack in these great virtues.

Here, Hanuman has subtly warned Ravana what fate he faces if he chooses to confront Lord Ram by reminding him of Khar. Khar, Dushan and Trishira were killed in the battle with Lord Ram, and this event is narrated in Ram Charit Manas, Aranya Kand, Chaupai line no. 2 that precedes Doha no. 18—to Doha no. 20.

<sup>2</sup>Similar advice was given to Ravana on many occasions, but as 'death' had already cast its dark long shadow on him, he paid no attention to these pleadings.

First it was his wife Mandodari who tried her best to make Ravana see reason on different occasions—refer: Ram Charit Manas, (a) Sundar Kand, Chaupai line no. 3 that precedes Doha no. 36—to Chaupai line no. 6 that precedes Doha no. 37; (b) Lanka Kand, Chaupai line no. 2 that precedes Doha no. 6—to Chaupai line no. 4 that precedes Doha no. 8; (c) Lanka Kand, Chaupai line no. 4 that precedes Doha no. 14—to Chaupai line no. 8 that precedes Doha no. 16; (d) Lanka Kand, Doha no. 35—to Chaupai line no. 1 that precedes Doha no. 38.

Then it was his brother Vibhishan who also tried to advice Ravana to return Sita and avoid a confrontation with Lord Ram—refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 2 that precedes Doha no. 36—to Doha no. 39; and Chaupai line no. 4 that precedes Doha no. 40—to Doha no. 40.

The third instance is when Malyawanta, an old demon who was very wise and was Ravana's minister, endorsed Vibhishan's view, but he was sternly rebuked by Ravana—refer: Ram Charit Manas, (a) Sundar Kand, Chaupai line nos. 1-4 that precede Doha no. 40; and (b) Lanka Kand, Chaupai line no. 3 that precedes Doha no. 48—to Chaupai line no. 5 that precedes Doha no. 49.

Once again, in the fourth instance, Kumbhakaran, Ravana's other brother, also told him that he had committed a grave error by picking up a fight with Lord Ram—refer: Ram Charit Manas, Lanka Kand, Chaupai line no. 4 that precedes Doha no. 62—to Doha no. 63.]

चौ०. राम चरन पंकज उर धरहू । लंका अचल राजु तुम्ह करहू ॥ १ ॥

रिषि पुलस्ति जसु बिमल मयंका । तेहि ससि महुँ जनि होहु कलंका ॥ २ ॥

caupāī.

rāma carana paṅkaja ura dharahū. laṅkā acala rāju tumha karahū. 1.

riṣi pulasti jasu bimala mayāṅkā. tēhi sasi mahum̐ jani hōhu kalaṅkā. 2.

[Hanuman tried to convince Ravana to abandon animosity with Lord Ram and act wisely. He used many arguments in order to persuade Ravana to become sensible and mend his way while still there was time. So Hanuman advised Ravana as follows—]

Enshrine the holy feet of Lord Ram in your heart<sup>1</sup> and rule over the kingdom of Lanka without any obstacle for eternity.

[To wit, by submitting yourself before Lord Ram you will obtain his grace and protection, and once that is done, you will have no fear from any quarter. No one, whoever he may be or how mighty and powerful he might be, no one will ever dare to disturb you henceforth when it is known that you are being protected by Lord Ram, as the Lord is the Supreme Lord and Protector of this creation, and everyone, from the smallest to the mightiest, from the humblest of creatures to the greatest of gods, is under his jurisdiction. So once you are blessed by the almighty Lord, the only Supreme Emperor and Authority in this creation, no other authority or power will ever disturb you and try to snatch the kingdom from you. You would therefore rule over Lanka perpetually without worry and disturbance.] (1)

The fame and reputation of the illustrious sage Pulastya<sup>2</sup> is like a moon shining brilliantly with all its glorious radiance. Do not become a dark spot on the surface of this moon!

[Remember that you are a descendant of the great sage Pulastya. You must not do anything that would put to shame this exalted sage. You have a noble lineage and a great heritage to keep; so be mindful of it. Don't act rashly and irresponsibly for things that would surely lead to your ruin and cast a shadow of ignominy and ill-fame on your family.] (2)

[Note—<sup>1</sup>Hanuman has already told Ravana that Lord Ram is none but the Supreme Being himself in a human form—refer: Ram Charit Manas, Sundar Kand, Chaupai line nos. 4-7 that precede Doha no. 21 herein above.

<sup>2</sup>Ram Charit Manas, Sundar Kand, Chaupai line no. 8 that precedes Doha no. 32 herein above where the same idea is expressed by Hanuman.]

राम नाम बिनु गिरा न सोहा । देखु बिचारि त्यागि मद मोहा ॥ ३ ॥

बसन हीन नहिं सोह सुरारी । सब भूषन भूषित बर नारी ॥ ४ ॥

राम बिमुख संपति प्रभुताई । जाइ रही पाई बिनु पाई ॥ ५ ॥

rāma nāma binu girā na sōhā. dēkhu bicāri tyāgi mada mōhā. 3.  
basana hīna nahim sōha surārī. saba bhūṣana bhūṣita bara nārī. 4.  
rāma bimukha sampati prabhutā'ī. jā'i rahī pā'ī binu pā'ī. 5.

Without the holy name of 'Ram', one's speech and voice is never purified<sup>1</sup>. Abandon ego and arrogance, and get rid of all delusions so that you can think properly, wisely and intelligently. (3)

Oh the enemy of gods (surārī; i.e. Ravana)! Even if a woman is richly adorned by all the wonderful ornaments one can think of, but if she does not wear her essential



clothes and remains naked, then she does not deserve any praise; she looks dishonourable and unworthy of the ornaments. (4)

Similarly, for a person who is opposed to Lord Ram, all the wealth, prosperity, fame and good virtues that he possesses or would possess in future, are as good as his not having them at all<sup>2</sup>. (5)

[Note—<sup>1</sup>The name of the Lord, i.e. the word ‘rāma’, is regarded as a great ‘Tarak Mantra’, a special spiritual formula that grants liberation, deliverance, emancipation and salvation to the soul of the creature. This Mantra grants eternal beatitude, felicity and bliss to the creature. Its glory, importance and significance are expounded in the Upanishads, such as the Ram Tapini Upanishad and the Ram Rahasya Upanishad. No other Mantra other than the holy and the divine name of Lord Ram is honoured by the singular title of being a ‘Tarak Mantra’.

Hanuman means that if a creature does not pronounce the name of Lord Ram, i.e. “rāma”, then he will not be able to purify his tongue no matter which other Mantra he pronounces. To wit, the divine name of Lord Ram is so holy and exalted that is it like an Emperor of all Mantras. The faculty of speech and its manifested form as the voice of a creature acquires its glory and importance only when one pronounces the holy name of Lord Ram at least once with his tongue. Otherwise, one’s tongue is merely a mass of muscles; one’s voice is nothing better than the barking of a mad dog; and the faculty of speech feels dishonoured and insulted and disabled if the holy and purifying name of Lord Ram is not a part of its lexicon.

<sup>2</sup>Just like the case of a woman who does not get any respect by merely decorating herself by the choicest of jewelry and the costliest of ornaments if she does not wear proper clothes, for remaining naked is a vile thing for a self-respecting, dignified, honourable and chaste woman, being opposed to Lord Ram does not make a person honourable and worthy of respect even though he may have or is entitled to great fortunes, qualities and titles.]

सजल मूल जिन्ह सरितन्ह नाहीं । बरषि गएँ पुनि तबहिं सुखाहीं ॥ ६ ॥

सुनु दसकंठ कहउँ पन रोपी । बिमुख राम त्राता नहिं कोपी ॥ ७ ॥

संकर सहस बिष्नु अज तोही । सकहिं न राखि राम कर द्रोही ॥ ८ ॥

sajala mūla jinha saritanha nāhīm. baraṣi ga'eṁ puni tabahīm sukhāhīm. 6.  
sunu dasakaṇṭha kaha'um̐ pana rōpī. bimukha rāma trātā nahīm kōpī. 7.  
saṅkara sahasa biṣṇu aja tōhī. sakahīm na rākhi rāma kara drōhī. 8.

Rivers that do not have a perennial source of water (such as a glacier) flow only while it rains, but they soon dry up when the rainy season passes away<sup>1</sup>. (6)

Listen Ravana, the one with ten necks (“dasakaṇṭha”, and therefore ‘the one with ten heads’)! I tell you firmly under oath that no one can ever save anyone or give protection to him who is opposed to Lord Ram. [So be ware!] (7)

Even Lord Shiva and Lord Brahma in their thousands would not be able to protect you or afford to give shelter to you (if you are against Lord Ram).<sup>2</sup> (8)

[Note—<sup>1</sup>Hanuman tells Ravana that all his powers, glory and majesty would remain temporary and transient, as they all depend upon the good effects of the severe Tapa (penance and austerity) that he had done, and are therefore liable to wear off by time, which would necessitate his doing fresh Tapa to retain them. But if he takes shelter of Lord Ram and gets the Lord's blessings, these virtues would become permanent with him; he will no longer have to fear their loss, and neither would he have to appease Brahma, the creator, or Shiva, the concluder of this creation, in order to retain his authority and eminence.

It ought to be remembered here that Ravana had done severe Tapa in his early life in order to please Brahma and Shiva, and all the powers and strength and eminence that he had acquired were due to their granting of boons to him. This is what Hanuman alludes to here; he says that by the single act of pleasing Lord Ram, Ravana can achieve all that he desires without having to undertake the trouble associated with Tapa etc., and such achievements would be permanent too.

<sup>2</sup>To wit, thousands of Lord Shivas, Vishnus and Brahmas, i.e. anyone in creation, no matter how powerful and authoritative he may be, cannot protect him who is inimical to Lord Ram. Lord Ram protects his Bhakta (i.e. the Lord's sincere and true devotee) so diligently that no harm would ever come to him. Not even thousands of the creators known as Lord Brahma or the concluder of creation known as Lord Shiva can either harm Lord Ram's devotee or give support to anyone who is opposed to such a devotee. This warning has been given by Hanuman to the demon king Ravana.]

दो०. मोहमूल बहु सूल प्रद त्यागहु तम अभिमान ।

भजहु राम रघुनायक कृपा सिंधु भगवान ॥ २३ ॥

dōhā.

mōhamūla bahu sūla prada tyāgahu tama abhimāna.

bhajahu rāma raghunāyaka kṛpā sindhu bhagavāna. 23.

Abandon 'abhimāna' (false pride, ego, arrogance and haughtiness) as it is a dark and evil trait that is the root cause of all delusions and mischief that dog a creature, and it ruins his wisdom and rationale thinking.

Instead of harbouring 'Abhiman', you will do good to your own self by worshipping Lord Ram, the Lord of the Raghus, and having devotion for him, as he is the all-merciful Lord, and an ocean of compassion, kindness, grace and benevolence.<sup>1</sup> (Doha no. 23)

[Note—<sup>1</sup>Hanuman hints to Ravana that if he could offer his worship to Lords Brahma and Shiva by subjecting himself to extreme hardship as part of the Tapa that he did to please them, why can't he attain the same, and even a better objective by worshipping Lord Ram as this needs no great effort or any strenuous exercise. Simple devotion and surrender to the Lord is all that is required.]

चौ०. जदपि कही कपि अति हित बानी । भगति बिबेक बिरति नय सानी ॥ १ ॥

बोला बिहसि महा अभिमानी । मिला हमहि कपि गुर बड़ ग्यानी ॥ २ ॥  
मृत्यु निकट आई खल तोही । लागेसि अधम सिखावन मोही ॥ ३ ॥

caupāī.

jadapi kahī kapi ati hita bānī. bhagati bibēka birati naya sānī. 1.  
bōlā bihasi mahā abhimānī. milā hamahi kapi gura baṛa gyānī. 2.  
mr̥tyu nikaṭa āī khala tōhī. lāgēsi adhama sikhāvana mōhī. 3.

Although the Kapi (Hanuman) had said words that were highly beneficial for Ravana and were meant for his own good and welfare of the demon race, as they were imbued with the virtues of devotion, wisdom, dispassion, probity and propriety [1], ---

--- Yet Ravana, who was haughty and arrogant, would not listen to them. He laughed haughtily and retorted sarcastically, ‘Ah, we have met a Kapi who is a very wise teacher, and he seems to be an expert in all sorts of knowledge [2]! (1-2)

[Then turning towards Hanuman, Ravana strongly rebuked him, saying angrily—] Oh you wicked and mischievous fellow (khala)! It seems that ‘death’ has come near you. Though you are fallen creature (adhama), still you have the temerity to preach me.

[To wit, you are merely a little monkey of no consequence, a humble messenger of a prince and tied up in ropes, but you have a big mouth and speak of wisdom and propriety as if you were a wise man, a great and learned professor! You are loud-mouthed and pretentiously upright, trying to behave as if you were my best of friends, teaching me what is good for me, as if I was unaware of my own well-being. Woe to you; mind your tongue, you fool!]’ (3)

उलटा होइहि कह हनुमाना । मतिभ्रम तोर प्रगट मैं जाना ॥ ४ ॥  
सुनि कपि बचन बहुत खिसिआना । बेगि न हरहु मूढ़ कर प्राणा ॥ ५ ॥

ulaṭā hō’ihi kaha hanumānā. matibhrama tōra pragaṭa mair̥ jānā. 4.  
suni kapi bacana bahuta khisi’ānā. bēgi na harahu mūr̥ha kara prānā. 5.

Hanuman shot back, saying, ‘It will be the other way round. [To wit, it is you who is near ‘death’, instead of me.] It is now clear that your wisdom is clouded by delusions (so much so that you have forfeited any chance of redemption and recovery).

[Well then, so be it. Henceforth you alone are to be blamed for whatever misfortune befalls you and your clan in particular, and the demon race in general. When one is in the throes of death he is so overcome with delusions that no power in this world is able to pull him out of the dark pit into which he is sliding irrecoverably.]’ (4)

Hearing the words of the Kapi (Hanuman), Ravana was extremely peeved; he was miffed and exasperated by Hanuman’s retort, becoming excessively angry. He scowled and immediately ordered his demons, ‘Why don’t anyone of you sniff away the life out of this monkey this instant? [What are you waiting for? Why can’t anyone of you settle the score and teach this wretch the lesson regarding death that he so vociferously preaches me?]’ (5)

सुनत निसाचर मारन धाए । सचिवन्ह सहित बिभीषनु आए ॥ ६ ॥  
 नाइ सीस करि बिनय बहूता । नीति बिरोध न मारिअ दूता ॥ ७ ॥  
 आन दंड कछु करिअ गोसाँई । सबहीं कहा मंत्र भल भाई ॥ ८ ॥  
 सुनत बिहसि बोला दसकंधर । अंग भंग करि पठइअ बंदर ॥ ९ ॥

sunata nisācara mārana dhā'ē. sacivanha sahita bibhīṣanu ā'ē. 6.  
 nā'i sīsa kari binaya bahūtā. nīti birōdha na māri'a dūtā. 7.  
 āna daṇḍa kachu kari'a gōsāmī. sabahīm kahā mantra bhala bhāī. 8.  
 sunata bihasi bōlā dasakandhara. aṅga bhaṅga kari paṭha'i'a bandara. 9.

Hearing the commands of Ravana, the assembled demons rushed to kill Hanuman. At that moment Vibhishan (Ravana's younger brother whom Hanuman had first met when he entered Lanka) arrived with ministers<sup>1</sup>. (6)

He (Vibhishan) bowed his head most respectfully before Ravana, and politely pleaded with him, 'Oh Lord, please do not kill a messenger as it is against established traditions and violates the norms regarding how a messenger of someone should be treated.

[To wit, if you allow this messenger to be killed, especially when it is done upon your express orders, it would put you and our family to great shame, and it would cause an irreparable damage to your great reputation. You are a great king, and great kings ought to act like one; they should be very mindful of their glorious name and their reputation, and never behave like street ruffians who cut throats for trifles of things. Oh lord, a messenger is merely an agent for the master who has sent him; he is protected by the law of immunity from personal harm that is granted to all messengers. If you have some score to be settled, then it should be settled with his master, and not him who is merely doing his duty faithfully and loyally. As a great king, even you send messengers, and I am sure you expect your messenger to be treated with similar immunity from personal harm; if the person to whom your messenger carries your words does not agree with you, you have the full right to go and defeat him in a battle. This line of action is sure to give you great name and fame. I am your beloved brother, and so I deem it my duty to advise you.] (7)

So, instead of killing him it is advisable to give him some other kind of punishment.<sup>2</sup>

Hearing this advice (of Vibhishan), all those who were present there expressed their unanimous approval of it. Everyone said: 'Yes brothers, this is a good advice.'<sup>3</sup> (8)

When Ravana heard of this unanimous decision, he smiled and said, 'Well, if you all are of this opinion, then let some part of this monkey's body be mutilated and he be sent back (to his master).'<sup>4</sup> (9)

[Note—<sup>1</sup>It is clear here that some of the ministers of the royal court of Ravana were on the side of Vibhishan. When the news of Hanuman's arrival and his destruction of the royal garden, the killing of the demon warriors led by Akshayakumar, which was followed by another round of bloody fray with Meghnad in which another detachment

of demon troops were slayed, and his subsequent capture and parading through the streets of Lanka as he was being taken to the court of Ravana, had spread like wild-fire in the city, some of the wiser ministers had realized the gravity of the situation even as they had a premonition of the impending catastrophe; so they rushed to Vibhishan to have an urgent conference with him to find out a way to diffuse the situation.

In the meanwhile there was an acrimonious exchange of sharp words between Ravana and Hanuman as we have read herein above. But just at the moment when the demons were instigated by their angry king, Ravana, to take revenge upon Hanuman, and they dashed forward to pounce upon him all at once, Vibhishan and his accompanying ministers made an entry.

<sup>2</sup>It ought to be noted here that Vibhishan did not waste any time in observing court formalities, such as to being seated first as is the norm for members of the royal family, and then seeking permission from the king to speak before saying what he wished to say, and neither did any of the ministers who accompanied him follow this routine. To wit, all remained standing, and Vibhishan made his submission as soon as he entered the royal court. This is because time was precious, as at the moment Vibhishan entered the hall he observed that a troop of excited demons were already on their way to kill Hanuman.

It is also to be noted here that when Vibhishan began to speak, the demons who had lunged to attack Hanuman halted on their paths, for no matter that they had dashed forward to please their king Ravana when he challenged any one of them to step forward and kill Hanuman, and thereby gain his favour, and hoping to have some reward for showing obedience, they nevertheless wished that some excuse be found by which they are spared the fearful prospect of direct confrontation with Hanuman, for the way he had mercilessly beaten and squashed the demon soldiers to pulp in the Ashok garden was well known by now, and the terror that this had struck in the hearts of the demons was so profound that internally no one wanted to face the same fate!

<sup>3</sup>Hence, when that much sought-after chance came by way of Vibhishan's advice, everyone seized it instantly, and there was a chorus of approval.

<sup>4</sup>Ravana was not a fool; he had quietly observed how all the demons had kept a safe distance from Hanuman. And when he had challenged them to come forward and kill Hanuman, there was some reluctance and demurring initially in the rank and file of his soldiery, but some of them finally stepped forward when they saw the fire of anger spewing from Ravana's eyes at their cowardice. They feared that Ravana, being of a capricious mind, may suddenly decide to kill all the coward demons because they seemed to be scared to come forward to hit Hanuman. This fear, along with a desire to please Ravana with the hope of some reward and title, motivated the few demons who actually gathered courage to rush at Hanuman.

Ravana had observed all this. So when the assembly unanimously endorsed Vibhishan's advice not to kill Hanuman, Ravana smiled as he concluded that this endorsement was not out of some great propriety which the demons wished to observe, but a way out of their predicament. It was a face-saving formula for everyone.

Ravana was not so easily to be check-mated; he was not accustomed to hearing lectures; so therefore he became excessively wrathful internally as this was the first time in his life that someone (i.e. Hanuman and Vibhishan) had given him

such a lecture. But since he faced the entire court, and a multitude of excited burghers and soldiers who had collected there to witness the spectacle, he decided to act more prudently and observe restraint on his emotions. This is the reason why he “smiled”, though of course sarcastically.

He had ordered that Hanuman be mutilated, which means that those who thought themselves to be lucky they were spared the prospect of going near Hanuman to kill him would now have to do so in order to inflict some injury to his body! Kings are ruthless when it comes to carrying out their orders; so Ravana devised another device to push his soldiers to confront and punish Hanuman for the disrespect the latter had shown to him.

He also wished to enforce his orders of ‘killing Hanuman’, which was interrupted by Vibhishan’s coming. This would be clear in the following Doha no. 24, which also explains why he “smiled”.]

दो०. कपि कें ममता पूँछ पर सबहि कहउँ समुझाइ ।  
तेल बोरि पट बाँधि पुनि पावक देहु लगाइ ॥ २४ ॥

dōhā.

kapi kēm mamatā pūm̐cha para sabahi kaha'um̐ samujhā'i.  
tēla bōri paṭa bām̐dhi puni pāvaka dēhu lagā'i. 24.

[Ravana continued—] Let me tell you all; a monkey loves his tail very much. So you must dip cloth in oil, wrap it around his tail, and set it on fire.<sup>1</sup> (Doha no. 24)

[Note—<sup>1</sup>Ravana had ordered the demons to mutilate Hanuman; a while ago he had ordered that they should kill him. So he thought of a wise plan which would bridge the gap between his first order of slaying Hanuman, and his second one that said he should be mutilated.

How will this mutilation be carried out? Those who have any experience of attending courts of kings, especially autocrat kings, they will know that it is the king who orders, and it is he who decides how this order is to be executed. Ministers and others more often than not prefer to wait for the king’s decision rather than endeavouring to take any initiative on how the order of the king is to be implemented in practice unless and until the king expressly asks them for their advice.

Taking advantage of his privileged position, Ravana decided how his order of mutilation ought to be carried out; he ordered that Hanuman’s tail should be wrapped in cloth dipped in oil, and then set on fire! Well, if any part of a captive person is wrapped in cloth soaked in oil and alighted, will he not be roasted alive?

This device seemed to satisfy Ravana’s wish to kill Hanuman: if he cannot be directly beheaded then let him be roasted alive!!

There is however another reason also why Ravana gave this ridiculous order. We have already read that Hanuman had told him that his wisdom and common-sense have come under the cloud of delusions as death has cast its long shadow on him. {Refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 4 that precedes Doha no. 24.}

Thus, Ravana forgot for a moment that by putting Hanuman’s tail on fire he would be burnt alive, roasted alive—this is clear in the next verse herein below

wherein he says “let this stupid monkey go back to his master without his tail, and then bring him here”. {Chaupai line no. 1 that follows Doha no. 24.}

This means that Ravana thought that Hanuman’s tail alone would be burnt, and he would live to go back to Lord Ram! It is such an incredulous proposition from the practical point of view that it clearly proves that Ravana was truly deluded, and driven by Providence, was under the shadow of an impending disaster.

And as we shall soon read below that the dumb demons were only too eager to please Ravana; either they were so utterly foolish that they did not realize that by setting Hanuman’s tail afire he would be burnt to death, or they were so terrified of incurring Ravana’s wrath if they questioned his wisdom of doing so, that they all agreed cheerfully to do it. And what was the consequence? The magnificent city of Lanka, gilded and decked up like paradise, was burnt and reduced to a dark smouldering hulk.]

चौ०. पूँछहीन बानर तहँ जाइहि । तब सठ निज नाथहि लइ आइहि ॥ १ ॥

जिन्ह कै कीन्हिसि बहुत बड़ाई । देखउँ मैं तिन्ह कै प्रभुताई ॥ २ ॥

caupāī.

pūm̐chahīna bānara taham̐ jā’ihi. taba saṭha nija nāthahi la’i ā’ihi. 1.

jinha kai kīnhisi bahuta baṛā’ī. dēkha’um̐ mair̐m tinha kai prabhutā’ī. 2.

[Ravana was highly sarcastic when he observed in a taunting voice—] Let this stupid monkey go back without his tail, and then let him bring his Lord here! (1)

Let me see how great and powerful His Majesty the Lord is of whom he has sung great laurels and upon whom he has heaped so many praises.’<sup>1</sup> (2)

[Note—<sup>1</sup>In his haughtiness and a false sense of invincibility, Ravana shot down any chance of reconciliation. By sending back the messenger of a king with a part of his body mutilated is a clear sign of rebuke of that king, because the messenger, though being merely a humble emissary, is nevertheless a representative of the majesty of the king who had sent him, and any insult to this messenger is an insult of the person of that king, and hence it is an open challenge for war.

Had Ravana not gone to such an extreme limit of rashness, and had acted with a little more prudence, had he not provoked the demons to set Hanuman’s tail on fire by the method he himself devised, it is quite certain that the doomed fate of Lanka, its burning, would have been avoided. But when the God of Death and Providence itself decide otherwise, and join hands to bring about the downfall of a creature, then his wisdom, rational thinking and discretion go on a tailspin, nose-diving him to his own destruction and end.]

बचन सुनत कपि मन मुसुकाना । भइ सहाय सारद मैं जाना ॥ ३ ॥

जातुधान सुनि रावन बचना । लागे रचैं मूढ़ सोइ रचना ॥ ४ ॥

रहा न नगर बसन घृत तेला । बाढ़ी पूँछ कीन्ह कपि खेला ॥ ५ ॥

bacana sunata kapi mana musukānā. bha'i sahāya sārada mairi jānā. 3.  
 jātudhāna suni rāvana bacana. lāgē racairi mūrha sō'i racana. 4.  
 rahā na nagara basana ghr̥ta tēlā. bārhi pūm̐cha kīnha kapi khēlā. 5.

When the Kapi (Hanuman) heard these words (of Ravana), he smiled and said to himself, 'There, I am certain that the deity of speech, known as Saraswati (sārada), is helping me (to fulfill my wishes).<sup>1</sup>' (3)

On hearing the commands of Ravana, the dumb-witted demons did as he had ordered them to do (without thinking of its consequence)<sup>2</sup>. (4)

All the cloth, clarified butter and oil that were available in Lanka were brought in even as the Kapi (Hanuman) continued to elongate his tail so that it always exceeded the length of cloth wrapped around it, and which was then soaked in oil and butter.

A time came when no more cloth, oil or butter was left in the city as all the stock available in its homes and shops was exhausted in this enterprise because the Kapi had played a trick upon these demons by continuing to lengthen his tail so much so that it always exceeded the supply of clothes used to cover it, and the combustible material poured over this wrapping.<sup>3</sup> (5)

[Note—<sup>1</sup>Hanuman had, from the very beginning, but specially after he saw how Sita was being treated in Lanka, wanted to avenge and exact a severe retribution from the demons. Had Ravana acted like a noble king ought to have acted and treated the messenger of his adversary king, and in the way Vibhishan expected him to behave, Hanuman would not have had a chance to vent his suppressed anger on the demons, for then he would be obliged to adhere to diplomatic courtesies and follow norms of behaviour that have been traditionally ordained for messengers of great kings; he would have had to be mindful of the reputation of his own Lord Ram so as not to do anything that was rash and improper.

But the ground situation had drastically changed; Ravana had ordered that his tail be set alight by wrapping it with cloth soaked in oil. So Hanuman thanked Saraswati, the goddess of wisdom and speech, for maneuvering things to his favour, because she had prevailed upon Ravana's mind and tweaked it such that he said things that gave Hanuman an excuse to fulfill his own wishes—to severely punish the demons in such a way that they will remember it for countless generations. We shall shortly read what havoc Hanuman unleashed on Lanka.

Hanuman was neither intimidated nor felt threatened by this absolutely absurd and madly incredulous order of Ravana. On the one hand Ravana had decided to spare Hanuman's life when he stopped his soldiers from attacking him on the request of Vibhishan, and then he orders his soldiers to burn Hanuman's tail! Didn't Ravana understand that if any part of a person's body is wrapped in cloth and soaked in oil and then set on fire, it is impossible that he would survive the blaze; he would be roasted alive instead. Even a mad man would know it; so had Ravana taken complete leave of all his senses, or was it that the Lord God was helping Hanuman to carry out his mission to its natural end by creating circumstances that would make it easy for him to wreak vengeance upon the demon race?

Hanuman decided that surely it was the latter case: goddess Saraswati, the deity of speech and wisdom, has tweaked Ravana's mind and intellect in such a way that he has begun to hallucinate, seeing things that don't exist, and not seeing things that do exist; for Ravana did not see the impending disaster and the doom knocking at



his door, but saw only the pleasure and enjoyment that would come to him in the grand spectacle of Hanuman's tail burning, and the latter yelling and jumping and running helter-skelter in terror!

<sup>2</sup>The demons followed Ravana's instructions blindly, either because they were too scared of him to question the rationale of his orders and warn him of its severe consequences, or because they were utterly stupid as not to realize that they are about to light a fuse attached to the keg of gunpowder, or perhaps they were like a child who is more interested in watching and participating in a dangerous spectacle than of thinking of how it would adversely impact him.

Whatever be the reason, but one thing is clear: that the outcome of this dangerous enterprise—of first making a thick wick of clothes by wrapping reams after reams of cloth around the tail of Hanuman, soaking it in combustible oil, then taking him around the city streets so that every household enthusiastically added and wrapped more cloth to the already thick and elongated wick, pour more oil to it so that the already drenched thick coil of cloth could soak no more and from which oil was liberally dripping and spreading all around the ground, and then setting fire to this prodigiously long fuse soaked with inflammable liquid was no less than lighting the fuse of a peg attached to a huge keg of gunpowder—was beyond the ken of both the demon citizens as well as their king, Ravana. They did not foresee that the fire that would ensue would be a huge inferno like the kind of which no one had seen before, and which was bound to engulf the entire city in a very short span of time because all its streets and ground were soaked in oil which would catch fire instantaneously.

This is because these demons, led by their king Ravana, seemed to have been gripped by the God of Death in his vicious embrace, and by Providence that was ill-humoured towards them, as a result of which their wisdom, simple common sense and judgment were obscured in a thick cloud of delusions that made them arrogant, haughty, and develop a false sense of invincibility that made them rash and imprudent.

<sup>3</sup>The demons brought all cloth available in the city, in its homes and shops, to wrap Hanuman's tail, but how hard they tried the cloth always fell short in length vis-à-vis the tail. It was obviously something very unusual, but the blockheaded demons, who were in the throes of death and destruction, could not understand what it meant. They went on wrapping the tail of Hanuman with reams and reams of cloth, and then emptying cans and drums of combustible liquid such as oil and butter over these wrappings. As the tail elongated, more and more cloth was needed to cover it, and therefore more and more gallons of oil and butter were requisitioned to soak this cloth.

So a time came when there was no cloth or oil left in the city.]

कौतुक कहँ आए पुरबासी । मारहिं चरन करहिं बहु हाँसी ॥ ६ ॥

बाजहिं ढोल देहिं सब तारी । नगर फेरि पुनि पूँछ प्रजारी ॥ ७ ॥

kautuka kahaṁ ā'e purabāsī. mārahiṁ carana karahiṁ bahu hāṁśī. 6.  
bājahiṁ ḍhōla dēhiṁ saba tāri. nagara phēri puni pūṁcha prajāri. 7.

The burghers of Lanka, both males and females, came in large hordes to witness the spectacle. They kicked Hanuman and laughed derisively. (6)

\*As if some great carnival was taking place, they beat drums and clapped their hands.

They took Hanuman on a round of the city, and then set fire to his tail.<sup>1</sup>

[\*This stanza can be interpreted in another way also as follows: “The jovial demons beat drums and clapped their hands even as Hanuman’s tail crept through the city streets like a slithering snake, and ultimately encircled the whole city. Then these doomed demons lit its end with a spark of fire.”] (7)

[Note—<sup>1</sup>To wit, the demon burghers had a good time at having fun of their lives. They made a procession as done during carnivals and festivities, beating drums and clapping their hands in merriment as they followed Hanuman round the city, pushing and kicking him jokingly all the way.

Of course the long hose made of reams and reams of oil-soaked cloth used to wrap Hanuman’s tail was dragged behind him; and this also proved fatal for Lanka as the dripping oil from the cloth wetted the whole place, and as soon as the end of the cloth was set on fire, the whole place burst out in flames instantly.

It is not difficult to visualize what actually must have happened at that time. After initially wrapping Hanuman’s tail with some length of cloth that was brought in hastily to the court of Ravana and then soaked in oil, or was first wrapped around the tail and then oil was poured over it, Hanuman was ordered to be paraded on the streets of Lanka. A grand procession set forth from Ravana’s palace to go around the main avenues and neighbourhoods of the city; it was accompanied by musicians playing drums and other musical instruments; jesters and fun-seekers joined on the way, and the milling crowd thickened as the procession wound its way ahead. The scene was that of a street carnival. The demon householders ran out of their homes to join the fun, bringing with them their own contribution of cloth and oil which they enthusiastically added to the ever thickening and elongating coil of cloth dragging behind Hanuman. When it became too heavy and thick, some enterprising demons lifted it to carry it on forward, inviting others to add more cloth and oil as well as to help them lift and pull the thick wick forward. Of course there was no dearth of volunteers as everyone thought that more thicker and longer was the coil of cloth and the more properly soaked it became in oil, the grander would be spectacle and the fireworks that would follow when it was finally lit!

That was not all. The cheering crowd teased and jested at Hanuman; some pinched him, some poked at him, some pulled his hairs and arms, and some merely made faces at him. All the while Hanuman kept quiet, though he was seething with anger internally. He clenched his fists and grinded his teeth silently, muttering vehemently under his breath, “Wait a little longer you jesters; wait for some more time you rascals, for then it would be me who will have the last laugh. And don’t worry about the much-expected spectacle that you all are so eager to witness, for on my honour and faith I promise you the grandest of spectacles that this world has ever witnessed! Let me first finish my round of the city; let me first see how beautiful your city of glided buildings and fragrant gardens is; for once the fireworks start, I will no longer have the chance to see its bounty of beauty again, for it would be reduced to a dark smouldering hulk of burnt buildings and smoked out gardens ere I leave it to go back to join my companions on the other shore of the ocean.”

So this is how ‘all the cloth and oil in the city was exhausted’, for every home brought out its own stock of cloth and oil to add to Hanuman’s tail as he was paraded through the streets on the instructions of Ravana.

And this is also how the whole city was set ablaze so quickly, for as soon as the fire was lit, the oil that was spilled all over the city caught fire instantaneously and leapt up in an inferno. A strong breeze started, and this fanned the flames further. Soon, the whole of the grand city of Lanka, that had put to shame the majesty of paradise, was like a gigantic fire-place, with leaping flames, hot wind howling, crackling timber, collapsing buildings, and dazzling sparks of fire flying everywhere—a sight straight out of doomsday. Whatever cloth and oil that still remained in the homes and shops caught fire in the intense heat, by the flying sparks and the burning debris falling on them, aiding in the blaze spreading. By-and-by, Lanka was completely burnt down to ashes.]

पावक जरत देखि हनुमंता । भयउ परम लघुरूप तुरंता ॥ ८ ॥

निबुकि चढ़ेउ कपि कनक अटारीं । भई सभित निसाचर नारीं ॥ ९ ॥

pāvaka jarata dēkhi hanumantā. bhaya'u parama laghurūpa turantā. 8.  
nibuki carḥē'u kapi kanaka aṭārīm. bha'īm sabhita nisācara nārīm. 9.

As soon as Hanuman saw that the fire has been ignited, he immediately assumed a miniature form (like the one he had when he entered Lanka)<sup>1</sup>. (8)

Slipping out of his bondage, he immediately sprang on the terraces and the attics of the gilded palaces (jumping from one terrace or attic to another in rapid succession).

This action of his created a flutter amongst the demon ladies who became sore affright<sup>2</sup>. (9)

[Note—<sup>1</sup>At the time of being captured by Meghand and being brought as a captive to the court of Ravana, Hanuman was in his normal form, but when he had entered Lanka he had assumed a very small form to avoid detection—refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 1 that precedes Doha no. 4.

So he assumed that small form once again to slip out easily from the clothes that had been tied to his tail when it was long and thick. The grip of the bondage became loose as soon as Hanuman reduced his physical size. The demons had not thought of this trick, and they were caught unawares.

The thick reams of oil-drenched cloth that spread through the streets of Lanka after Hanuman slipped out of it caught fire, and set the whole city alight.

It ought to be noted that he had this magical ability to change the size of his body, for besides assuming a miniature form he had once also assumed a colossal form, like that of a huge mountain, before embarking on the mission—refer: Ram Charit Manas, Kishkindha Kand, Chaupai line no. 6 that precedes Doha no. 30. He does this again after freeing himself from the bondage as we shall read in Doha no. 25 herein below.

<sup>2</sup>While the male demons joined the revelry on the streets as Hanuman was paraded through Lanka, their ladies watched the spectacle from the terraces and attics of their gilded homes. So as soon as Hanuman freed himself from the wrappings of clothes,

that had begun to send tongues of flames leaping high through the streets by now, and started jumping from one house to another, dragging burning cloth behind him, the demonesses watching the scene got terrified out of their wits. They screamed in horror and scrambled madly for cover, for this new terror had come so suddenly and unexpectedly to these poor ladies that they had no time to think.]

दो०. हरि प्रेरित तेहि अवसर चले मरुत उनचास ।  
अट्टहास करि गर्जा कपि बढि लाग अकास ॥ २५ ॥

dōhā.

hari prērita tēhi avasara calē maruta unacāsa.  
aṭṭahāsa kari garjā kapi baḍhi lāga akāsa. 25.

Driven (inspired and motivated) by the will of Lord Hari (the Supreme Being; or by Providence), just at that time all the forty-nine forms of the wind<sup>1</sup> began blowing simultaneously<sup>2</sup>.

The Kapi (Hanuman) laughed aloud contemptuously in a resounding tone even as he enlarged his body once again so much so that it seemed to touch the sky<sup>2</sup>. (Doha no. 25)

[Note—<sup>1</sup>According to the scriptures there are forty-nine types of wind, and each type is presided over by a god who is called ‘Marut’.

The 49 Maruts—They are the Wind-Gods mentioned in Rig Veda, 1/37-39 and 1/165/3, 5, 7, 9. They are regarded variously as — (i) sons of Indra and Vrishni (Rig Veda, 2/34/2), (ii) Sons of Rudra (Rig Veda, 2/33/1), (iii) similar to the Fire-God (Rig Veda, 6/66/2), and (vi) Indra God (Rig Veda, 1/165, 171). The Purans call them sons of sage Kashyap and Diti.

The *Atharva-shikha* Upanishad of the Atharva Veda tradition, in its Kandika 1 says that the Maruts were created along with the Moon God, the Mantras of the Atharva Veda, the Viraat Chanda and the Samvartak Agni. It is the fourth leg or Paad of Brahm and corresponds to the Ardha Matra of the half a syllable that follows the the third letter ‘M’ of the ethereal word OM representing Brahm.

The *Nrisingh Purvatapini Upanishad* of the Atharva Veda tradition, in its Canto 2, verse no. 2 dealing with the concept of OM says that the fourty nine 49 Maruts are the Ganas or attendants of the fourth syllable which is the Ardha Matra of OM.

(b) Wind God (Vayu or Anil)—appears first in the Rig Veda, 1/2/1-3; 1/134. The ‘vital air or wind element’ was created from the Pran or the vital life-sustaining vitality of the creator Prajapati Brahma (Rig Veda, 10/90/13). He is regarded as the Atma of all the Gods (Shathpath Brahman, 9/1/2/38). He bestows immortality to the Gods and other exalted souls who are able to please and control him (Rig Veda, 10/186/3). He has the fastest speed amongst the Gods (Taiteriyā Sanhita, 3/8/7/1). He moves in an oblique line (and not straight) (Jaimini Brahman, 3/3/10).

<sup>2</sup>To wit, a severe storm arose, and it fanned the flames. In this context we must remember that Hanuman was the “son of the wind god”, and one of his many names

is 'Maruti', i.e. the son of Marut. All the forty-nine Maruts are the same Wind God in different forms and playing different roles.

So when the Wind God's own son was in action, it is very natural that his exalted and powerful father would help him in the enterprise, especially when this enterprise is in the service of the Gods themselves, in the service of Lord Ram who was none other than the Supreme Being in his form, and for the good of the entire creation in general because the demons had been tormenting all the creatures.

It is common observance that when a huge fire is lit, a strong breeze begins to blow. It is because hot air rises up, and the surrounding cooler air rushes in, or is sucked in by the vacuum thus created, to fill in the space; it is a scientific phenomenon.

So therefore, when the blaze started, and the stronger it grew, a strong breeze swept through the city of Lanka. This wind further fanned the flames, and the fire spread to even those areas where the oil-soaked cloth was not present.

The homes and palaces had wood as their basic framework on which gold was plated; the doors, windows, roofs and walls had wood all over them. So there was no problem for the blaze to spread, and the strong wind aided its progress. Even in modern times when wood is rarely used in buildings, a fire destroys huge buildings and may even spread to the surrounding neighbourhood if not controlled in time.]

चौ०. देह बिसाल परम हरुआई । मंदिर तें मंदिर चढ़ धाई ॥ १ ॥

जरड़ नगर भा लोग बिहाला । झपट लपट बहु कोटि कराला ॥ २ ॥

caupāī.

dēha bisāla parama haru'āī. mandira tēm mandira caṛha dhāī. 1.

jara'i nagara bhā lōga bihālā. jhapaṭa lapaṭa bahu kōṭi karālā. 2.

Hanuman assumed a huge form that was light and nimble (instead of being heavy and bulky as it would have impeded his movements) even as he jumped quickly and easily from one building to another. (1)

The whole city was burning; its citizens were exceedingly panicky and at their wit's end. Fierce tongues of flame were leaping ferociously in all the directions, everywhere, even as terrified citizens ran helter-skelter screaming in horror.<sup>1</sup> (2)

[Note—<sup>1</sup>The scene of the 'Burning of Lanka' has been very vividly and wonderfully described in Tulsidas' book "Kavitawali". Refer: Kavitawali, Sundar Kand, verse nos. 3-25.]

तात मातु हा सुनिअ पुकारा । एहिं अवसर को हमहि उबारा ॥ ३ ॥

हम जो कहा यह कपि नहिं होई । बानर रूप धरें सुर कोई ॥ ४ ॥

साधु अवग्या कर फलु ऐसा । जरड़ नगर अनाथ कर जैसा ॥ ५ ॥

tāta mātu hā suni'a pukārā. ēhim avasara kō hamahi ubārā. 3.

hama jō kahā yaha kapi nahim hōī. bānara rūpa dharēm sura kōī. 4.

sādhu avagyā kara phalu aisā. jara'i nagara anātha kara jaisā. 5.

The only sound that was heard everywhere was the frantic call of the panicky citizens who lamented and wailed, ‘Oh my dear, oh my mother, who will save us now! (3)

What we had guessed that this fellow cannot be, and is not an ordinary monkey, turns out to be true, for verily he must be some great God in his form (who has come here to take revenge upon us)<sup>1</sup>. (4)

Surely indeed, it is the result of insulting and disobeying pious people (sādhū avagyā), and a curse obtained thereby, that the city is burning like this<sup>2</sup>.’ (5)

[Note—<sup>1</sup>We have already read earlier that there were some demon warriors who had witnessed the mayhem in the Ashok garden when Hanuman killed large number of troops of demon soldiers and Ravana’s son Akshayakumar, and had even beaten back the mighty Meghnad before being captured, but who managed to escape death somehow to report the death and destruction to Ravana—it were these demons who had privately concluded that Hanuman was definitely no ordinary creature though they were afraid of punishment if they said this to Ravana or any of the senior demons. But nevertheless, they must have shared their feelings with their family members, albeit on condition of secrecy. So when the city was up in flames, they vented their feelings and shared their premonition publicly. But it was too late by now; the city was already ablaze.

<sup>2</sup>The citizens were referring to Vibhishan’s advice to Ravana to let-off Hanuman with a slight punishment because it is wrong to harm messengers. Vibhishan was amongst the few demons who were pious and devoted to Lord God; defying him has resulted in the burning of Lanka.

It would be clear shortly that Vibhishan’s home was spared from the inferno, and so was the garden where Sita stayed and was attended by Trijata, one other female demon who was god-fearing. These two places were spared because holy and pious souls abided in them.]

जारा नगरु निमिष एक माहीं । एक बिभीषन कर गृह नाहीं ॥ ६ ॥  
ता कर दूत अनल जेहिं सिरिजा । जरा न सो तेहि कारन गिरिजा ॥ ७ ॥  
उलटि पलटि लंका सब जारी । कूदि परा पुनि सिंधु मझारी ॥ ८ ॥

jārā nāgaru nīmiṣa ēka māhīm. ēka bibhīṣana kara gṛha nāhīm. 6.  
tā kara dūta anala jēhīm sirijā. jarā na sō tēhi kārana girijā. 7.  
ulaṭi palaṭi laṅkā saba jāri. kūdi parā puni sindhu majhārī. 8.

The city (of Lanka) was burnt in a short time, in the twinkling of an eye. One home that was spared from the inferno was that of Vibhishan. (6)

And, oh Girija (Parvati; the consort of Lord Shiva)<sup>1</sup>, Hanuman was the messenger of the Lord who had produced the ‘fire element’ itself (at the time of creation), and this is why he escaped from being burnt<sup>2</sup>. (7)

He burnt the whole of Lanka, from one end to the other. After that, he jumped into the middle of the ocean (to douse the lingering fire that still smouldered on the remnant of cloth that stuck to his tail, as well as to cool and refresh himself). (8)

[Note—<sup>1</sup>It ought to be remembered that this wonderful story is being narrated by Lord Shiva to his consort goddess Parvati—refer: Ram Charit Manas, Sundar Kand, Chaupai line nos. 3-4 that precede Doha no. 20 also.

<sup>2</sup>Lord Ram, who is the Supreme Being himself who created this world and its primary elements, such as the sky, air, fire, water and earth, ensured that Hanuman was given immunity from the harm that fire causes. Remember: When king Dasrath performed a fire sacrifice to beget sons, the Fire God had manifested himself and had given a sweet pudding to the king, asking him to let it be shared by his queens, Kaushalya, Kaikeyi and Sumitra. Lord Ram was born of Kaushalya as a reward of her sharing a portion of this blessed pudding. {Refer: Ram Charit Manas, Baal Kand, Doha no. 189 along with Chaupai line nos. 1-8 that precede it.}

To wit, Lord Ram had his own roots in the sacred Fire. So he knew the secrets of the fire element; he could harness the fire's dynamic powers. In effect, Lord Ram was privy to some mystical ways by which he could exercise control over the fire element and its presiding deity, the Fire God, who incidentally was favourably inclined to the Lord's wishes for three reasons: one is that the Lord was the fruit of the blessing of the Fire God himself as is evident in the way he was born; the second is that Lord Ram is the Supreme Being who is the Father of the Fire God himself; and the third is that Lord Ram is on a mission to fulfill the wishes of the Gods themselves who had prayed to Lord Vishnu to help them get rid of the menace of Ravana and the evil demons.

Lord Ram had employed his special relations with the Fire God by placing Sita in the latter's safe custody before Ravana abducted her shadow which she left behind. {Refer: Ram Charit Manas, Aranya Kand, Chaupai line nos. 1-4 that precede Doha no. 24.}

So here, Lord Ram asked the Fire God to afford his protection to Hanuman and spare him from being burnt in the fire that raged through Lanka.

There is one other obvious reason why Hanuman escaped being scorched. He ran ahead of the spreading blaze, jumping and skipping over buildings as the fire spread rapidly; he had already freed himself from the thick wick of cloth and oil that gave direction to the fire. Besides this, there was another fortunate coincidence: the wind blew in a direction that was opposite of the area of the city where the house of Vibhishan and the Ashok garden were located, so these two also escaped being burnt!]

दो०. पूँछ बुझाइ खोइ श्रम धरि लघु रूप बहोरि ।  
जनकसुता केँ आगेँ ठाढ़ भयउ कर जोरि ॥ २६ ॥  
dōhā.

pūm̐cha bujhā'i khō'i śrama dhari laghu rūpa bahōri.  
janakasutā kēm āgēm ṭhārha bhaya'u kara jōri. 26.

After extinguishing the remnants of fire of his tail and refreshing himself (by dipping in the water of the ocean), Hanuman once again resumed his diminutive form and came to stand submissively with joined hands before Sita.<sup>1</sup> (Doha no. 26)

[Note—<sup>1</sup>It was time for departure, so Hanuman decided to meet Sita once again—to see how she had fared during the blaze, to say a final word of assurance to her, to ask her if she has any message for Lord Ram, and take her permission to go back.]

### 3.6 (b) Kavitawali Ramayan, Sundar Kand, verse nos. 3-25:

As has been noted in the beginning of this section no. 3.6, the destruction and burning of the golden city of Lanka, the famed capital of the demon race, has been very vividly described by Goswami Tulsidas in his book 'Kavitawali Ramayan'. Now let us see what had happened during that time:

#### The Burning of Laṅkā

बसन बटोरि बोरि-बोरि तेल तमीचर,  
 खोरि-खोरि धाड़ आड़ बाँधत लँगूर हैं ।  
 तैसो कपि कौतुकी डेरात ढीले गात कै-कै,  
 लातके अघात सहै, जीमें कहै, क्रूर हैं ॥  
 बाल किलकारी कै-कै, तारी दै-दै गारी देत,  
 पाछें लागे, बाजत निसान ढोल तूर हैं ।  
 बालधी बढ़न लागी, ठौर-ठौर दीन्ही आगी,  
 बिंधिकी दवारि कैधौ कोटिसत सूर हैं ॥३॥

3. basana baṭōri bōri-bōri tēla tamīcara,  
 khōri-khōri dhā'i ā'i bām̐dhata lam̐gūra haim̐.  
 taisō kapi kautukī ḍērāta ḍhīlē gāta kai-kai,  
 lātakē aghāta sahai, jīmēm̐ kahai, krūra haim̐..  
 bāla kilakārī kai-kai, tāri dai-dai gārī dēta,  
 pāchēm̐ lāgē, bājata nisāna ḍhōla tūra haim̐.  
 bāladhī baṛhana lāgī, ṭhaura-ṭhaura dīnhī āgī,  
 bindhikī davāri kaidhaur̐m̐ kōṭisata sūra haim̐..3..

Verse no. 5/3—The demons rushed along all the lanes and bye-lanes (of the city of Lanka), collected all available cloth, dipped them in oil and wrapped them on Hanuman's tail. Similarly, the playful Hanuman pretends to be afraid and tolerates their kicks and blows with relaxed muscles (i.e. he does not resist), and considers them to be cowards. The children, clapping and laughing in derision, are abusing him and having a merry of a time as they joined the elder demons; and drums, tom-toms and bugles are being sounded (as if a great drama is being staged in the city).

The tail started elongating and the demons ignited it (i.e. they lit the wrapped cloth with fire) randomly at various points which made it appear like the great (forest or wild) fire of the Vindhya mountains, or like one hundred crore (millions of) suns shining simultaneously.



[Note—The story of how and why Lanka was burnt has been described in Ram Charit Manas, Sundar Kand, from Chaupai line no. 8 that precedes Doha no. 17—to Doha no. 26.

But however, the description of the actual destruction of Lanka as has been described in Ram Charit Manas is very brief, only from Chaupai line no. 8 that precedes Doha no. 25—to Doha no. 26, as compared to the narration here in Kavitaawali which is exceptionally fine and vivid. Here it is spread over from verse no. 3—right upto verse no. 25.]

लाइ-लाइ आगि भागे बालजाल जहाँ तहाँ,  
लघु है निबुकि गिरि मेरुतें बिसाल भो ।  
कौतुकी कपीसु कूदि कनक-कँगूरौ चढ्यो,  
रावन-भवन चढ़ि ठाढ़ो तेहि काल भो ॥  
'तुलसी' विराज्यो ब्योम बालधी पसारि भारी,  
देखें हहरात भट, कालु सो कराल भो ।  
तेजको निधानु मानो कोटिक कृसानु-भानु,  
नख बिकराल, मुखु तैसो रिस लाल भो ॥४॥

4. lā'i-lā'i āgi bhāgē bālajāla jahām̐ tahām̐,  
laghu hvai nibuki giri mērutēm̐ bisāla bhō.  
kautukī kapīsu kūdi kanaka-kamṡūrām̐ caḍhyō,  
rāvana-bhavana caḍhi ṭhārḥō tēhi kāla bhō..  
'tulasī' virājyō byōma bāladhī pasāri bhārī,  
dēkhēm̐ haharāta bhaṭa, kālu sō karāla bhō.  
tējako nidhānu mānō kōṭika kṛsānu-bhānu,  
nakha bikarāla, mukhu taisō risa lāla bhō..4..

Verse no. 5/4—The mischievous children of Lanka ignited the tail of Hanuman and ran away jesting and laughing, and when the cloth wrapped around the tail was fully ablaze Hanuman shrank his body to a miniscule size. The tail slipped out of the wrappings, and once free of his bondage, he assumed a colossal body like that of Mt. Sumeru (1).

The playful Hanuman then leapt on the golden pinnacle atop the palace of Ravana (2).

Tulsidas says he looked remarkable there with his long tail, flames leaping from it against the sky. Seeing him, even the courageous demons shivered out of fear. Hanuman became ferocious like the God of death and destruction (3).

He appeared to be the fountain of energy as if he embodied millions of fires and suns at the same time. His nails looked ferocious, and the face was red with anger (4).

बालधी बिसाल बिकराल, ज्वालजाल मानो  
लंक लीलिलेको काल रसना पसारी है ।  
कैधौ ब्योमबीथिका भरे हैं भूरि धूमकेतु,  
बीररस बीर तरवारि सो उधारी है ॥  
'तुलसी' सुरेस-चापु, कैधौ दामिनि-कलापु,  
कैधौ चली मेरु तें कृसानु-सरि भारी है ।  
देखें जातुधान-जातुधानी अकुलानी कहैं,  
काननु उजार्यो, अब नगरु प्रजारिहै ॥५॥

5. bāladhī bisāla bikarāla, jvālaajāla mānō  
 laṅka līlibēkō kāla rasanā pasārī hai.  
 kaidhauṁ byōmabīthikā bharē haiṁ bhūri dhūmakētu,  
 bīrarasa bīra taravāri sō ughārī hai..  
 'tulasī' surēsa-cāpu, kaidhauṁ dāmini-kalāpu,  
 kaidhauṁ calī mēru tēm kṛṣānu-sari bhārī hai.  
 dēkhēm jātudhāna-jātudhānīm akulānī kahaim,  
 kānanu ujāryō, aba nagaru prajārihai..5..

Verse no. 5/5—The huge tail, burning with a terrible ferocity of a fire with leaping flames, resembled the outstretched tongue of Death, eager to gobble up Lanka, or as if a thousand comets have covered the sky, or Bravery, in a personified form, has drawn the sword to kill.

Tulsidas wonders whether it is a rainbow, a fount of lightening or a river of fire flowing down from Mt. Sumeru. Seeing all this, the demons and demonesses (female demons) say—‘He (Hanuman) has already laid the garden (the Ashoka grove) to waste, and now he shall burn the city.’

जहाँ-तहाँ बुबुक बिलोकि बुबुकारी देत,  
 जरत निकेत, धावौ, धावौ लागी आगि रे।  
 कहाँ तातु-मातु, भ्रात-भगिनी, भामिनी-भाभी,  
 छोटा छोटे छोहरा अभागे भोंडे भागि रे।।  
 हाथी छोरौ, घोरा छोरौ, महिष-बृषभ छोरौ,  
 छेरी छोरौ, सोवै सो जगावौ, जागि, जागि रे।  
 ‘तुलसी’ बिलोकि अकुलानि जातुधानी कहैं,  
 बार-बार कहौ, पिय! कपिसों न लागि रे।।6।।

6. jahām'tahām' bubuka bilōki bubukārī dēta,  
 jarata nikēta, dhāvau, dhāvau lāgi āgi rē.  
 kahām'tātu-mātu, bhrāta-bhaginī, bhāminī-bhābhī,  
 ḍhōṭā chōṭē chōharā abhāgē bhōṇḍē bhāgi rē..  
 hāthī chōrau, ghōrā chōrau, mahīsa-br̥ṣabha chōrau,  
 chērī chōrau, sōvai sō jagāvau, jāgi, jāgi rē.  
 'tulasī' bilōki akulāni jātudhānīm kahaim,  
 bāra-bāra kahaum, piya! kapisōm na lāgi rē..6..

Verse no. 5/6—There was a huge tumult in the city as demons and demonesses, seeing the huge blaze and scorching heat (generated by the flames), ran out in panic, yelling—‘Oh run, run for your lives! Houses are burning; everything is on fire (1). Oh you wretched! Where are the parents, brothers and sisters, wives and in-laws, children—where are they? (2) Oh fool! Run, run—hurry, make haste as there is no time left; everything is on fire! Set free the elephants, horses, buffaloes, oxen, goats etc. Those who are asleep, wake them up. Oh wake up, wake up—this is not the time to sleep!’ (3)

Tulsidas says that the wives sternly admonished their demon husbands, saying, ‘We repeatedly told you not to play funny with this monkey, but you all didn't pay heed; now what do we do? (4)’.

देखि ज्वालाजालु, हाहाकारु दसकंध सुनि,  
 कह्यौ, धरो, धरो, धाए बीर बलवान हैं।  
 लिएँ सूल-सेल, पास-परिघ, प्रचंड दंड,  
 भाजन सनीर, धीर धरें धनु-बान हैं॥  
 'तुलसी' समिध सौंज, लंक जग्यकुंडु लखि,  
 जातुधान पुंगीफल जव तिल धान हैं।  
 सुवा सो लँगूल, बलमूल प्रतिकूल हबि,  
 स्वाहा महा हाँकि हाँकि हुनै हनुमान हैं॥७॥

7. dēkhi jvālājālu, hāhākāru dasakandha suni,  
 kahyau, dharō, dharō, dhā'ē bīra balavāna haim̃.  
 li'ēm̃ sūla-sēla, pāsa-parigha, pracaṇḍa daṇḍa,  
 bhājana sanīra, dhīra dharēm̃ dhanu-bāna haim̃..  
 'tulasī' samidha saun̄ja, laṅka jagyakuṇḍu lakhi,  
 jātudhāna puṁgīphala java tila dhāna haim̃.  
 sruvā sō lamḡūla, balamūla pratikūla habi,  
 svāhā mahā hām̃ki hām̃ki hunaim̃ hanumāna haim̃..7..

Versee no. 5/7—Alarmed at the scorching and leaping flames, and the distressed tumult of the citizens, Ravana shouted, 'Oh! Catch him, catch him!' Hearing his orders, many strong warriors rushed forward, armed with tridents, spears, lances, strong batons (to beat), snares (to trap the monkey Hanuman) and bows and arrows (to shoot and kill him if necessary).

Tulsidas compares the scene to a fire sacrifice (Yagya), saying that Lanka resembled the sacrificial pit, the property was like wood (or fuel), and the demons were nuts, barley, mustard and rice (materials used to offer sacrifice in the fire). Hanuman's tail is a ladle, strong enemy is the 'Havi' (butter, rice, pudding, sweets and sacrificial items offered to the fire as described above), and the high-pitched war-cry of challenge made by Hanuman appears to be the chanting of the Vedic Mantras (scriptural hymns) during the rituals of the fire sacrifice.

गाज्यो कपि गाज ज्यौ, बिराज्यो ज्वालजालजुत,  
 भाजे बीर धीर, अकुलाइ उठ्यो रावनो।  
 धावौ, धावौ, धरौ, सुनि धाए जातुधान धारि,  
 बारिधारा उलदै जलदु जौन सावनो॥  
 लपट-झपट झहराने, हहराने बात,  
 भहराने भट, पर्यो प्रबल परावनो।  
 ढकनि ढकेलि, पेलि सचिव चले लै ठेलि,  
 नाथ! न चलैगो बलु, अनलु भयावनो॥८॥

8. gājyō kapi gāja jyōm̃, birājyō jvālajālajuta,  
 bhājē bīra dhīra, akulā'i uṭhyō rāvanō.  
 dhāvau, dhāvau, dharau, suni dhā'ē jātudhāna dhāri,  
 bāridhārā uladai jaladu jauna sāvanōm̃..  
 lapāṭa-jhapāṭa jhaharānē, haharānē bāta,  
 bhaharānē bhaṭa, paryō prabala parāvanō.

ḍhakani ḍhakēli, pēli saciva calē lai ṭhēli,  
nātha! na calaigō balu, analu bhayāvanō..8..

Verse no. 5/8—Hanuman looked like a furnace and roared like a thunderbolt; the most courageous and brave among the demons were so scared that they took to their heels, and Ravana, being extremely distressed and very agitated, shouted at the top of his voice—‘Catch him, catch him!’ (1).

At his cajoling and coaxing, the army of demons rushed forward as if the dark rain bearing clouds wished to douse the fire (2), but those warriors were scorched and scalded by the leaping flames and the burning breeze sweeping towards them (3).

They ran helter-skelter. Ravana was pushed, shoved and forcefully removed from the site by his ministers, who warned him, ‘Oh Lord! The fire is absolutely ferocious and out of control. We can’t stand against it.’ (4).

बड़ो बिकराल बेषु देखि, सुनि सिंघनादु,  
उख्यौ मेघनादु, सबिषाद कहै रावनो ।  
बेग जित्यो मारुतु, प्रताप मारतंड कोटि,  
कालऊ करालताँ, बड़ाई जित्यो बावनो ।।  
‘तुलसी’ सयाने जातुधान पछिताने कहैं,  
जाको ऐसो दूतु, सो तो साहेबु अबै आवनो ।  
काहेको कुसल रोषें राम बामदेवहू की,  
बिषम बलीसों बादि बैरको बढ़ावनो ।।९।।

9. barō bikarāla bēśu dēkhi, suni siṅghanādu,  
uṭhyau mēghanādu, sabiśāda kahai rāvanō.  
bēga jityō mārutu, pratāpa mārataṇḍa kōṭi,  
kāla'ū karālatām, barā'im jityō bāvanō..  
'tulasī' sayānē jātudhāna pachitānē kahaim,  
jākō aisō dūtu, sō tō sāhēbu abai āvanō.  
kāhēkō kusala rōśēm rāma bāmadēvahū kī,  
biśama balisōm bādi bairakō barhāvanō..9..

Verse no. 5/9—Seeing the ferocious and terribly angry countenance of Hanuman, and hearing his chilling war-cry that resounded in every direction, Meghnad stood up. A worried Ravana said, ‘This fellow (Hanuman) has out-smarted wind in speed, millions of suns in splendour, Kaal (death) in ferocity, and Lord Vaaman\* in his colossus size.’ [\*Lord Vaaman had measured the entire creation in his three steps.]

Tulsidas says that those demons that had some wisdom left in them, lamented and said, ‘The master, whose servant is so terrible and awesome, is yet to come (say—what will happen then?). One wonders how even Lord Shiva can ever expect to be happy if Lord Ram becomes angry at him? It is futile and unwise to enhance enmity with such a warrior as Hanuman.

[In other words, it would have been wiser if our king Ravana had not ordered Hanuman’s tail to be burnt, for then the city would have been spared from being reduced to ashes. It is not wise to make Lord Ram’s messenger an enemy.]’

पानी!पानी!पानी! सब रानी अकुलानी कहैं,  
जाति हैं परानी, गति जानी गजचालि है ।

बसन बिसारै, मनिभूषन सँभारत न,  
 आनन सुखाने, कहै, क्योंहू कोऊ पालिहै ।।  
 'तुलसी' मँदोवै मीजि हाथ, धुनि माथ कहै,  
 काहूँ कान कियो न, मैं कह्यौ केतो कालि है ।  
 बापुरै बिभीषन पुकारि बार-बार कह्यौ,  
 बानरु बड़ी बलाइ घने घर घालिहै ।।10 ।।

10. pānī!pānī!pānī! saba rānī akulānī kahaim,  
 jāti haim parānī, gati jānī gajacāli hai.  
 basana bisāraim, manibhūśana sambhārata na,  
 ānana sukhānē, kahaim, kyōnhū kō'ū pālihai..  
 'tulasi' mamḍōvai miji hātha, dhuni mātha kahai,  
 kāhūm' kāna kiyō na, maim kahyau kētō kāli hai.  
 bāpurēm bibhīśana pukāri bāra-bāra kahyau,  
 bānaru baṛī balā'i ghanē ghara ghālihai..10..

Verse no. 5/10—All the queens of Ravana ran hither-thither agitatedly, shouting, 'Water, water!' They can be recognised by their elephant-like majestic gait. They had forgotten to put on proper clothes (in a hurry), and neither could they take care of gem-studded ornaments (as they ran in panic, seeking water). Their mouths are parched and they lament woefully, 'Can any one protect us in some way?'

Tulsidas says that Mandodari (the chief queen) grieves and laments by wringing her hands and beating her head—'Oh goodness! I tried to reason with my husband Ravana so much yesterday, but no one lent me his ears. Poor Vibhishan had also warned repeatedly that this monkey is a great problem, and he shall ruin many households, but no one paid attention to either of us.'

काननु उजार्यो तो उजार्यो, न बिगार्यो कछु,  
 बानरु बेचारो बाँधि आन्यो हठि हारसौ ।  
 निपट निडर देखि काहू न लख्यो बिसेषि,  
 दीन्हो ना छड़ाइ कहि कुलके कुठारसौ ।।  
 छोटे औ बड़े मेरे पूतऊ अनेरे सब,  
 साँपनि सौ खेलै, मेलै गरे छुराधार सौ ।  
 'तुलसी' मँदोवै रोइ-रोइ कै बिगोवै आपु,  
 बार-बार कह्यौ मैं पुकारि दाढ़ीजारसौ ।।11 ।।

11. kānanu ujāryō tō ujāryō, na bigāryō kachu,  
 bānaru bēcārō bāmḍhi ān'yō haṭhi hārasōm.  
 nipaṭa niḍara dēkhi kāhū na lakhyō bisēśi,  
 dīnhō nā chaṛā'i kahi kulakē kuṭhārasōm..  
 chōṭē au baṛērē mērē pūta'ū anērē saba,  
 sāmṇpani sōm khēlaim, mēlaim garē churādhāra sōm.  
 'tulasi' mamḍōvai rō'i-rō'i kai bigōvai āpu,  
 bāra-bāra kahyau maim pukāri dāṛhijārasōm..11..

Verse no. 5/11—Mandodari continues lamenting, 'There was not much harm done by laying to waste the Ashok garden, but these fellows had unnecessarily tied this humble monkey and brought him here (in the city from the outskirts). Seeing him

absolutely fearless, could no one get a hint (that there surely is some hidden strong power behind this monkey on whose strength he could do such things that are beyond imagination of even the strongest of creatures in the creator's creation of even dreaming of, let alone actually doing; say, how stupid these demons are indeed)? And no one had advised Meghnad, who is ruinous for his clan, to release this monkey before he could cause further harm to the city. Oh I lament that all my sons, young or old, are haughty, arrogant, reckless, senseless and evil—out of all the playthings meant for playing they select to play with snakes, and they prefer to put their throat on the sharpened edge of a knife during play (not bothering for the danger they are subjecting themselves to).'

[Mandodari laments at the bellicose, reckless, haughty and defiant nature of her sons that they do not ponder about the consequences of their acts before doing anything. And driven by the same nature Meghnad had played into the hands of Hanuman by thinking that he had subdued the latter when he managed to ensnare him, little realising that he is playing with fire and falling into a trap. He should have realised that this monkey was not an ordinary animal but surely someone backed by a mighty force, for was it not clear to my son that it wasn't easy to enter Lanka with all the safety measures that his formidable father, the demon king Ravana, has got in place? Why is Meghnad so dumb-witted so as to have overlooked this fact, and the fact that a diminutive monkey could beat the life out of the fiercest of demons who tried to capture him as he plundered the royal garden with impunity?]

Tulsidas says that Mandodari weakens herself by weeping inconsolably, and says that she had warned repeatedly this stupid and cursed 'Dadhijaar' (dārḥijāra)\* son Meghnad to be wary of acting in a nonsensical manner, but he didn't listen to her or cared for her warning.

[\*The word 'dārḥijāra' is a derisive term often used as an abusive curse by women against men. It literally means "one who has burnt his beard".]

रानी अकुलानी सब डाढ़त परानी जाहिँ,  
सकैं न बिलोकि बेषु केसरीकुमारको ।  
मीजि-मीजि हाथ, धुनै माथ दसमाथ-तिय,  
'तुलसी' तिलौ न भयो बाहेर अगारको ।।  
सबु असबाबु डाढ़ो, मै न काढ़ो, तैं न काढ़ो,  
जियकी परी, सँभारै सहन-भँडार को ।  
खीझति मँदोवै सबिषाद देखि मेघनादु,  
बयो लुनियत सब याही दाढ़ीजारको ।। 12 ।।

12. rānī akulānī saba dārḥata parānī jāhim,  
sakaim na bilōki bēśu kēsarikumārakō.  
mīji-mīji hātha, dhunaim mātha dasamātha-tiya,  
'tulasi' tilau na bhayō bāhēra agārakō..  
sabu asabābu dārḥō, maim na kāṛḥō, taim na kāṛḥō,  
jīyakī parī, sambhārai sahana-bhamḍāra kō.  
khījhati mamḍōvai sabisāda dēkhi mēghanādu,  
bayō luniyata saba yāhī dārḥijāarakō..12..

Verse no. 5/12—Being scorched by the ferocity of the raging fire, the demon-queens ran out of their inner chambers, extremely agitated and very perturbed. They cannot watch the ferocious shape of 'Kēsarikumāra' (Hanuman, the son of Kesari).

Ravana's wives wring their hands, beat their heads and lament that not a single item could be salvaged from their homes. They cried woefully—'Everything has got burnt. Neither could I remove anything, nor could you. Everyone was concerned about his own safety, so who was bothered about the household.'

Sighting Meghnad, Mandodari became wrathfully angry at him, poignantly admonishing him for the woes that had befallen upon the entire city and the demon race, cursing him in these words: 'Everyone is reaping the harvest of what this accursed and stupidest of all beings had sown. [Had he not brought the monkey inside the city and had let him go away, such a sordid calamity would not have befallen on the city at all. Why, say why did he do what he did, just to boast about his exploit that he had caught a monkey! Well now, where has Meghnad's strength gone now, for a toss or where else, that he ain't able to tame the same monkey he had boasted to have subdued not a long while ago? Having evil sons is indeed a cursed bane for the mother as they cause more grief to her than even the most unfavourable of stars and malignant of fates.]'

रावन की रानी बिलखानी कहै जातुधानी,  
हाहा! कोऊ कहै बीसबाहु दसमाथसों ।  
काहे मेघनाद! काहे, काहे रे महोदर ! तूँ  
धीरजु न देत, लाइ लेत क्यों न हाथसों ।।  
काहे अतिकाय! काहे, काहे रे अकंपन!  
अभागे तीय त्यागे भोंड़े भागे जात साथ सों ।  
'तुलसी' बढ़ाई बादि सालतें बिसाल बाहैं,  
याहीं बल बालिसो बिरोधु रघुनाथसों ।।13 ।।

13. rāvana kī rānīm bilakhānī kahai jātudhānīm,  
hāhā! kō'ū kahai bīsabāhu dasamāthasōm.  
kāhē mēghanāda! kāhē, kāhē rē mahōdara! tūm'  
dhīraju na dēta, lā'i lēta kyōm na hāthasōm..  
kāhē atikāya! kāhē, kāhē rē akampana!  
abhāgē tīya tyāgē bhōṇrē bhāgē jāta sātha sōm.  
'tulasī' barhā'īm bādi sālatēm bisāla bāhaim,  
yāhīm bala bālisō birōdhu raghunāthasōm..13..

Verse no. 5/13—Demonesses, who were queens of Ravana, cried uncontrollably and inconsolably, lamenting woefully as they wailed, 'Oh Gosh! Someone should inform our pitiable condition to the ten-headed and twenty-armed Ravana (their husband, the demon king).

Why, oh you Meghnad! And why, oh you Mahodar! Why don't you now step forward to console us and why don't you give us protection of your arms (something of which you had boasted of ever since you had stepped out of your cradle)? Oh you Atikai, and you Akampan! Oh you luckless idiots. Why do you abandon your women folk and run away en-masse, leaving us in the lurch?

You fellows have uselessly lengthened your arms as long as teak trees. [That is, you pretend to have long and sturdy arms that have a long reach and can encircle your enemies and hold them in a vice-like grip, but actually they are no better than feeble creepers.]

Oh you fools and loggerheads! Is this the cowardly strength relying on which you have created enmity with Sri Raghunath (the Lord of Raghu's kingdom; Lord Sri

Ram)? [Now come on; show your valour when the time has come. Instead, you prefer to flee.]'

हाट-बाट, कोट-ओट, अटनि, अगार, पौरि,  
 खोरि-खोरि दौरि-दौरि दीन्ही अति आगि है।  
 आरत पुकारत, सँभारत न कोऊ काहू,  
 ब्याकुल जहाँ सो तहाँ लोक चले भागि हैं॥  
 बालधी फिरावै, बार-बार झहरावै, झरै  
 बुँदिया-सी लंक पघिलाइ पाग पागिहै।  
 'तुलसी' बिलोकि अकुलानी जातुधानी कहै,  
 चित्रहू के कपि सौं निसाचरु न लागिहै॥14॥

14. hāṭa-bāṭa, kōṭa-ōṭa, aṭani, agāra, pauri,  
 khōri-khōri dauri-dauri dīnhī ati āgi haiai.  
 ārata pukārata, sam̐bhārata na kō'ū kāhū,  
 byākula jahām̐ sō tahām̐ lōka calē bhāgi haiṁ..  
 bāladhī phirāvai, bāra-bāra jhaharāvai, jharaiṁ  
 bum̐diyā-sī laṅka paghilā'i pāga pāgihai.  
 'tulasī' bilōki akulānī jātudhānī kahaiṁ,  
 citrahū kē kapi sōm nisācaru na lāgihai..14..

Verse no. 5/14—In this way, Hanuman set to fire the market places, forts, palaces, ramparts and gates, houses, lanes and by-lanes, every nook and corner of the city (1).

Everyone is crying in agony, and no one bothers about another; all are running helter-skelter (2).

Hanuman shook his tail often, and ambers and sparks of fire flew from it as if he wished to prepare a sweet dish called Bundiya made of small round globules of gram-flour soaked in treacle (molasses) symbolized by the melted-down gold of Lanka (3).

Seeing all this, the demonesses (female demons) said that after witnessing such a horrific scene, the demons would not dare to fight even a dummy monkey in future (4).'

लगी, लागी आगि, भागि-भागि चले जहाँ-तहाँ,  
 धीयको न माय, बाप पूत न सँभारहीं।  
 छूटे बार, बसन उघारे, धूम-धुंध अंध,  
 कहैं बारे-बूढ़े 'बारि, बारि' बार बारहीं॥  
 हय हिहिनात, भागे जात घहरात गज,  
 भारी भीर ठेलि-पेलि रौंदि-खौंदि डारहीं।  
 नाम लै चिलात, बिललात, अकुलात अति,  
 'तात तात! तौंसिअत, झौंसिअत, झारहीं'॥15॥

15. lagī, lāgī āgi, bhāgi-bhāgi calē jahām̐-tahām̐,  
 dhīyakō na māya, bāpa pūta na sam̐bhārahīṁ.  
 chūṭē bāra, basana ughārē, dhūma-dhundha andha,  
 kahaiṁ bārē-būṛhē 'bāri, bāri' bāra bārahīṁ..  
 haya hihināta, bhāgē jāta ghaharāta gaja,  
 bhārī bhīra ṭhēli-pēli raundi-khaundi ḍārahīṁ.  
 nāma lai cilāta, bilalāta, akulāta ati,



'tāta tāta! taunsi'ata, jhaunsi'ata, jhārahīm'..15..

Verse no. 5/15—Everyone is panicky and run hither-thither at random, shouting 'It has caught fire. It's burning!'

Neither does a mother bother about her daughter, nor a father about his son. Their hairs and clothes have become dishevelled, everyone has become (virtually) naked, and having been blinded by the dense smoke (emerging from the fire), all are shouting for water. The horses run away neighing, the elephants trumpet wildly as they trample underfoot the huge crowd which has collected. Everyone is calling others by their names, and all of them are agitated and writhing in agony due to the scorching heat. A raucous cry fills the city with everyone shouting, 'Oh my God! The flames are scorching us; it's intolerably hot! [Where to do we escape from this raging hell of a fire that surrounds us from all quarters?]'

लपट कराल ज्वालजालमाल दहूँ दिसि,  
धूम अकुलाने, पहिचानै कौन काहि रे।  
पानीको ललात बिललात, जरे गात जात  
परे पाइमाल जात 'भात! तूँ निबाहि रे।।  
प्रिया तूँ पराहि, नाथ!नाथ! तूँ पराहि, बाप!  
बाप तूँ पराहि, पूत!पूत! तूँ पराहि रे'।  
'तुलसी' बिलोकि लोग ब्याकुल बेहाल कहैं,  
लेहि दससीस अब बीस चख चाहि रे।।16।।

16. lapaṭa karāla jvālajālamāla dahūṁ'ṁ diṣi,  
dhūma akulānē, pahicānai kauna kāhi rē.  
pānīkō lalāta bilalāta, jarē gāta jāta  
parē pā'imāla jāta 'bhrāta! tūṁ' nibāhi rē..  
priyā tūṁ' parāhi, nātha!nātha! tūṁ' parāhi, bāpa!  
bāpa tūṁ' parāhi, pūta!pūta! tūṁ' parāhi rē'.  
'tulasī' bilōki lōga byākula bēhāla kahaiṁ,  
lēhi dasasīsa aba bīsa cakha cāhi rē..16..

Verse no. 5/16—The terrible, leaping flames of the 'garland' (the girdle) of fire has spread in all the 10 directions (i.e. everywhere)<sup>1</sup>. All are extremely distressed due to the choking smoke. Who could recognise anyone in that tumult? All are dying for water; their bodies are getting scorched, they are highly distressed and cry out, 'Oh brother! Save me! Dear! You run away from here to save yourself! Oh Lord, run away! Father, oh father! Run! Oh son, listen son! Escape from here!'

Tulsidas says that everyone is extremely distressed, woeful to the extreme, agitated and tormented, and all of them curse Ravana by the bountiful—'Oh you wretched fellow known as Ravana! Now see what you have done, with all of your 20 eyes<sup>2</sup>.'

[Note—<sup>1</sup>The 10 directions are the following—north, north-east, east, south-east, south, south-west, west, north-west, nadir and zenith.

<sup>2</sup>Ravana had ten heads, each with two eyes. Hence he had 10 heads x 2 eyes in each head = 20 eyes. To say 'look with all your 20 eyes' is a sort of scorn-filled remark implying that Ravana should open all his eyes wide to watch the destruction he has brought forth upon the city, and not turn his face away to behave like an ostrich when it is in distress.]

बीथिका-बजार प्रति, अटनि अगार प्रति,  
 पवरि-पगार प्रति बानरु बिलोकिए।  
 अध-ऊर्ध बानर, बिदिसि-दिसि बानरु है,  
 मानो रह्यौ है भरि बानरु तिलोकिएँ।।  
 मूँदै आँखि हियमें, उघारें आँखि आगें ठढो,  
 धाइ जाइ जहाँ-तहाँ, और कोऊ कोकिए।  
 लेहु, अब लेहु तब कोऊ न सिखाबो मानो,  
 सोई सतराइ जाइ जाहि-जाहि रोकिए।।17।।

17. bīthikā-bajāra prati, aṭani agāra prati,  
 pavari-pagāra prati bānaru bilōki'ē.  
 adha-ūrdha bānara, bidisi-disi bānaru hai,  
 mānō rahyau hai bhari bānaru tilōki'ēm̃.  
 mūm̃daim̃ ām̃khi hiyamēm̃, ughārēm̃ ām̃khi āgēm̃ ṭhārḥō,  
 dhā'i jā'i jahām̃-tahām̃, aura kō'ū kōki'ē.  
 lēhū, aba lēhu taba kō'ū na sikhābō mānō,  
 sō'ī satarā'i jā'i jāhi-jāhi rōki'ē..17..

Verse no. 5/17—Hanuman is moving so swiftly that wherever one sees—lanes and by-lanes, markets, house-tops, every house, doorway and its walls etc.—only the monkey is seen, above and below, in all the directions. Wherever one turns, one can see that monkey as if he has filled (spread over) all the 3 worlds (like an evil omen that had descended upon the city of Lanka).

His image is visible while one closes one's eyes, and on opening them he appears to be standing right in front, menacingly. Whenever, wherever they (the citizens of Lanka) call anyone, it appears that Hanuman answers the call and stands in front to frighten the wits out of the caller. When they try to stop anyone, he gets angry, saying, 'Look; look now! No one had paid attention to our advice earlier<sup>1</sup>.'

[Note—<sup>1</sup>Surely there must have been some wise demons in the city who had been in favour of allowing the monkey to get away from there after they had witnessed how he had laid to waste the royal garden of Ravana and had beaten black and blue the guards who had tried to intervene. It would have made sense not to aggravate the situation any more right then, but instead be alarmed and take warning that this fellow, the monkey, is sure to come back at the behest of his master, whosoever he may be, in full strength alongside his companions once he had seen how to breach the city's defenses. It would have made sense to pull up the sock and learn a lesson from this intrusion to be prepared with full diligence and might for the almost certain ill-tidings that were to come upon the city like the dark clouds of doomsday that loomed over the horizon. Due diligence and proper preparations and girdling one's self with resolve to face the unforeseen eventuality was the demand of the day and advice of the wisdom, and not the stupidity and foolishness of trying to further instigate the monkey who seems to possess some mysterious strength that was far superior to the combined strength of all the demon army.

So the wise demons who were in favour of releasing Hanuman and letting him go away now lamented that their views were neglected and brushed aside by the nature of belligerence, haughtiness and arrogance that dominated the majority of the demon clan. And now the result is for everyone to behold.]

एक करै धौंज, एक कहै, काढ़ौ सौंज, एक

औँजि, पानी पीकै कहैं, बनत न आवनो ।  
 एक परे गाढ़े एक डाढ़त ही काढ़े, एक  
 देखत हैं ठाढ़े, कहैं, पावकु भयावनो ॥  
 'तुलसी' कहत एक 'नीकें हाथ लाए कपि,  
 अजहूँ न छाड़ै बालु गालको बजावनो' ।  
 'धाओ रे, बुझाओ रे,' कि 'बावरे हौ रावरे, या  
 औरै आगि लागी न बुझावै सिंधु सावनो' ॥18॥

18. ēka karaiṁ dhaun̄ja, ēka kahaiṁ, kār̄hau saun̄ja, ēka  
 aun̄ji, pānī pīkai kahaiṁ, banata na āvanō.  
 ēka parē gār̄hē ēka dār̄hata hīṁ kār̄hē, ēka  
 dēkhata haiṁ ṭhār̄hē, kahaiṁ, pāvaku bhayāvanō..  
 'tulasī' kahata ēka 'nīkēm hātha lā'ē kapi,  
 ajahūṁ na chārai bālu gālako bajāvanō'.  
 'dhā'ō rē, bujhā'ō rē,' ki 'bāvarē hau rāvarē, yā  
 aunrai āgi lāgī na bujhāvai sindhu sāvanō'..18..

Verse no. 5/18—Some are running helter-skelter in panic; some say 'take out the arms (so that we can fight back with this bellicose monkey)'; some become distressed due to intensity of the heat and reply 'it is not possible to come any longer'; some are not able to decide what to do; some are being dragged out of the fire half-burnt; some are standing stunned and cry out, 'the fire is very intolerable and ferocious.'

Tulsidas observes that some of the demons say—'This fellow Hanuman has taught him (i.e. the demon king Ravana) a nice lesson, but the pity is that this idiot still does not understand how things are, and he still does want to refrain himself from being arrogant and haughty'.

Some of the demons exhort others, saying—'Oh run, and put out the fire', and the listener retorts, 'have you become mad? This is a different type of fire which cannot be doused by even the ocean itself, or the rain-clouds of Sawan (the rainy season) if they pour out their entire content upon the city.'

कोपि दसकंध तब प्रलय पयोद बोले,  
 रावन-रजाइ धाए आइ जूथ जोरि कै ।  
 कह्यो लंकपति लंक बरत, बुताओ बेगि,  
 बानरु बहाइ मारौ महाबारि बोरि कै ॥  
 'भलें नाथ!' नाइ माथ चलें पाथप्रदनाथ,  
 बरषैं मुसलधार बार-बार घोरि कै ।  
 जीवनतें जागी आगी, चपरि चौगुनी लागी,  
 'तुलसी' भभरि मेघ भागे मुखु मोरि कै ॥19॥

19. kōpi dasakandha taba pralaya payōda bōlē,  
 rāvana-rajā'i dhā'ē ā'i jūtha jōri kai.  
 kahyō laṅkapati laṅka barata, butā'ō bēgi,  
 bānaru bahā'i mārau mahābāri bōri kai..  
 'bhalēm nātha!' nā'i mātha calēm pāthapradanātha,  
 baraśaiṁ musaladhāra bāra-bāra ghōri kai.  
 jīvanatēm jāgī āgī, capari caugunī lāgī,  
 'tulasī' bhabhari mēgha bhāgē mukhu mōri kai..19..

Verse no. 5/19—Then Ravana angrily summoned the dooms-day clouds, and they came in hurriedly along with all their companions. The lord of Lanka told them 'Oh clouds! Douse the fire burning Lanka with your water (torrential rains), and kill the monkey by drowning him in deep waters.' Saying, 'all right, Lord!', the clouds bowed their heads and started pouring torrential rain and rumbled repeatedly; but (to every one's astonishment) the fire increased four-fold by the water and became more ferocious and terrible.

Tulsidas says that the clouds became so afraid (at their failure to douse the fire) that they turned on their heels and ran away.

[Note—It is pertinent to make an observation at this juncture. According to metaphysical interpretation of things, Lord Ram's 'Beej Mantra' or 'seed Mantra' (which simply means the basic mystical formula consisting of some esoteric words that relate specifically to a particular Divinity or Divine Being, and which is used in spiritual practices such as doing meditation and repetition of the Divinity's holy name as a tool to invoke the Divinity's blessings and harness the cosmic energy represented by that particular Divinity) is "Raam/Raan(g)" (i.e. it is the Sanskrit alphabet 'Ra' with a dot known as the anuswar on top). This Beej Mantra also happens to be the one for the 'fire element'. And this means that Lord Ram represents the energy of the cosmic 'fire' that is the most powerful force of creation. This fact is clear when we closely observe how Ram was born: he was born out of a pudding emerging from the pit of the fire sacrifice his father Dasrath had done to bet sons. So, Lord Ram harboured the cosmic fire in him, and no worldly water such as the rain will be able to douse it.

Now, when this cosmic spark of the fire assumed a form in the guise of Lord Ram and decided to descend upon the earth to scorch the demons to death (just like lightening from the cloud that falls upon the earth to reduce to charcoal anything upon which it lands), it needed some base to support it. And Sita was that base. Remember: Sita was born out of the earth hidden in a pitcher when her father Janak was ploughing the ground to prepare it for some religious sacrifice. So, Sita was the 'base' which was planted by Lord Ram as a ground-work to prepare for his own landing on the soil of Lanka.

Who was Hanuman and what does he symbolise? He is said to be the son of the Wind God and an incarnation of Rudra, the 11<sup>th</sup> and the most ferocious form of Shiva, the god overseeing the conclusion of creation as the third of the Trinity Gods. Fire needs 'air' to be ignited and kept alive, and the 'wind' fans its spread. Remember: Lord Ram had given a ring to Hanuman at the time of his departure for Lanka. This ring was to serve two purposes—one was as an identification tool so that Sita could know who he was, and the other was to 'send the fuse to ignite the fire by remote control'!

Say, who or what force on this small earth can put out the fire that has been ignited by the powerful cosmic spark that burns the greatest of suns like a hellish cauldron in the bowls of the universe. Say, can the petty rain coming down from the cloud with its limited stock of water douse it when it can't even water the stretch of the great sand deserts that spread on the surface of this earth at so many places?

This is the reason why the poor clouds could not douse the fire at Lanka. See also verse no. 22 below where Malyawan says essentially the same thing to Ravana.]

इहाँ ज्वाल जरे जात, उहाँ ग्लानि गरे गात,  
सूखे सकुचात सब कहत पुकार हैं।  
'जुग षट भानु देखे प्रलयकृसानु देखे,

सेष-मुख-अनल बिलोके बार-बार हैं ।।  
 'तुलसी' सुन्यो न कान सलिलु सर्पी-समान,  
 अति अचिरिजु कियो केशरीकुमार हैं' ।  
 बारिद-बचन सुनि धुने सीस सचिवन्ह,  
 कहैं दससीस! 'ईस-बामता-बिकार हैं' ।।20 ।।

20. ihām' jvāla jarē jāta, uhām' glāni garē gāta,  
 sūkhē sakucāta saba kahata pukāra haiṁ.  
 'juga śaṭa bhānu dēkhē pralayakṛṣānu dēkhē,  
 sēśa-mukha-anala bilōkē bāra-bāra haiṁ..  
 'tulasī' sun'yō na kāna salilu sarpī-samāna,  
 ati aciriju kiyo kēsarikumāra haiṁ'.  
 bārida-bacana suni dhunē sīsa sacivanha,  
 kahaiṁ dasasīsa! 'īsa-bāmatā-bikāra haiṁ'..20..

Verse no. 5/20—The clouds themselves were getting scorched by the leaping flames of the fire that reached as high as the sky, and they felt deeply frustrated and utterly astonished. All the clouds became dry (devoid of rain) and hesitantly called out, 'We had seen all the 12 suns<sup>1</sup> as well as the fire of dooms-day, and had also witnessed the flames leaping out of the mouth of the legendary serpent called Seshnath. But we have never heard water turn into Ghee (oil, clarified butter) that would stoke the raging fire instead of putting it down! This great miracle has been performed by the son of Kesari (Hanuman).'

Ravana's ministers banged their heads on hearing the clouds, and exclaimed, 'All this is due to being opposed to God (i.e. this is the fruit of our own sins).'

[Note—<sup>1</sup>According to mythology, there are believed to be 12 cosmic suns called 'Adityas'. All of them are said to rise at the time of dooms-day to scorch the world with their combined heat.

According to Vishnu Puran, the twelve Adityas are the following—  
 Dhaataa, Aryamaa, Mitra, Varun, Anshu, Bhug, Indra, Vivaswaan,  
 Pushaa, Parjanya, Twashtaa and Vishnu.]

'पावकु, पवनु, पानी, भानु, हिमवानु, जमु,  
 कालु, लोकपाल मेरे डर डावाँडोल हैं ।  
 साहेबु महेसु सदा संकित रमेसु मोहिं  
 महातप साहस बिरंचि लिन्हें मोल हैं ।।  
 'तुलसी' तिलोक आजु दूजो न बिराजै राजु,  
 बाजे-बाजे राजनिके बेटा-बेटी ओल हैं ।  
 को है ईस नामको, जो बाम होत मोहूसे को,  
 मालवान! रावरेके बावरे-से बोल हैं' ।।21 ।।

21. 'pāvaku, pavanu, pānī, bhānu, himavānu, jamu,  
 kālu, lōkapāla mērē ḍara ḍāvāmḍōla haiṁ.  
 sāhēbu mahēsu sadā saṅkita ramēsu mōhiṁ  
 mahātapa sāhasa birañci linhēm mōla haiṁ..  
 'tulasī' tilōka āju dūjō na birājai rāju,  
 bājē-bājē rājanikē bēṭā-bēṭi ōla haiṁ.  
 kō hai īsa nāmako, jō bāma hōta mōhūsē kō,

mālavāna! rāvarēkē bāvarē-sē bōla haim'..21..

Verse no. 5/21—Hearing his ministers' lamentation (verse no. 20), Ravana expressed surprise and said boastfully, 'Fire, Wind, Water, Sun, the Himalayas, Yam (god who controls hell), Kaal (death personified), Indra and other Gods—all of them shiver and tremble out of my fear. My Lord is Sri Shiva (the mightiest of Gods); Vishnu, the husband of Laxmi is always afraid of me. I have even brought Lord Brahma (the Creator) under my control due to hard penances and sacrifices; he also cannot go against me. There is no Emperor above me (and besides me) in all the 3 worlds so much so that I have held captive the sons and daughters of renowned kings. Oh Malyawan (who was one of his senior ministers)! You speak like a mad-man. Who is this fellow called 'Ishwar' (God) who can afford to go against me?'

[Note—Malyawan was an elderly maternal grandfather of Ravana. He had tried to make Ravana see reason and abandon his recklessness before it was too late. His advice to Ravana was sternly rebuked, and so was the advice of all others who had tried to avoid the calamitous war. Refer to Ram Charit Manas, (a) Sundar Kand, from Chaupai line nos. 1-2 that precede Doha no. 40; and (b) Lanka Kand, from Chaupai line no. 5 that precedes Doha no. 48—to Chaupai line no. 5 that precedes Doha no. 49 for Malyawan's advice.]

भूमि भूमिपाल, ब्यालपालक पताल, नाक-  
पाल, लोकपाल जेते, सुभट-समाजु है।  
कहै मालवान, जातुधानपति! रावरे को  
मनहूँ अकाजु आनै, ऐसो कौन आजु है।।  
रामकोहु पावकु, समीरु सीय-स्वासु, कीसु,  
ईस-बामता बिलोकु, बानरको ब्याजु है।  
जारत पचारि फेरि-फेरि सो निसंक लंक,  
जहाँ बाँको बीरु तोसो सूर-सिरताजु है।।22।।

22. bhūmi bhūmipāla, byālapālaka patāla, nāka-  
pāla, lōkapāla jētē, subhaṭa-samāju hai.  
kahai mālavāna, jātudhānapati! rāvarē kō  
manahūm' akāju ānai, aisō kauna āju hai..  
rāmakōhu pāvaku, samīru sīya-svāsu, kīsu,  
īsa-bāmatā bilōku, bānarakō byāju hai.  
jārata pacāri phēri-phēri sō nisaṅka laṅka,  
jahām' bām'kō bīru tōsō sūra-siratāju hai..22..

Verse no. 5/22—Then Malyawan replied, 'Of all the kings of this earth, the serpents of the subterranean world or Gods in the heaven—oh Lord of demons, who can ever think of doing harm to you? But this fire is totally different—it is Ram's anger and wrath personified, the hot wind which is blowing (to fan the flames) is the breath of Janki (Sita), and this monkey is the personification of opposition to the Lord God, his physical body being only an excuse for the retribution. This is the reason why inspite of the presence of such valiant warriors as yourself, this fellow is roaming fearlessly without any hesitation or obstruction, and burning down Lanka unhindered.'

पान-पकवान बिधि नाना के, सँधानो, सीधो,  
बिबिध बिधान धान बरत बखारही।

कनककिरीट कोटि पलँग, पेटारे, पीठ  
 काढ़त कहार सब जरे भरे भारहीं ।।  
 प्रबल अनल बाढ़ें जहाँ काढ़े तहाँ डाढ़े,  
 झपट-लपट भरे भवन-भंडारहीं ।  
 'तुलसी' अगारु न पगारु न बजारु बच्यो,  
 हाथी हथसार जरे घोरे घोरसारहीं ।।23 ।।

23. pāna-pakavāna bidhi nānā kē, sam̐dhānō, sīdhō,  
 bibidha bidhāna dhāna barata bakhārahīm.  
 kanakakirīṭa kōṭi palam̐ga, pētārē, pīṭha  
 kāṛhata kahāra saba jarē bharē bhārahīm..  
 prabala anala bāṛhēm̐ jahām̐ kāṛhē tahām̐ ḍāṛhē,  
 jhapaṭa-lapaṭa bharē bhavana-bham̐ḍārahīm.  
 'tulasī' agāru na pagāru na bajāru bacyō,  
 hāthī hathasāra jarē ghōrē ghōrasārahīm..23..

Verse no. 5/23—Different types of drinks, eatables, pickles, rice, wheat and other grains and pulses, and various types of crops are burning in their storehouses. Labourers are being burnt alive in trying to remove crores (millions) of golden crowns, beds, boxes and thrones. Because of the ever increasing ferocity of the fire, all the substances and things were burnt outside even after being taken out of the houses and store-houses, and the licking flames have spread in all the houses and stores, sparing no nook or corner of the city.

Tulsidas says that neither any house could survive nor any market place or a wall was left standing. The elephants and horses got burnt (roasted) alive in their respective yards and stables.

हाट-बाट हाटकु पिघिलि चलो घी-सो घनो,  
 कनक-कराही लंक तलफति तायसों ।  
 नाना पकवान जातुधान बलवान सब  
 पागि पागि ढेरी कीन्ही भलीभाँति भायसों ।।  
 पाहुने कृसानु पवमानसों परोसो, हनुमान  
 सनमानि कै जेवाए चित-चायसों ।  
 'तुलसी' निहारि अरिनारि दै-दै गारि कहैं  
 'बावरें सुरारि बैरु कीन्हौ रामरायसों' ।।24 ।।

24. hāṭa-bāṭa hāṭaku pighili calō ghī-sō ghanō,  
 kanaka-karāhī laṅka talaphati tāyasōm̐.  
 nānā pakavāna jātudhāna balavāna saba  
 pāgi pāgi ḍhērī kīnhī bhalībhām̐ti bhāyasōm̐..  
 pāhunē kṛsānu pavamānasōm̐ parōsō, hanumāna  
 sanamāni kai jēnvā'ē cita-cāyasōm̐.  
 'tulasī' nihāri arināri dai-dai gāri kahaim̐  
 'bāvarēm̐ surāri bairu kīnhau rāmarāyasōm̐'..24..

Verse no. 5/24—Gold melted and flowed like melted butter (ghee) on the streets in the market places. The city of Lanka appeared to be a huge boiling cauldron of gold (1).

The dead demons appeared to be various sweet dishes being fried in it and arranged in heaps (2), and Hanuman was serving his guest (the Fire God), with the

help of wind (the Wind God), the most delicious of sweets and snacks, as it were (3).

Seeing this, the demonesses are cursing, ‘Oh look! This mad Ravana has made Lord Ram an enemy (and wrought this havoc on us) (4).’

रावनु सो राजयोगु बाढ़त बिराट-उर,  
 दिनु-दिनु बिकल, सकल सुख राँक सो ।  
 नाना उपचार करि हारे सुर, सिद्ध, मुनि,  
 होत न बिसोक, औत पावै न मनाक सो ॥  
 रामकी रजाइतें रसाइनी समीरसूनु  
 उतरि पयोधि पार सोधि सरवाक सो ।  
 जातुधान-बुट पुटपाक लंक-जातरूप-  
 रतन जतन जारि कियो है मृगांक-सो ॥25॥

25. rāvanu sō rājarōgu bār̥hata birāṭa-ura,  
 dinu-dinu bikala, sakala sukha rām̐ka sō.  
 nānā upacāra kari hārē sura, sid'dha, muni,  
 hōta na bisōka, auta pāvai na manāka sō..  
 rāmakī rajā'itēm rasā'inī samīrasūnu  
 utari payōdhi pāra sōdhi saravāka sō.  
 jātudhāna-buṭa puṭapāka laṅka-jātarūpa-  
 ratana jatana jāri kiyō hai mrgāṅka-sō..25..

Verse no. 5/25—Ravana was like tuberculosis that was increasing by each passing day in the chest of Viraat-Purush (the cosmic form of the Supreme God), due to which He was gradually getting emaciated and was being deprived of all peace and happiness (1).

The Gods, saints and mystics had tried all sorts of medicines and had failed to cure or relieve Him the slightest (2).

Then, on the orders of Lord Ram, the Aurvedic Doctor (a doctor who uses herbs as medicines) called Hanuman, crossed the ocean and made a special chemical remedy (a concoction) made up of the prey (Lanka), the herbs (the demons) and ashes and chemicals (of burnt gold and jewels which adorned the city) in order to cure the disease of the Viraat-Purush (3-4).

[Note—The metaphors are obvious. The Supreme Lord was feeling uneasy because of the tyranny that the cruel demon Ravana had unleashed on this world. The pain of the creatures was tormenting the Lord who could not bear it any longer. All methods adopted by the Gods and sages to control Ravana failed, so the Lord decided to call in the help of his trouble-shooter named Hanuman and asked him to do something. Hanuman went off to Lanka and made a final attempt to teach Ravana a lesson by punishing him ruthlessly so that he might relent and stop his reckless behaviour. By burning Lanka Hanuman sought to tell Ravana that he must realise the sort of pain, agony and horror he and his demons are causing to the rest of the helpless population in this world simply because they are strong and powerful and no one has the guts and the strength to oppose them. Now that he has got a first-hand taste of his own medicine, the Lord expected that Ravana would understand the pain of others, and stop his cruel actions forthwith.]

**3.6 (c) Adhyatma Ramayan, Sundar Kand, Canto 3, verse nos. 67-100, and Canto 4, verse nos. 1-7, 26-47:**



The description of the destruction of the royal garden of Ravana, Hanuman crushing the might of the demons by thrashing their army, and the final burning of Lanka, is magnificently narrated in Adhyatma Ramayan. This fascinating narrative is very interesting and detailed. Now let us read in the following pages what it says on the subject:

(i) Sundar Kand, Canto 3, verse nos. 67-100:

बुभुक्षितः कपिः प्राह दर्शनात्पारणं मम ।

भविष्यति फलैः सर्वैस्तव दृष्टौ स्थितौहि मे ॥ ६७॥

तथेत्युक्तः स जानक्या भक्षयित्वा फलं कपिः ।

ततः प्रस्थापितोऽगच्छज्जानकीं प्रणिपत्य सः ।

किञ्चिद्दूरमथो गत्वा स्वात्मन्येवान्वचिन्तयत् ॥ ६८॥

bubhukṣitaḥ kapiḥ prāha darśanātpāraṇaṁ mama ।

bhaviṣyati phalaiḥ sarvaistava dr̥ṣṭau sthitairhi me ॥ 67॥

tathetyuktaḥ sa jānakyā bhakṣayitvā phalaṁ kapiḥ ।

tataḥ prasthāpito'gacchajjānakīm praṇipatya saḥ ।

kiñciddūramatho gatvā svātmanyevānvacintayat ॥ 68॥

Verse nos. 67-68: Hanuman, the monkey, was hungry. He said to Sita, 'I have already had your Darshan (divine viewing). Now, by your permission, I have to break my fast by eating the fruits which I see dangling in the trees in front of you.' (67).

Then, when the daughter of Janak (Sita) gave her consent, Hanuman ate those fruits, took leave by bowing before her and departed from there. Some distance away, he thought to himself (68)—

कार्यार्थमागतो दूतः स्वामिकार्याविरोधतः ।

अन्यत्किञ्चिदसम्पाद्य गच्छत्यधम एव सः ॥ ६९॥

अतोऽहं किञ्चिदन्यच्च कृत्वा दृष्ट्वाथ रावणम् ।

सम्भाष्य च ततो रामदर्शनार्थं व्रजाम्यहम् ॥ ७०॥

kāryārthamāgato dūtaḥ svāmikāryāvirodhataḥ ।

anyatkiñcidasampādya gacchatyadhama eva saḥ ॥ 69॥

ato'haṃ kiñcidanyacca kṛtvā dr̥ṣṭvātha rāvaṇaṃ ।

sambhāṣya ca tato rāmadarśanārthaṃ vrajāmyaham ॥ 70॥

Verse nos. 69-70: 'A messenger—who comes to do his Lord's work, and having done it, returns without doing some extra work (i.e. some subsidiary, ancillary or peripheral work) related to the main job, but which does not interfere or come in the way of the successful completion of the main job, but rather goes to enhance its outcome—is regarded as lacking intelligence and initiative, which would amount to inefficiency and incompetence or being dumb and dull on the part of the messenger (69). Hence, I must do something extra also before departing from Lanka. I must meet Ravana and talk with him (and try to find out some amicable way out of this log-jam and avoid bloodshed, if possible). After that I shall go to Lord Ram and give him a full report of my adventures' (70).

इति निश्चित्य मनसा वृक्षखण्डान् महाबलः ।

उत्पाद्याशोकवनिकां निर्वृक्षामकरोत्क्षणात् ॥ ७१॥

सीताऽऽश्रयनगं त्यक्त्वा वनं शून्यं चकार सः ।

उत्पाटयन्तं विपिनं दृष्ट्वा राक्षसयोषितः ॥ ७२॥

अपृच्छन् जानकीं कोऽसौ वानराकृतिरुद्धटः ॥७३॥

iti niścitya manasā vṛkṣakhaṇḍān mahābalaḥ ।

utpāṭyāśokavanikāṃ nirvṛkṣāmakarotkṣaṇāt ॥ 71॥

sītā"śrayanaṃ tyaktvā vanaṃ śūnyaṃ cakāra saḥ ।

utpāṭayantaṃ vipinaṃ dr̥ṣṭvā rākṣasayoṣitaḥ ॥ 72॥

apṛcchan jānakīm ko'sau vānarākṛtirudbhaṭaḥ ॥73॥

Verse nos. 71-73: Having thus decided to go the extra mile and do something more constructive in order to find out a way by which this entangled issue of Sita's release could be amicably resolved and a bloody war can be avoided, and at the same time do something spectacular to give a hint to Ravana of the sort of a mighty enemy he faces, instead of escaping timidly from Lanka with Sita's news, the most strong and valiant Hanuman immediately started uprooting all the trees of the Ashok grove, and in a short while lay it almost bare and ruined (71). Leaving untouched the tree under which Sita was sitting, he laid to waste the entire garden. Seeing him destroying the garden-forest, the female demons who were guarding Sita (72) asked her: 'Who is this formidable and fearless warrior disguised as a monkey?' (73).

जानक्युवाच ।

भवत्य एव जानन्ति मायां राक्षसनिर्मिताम् ।

नाहमेनं विजानामि दुःखशोकसमाकुला ॥ ७४॥

इत्युक्तास्त्वरितं गत्वा राक्षस्यो भयपीडिताः ।

हनूमता कृतं सर्वं रावणाय न्यवेदयन् ॥ ७५॥

jānakyuvāca ।

bhavatya eva jānanti māyāṃ rākṣasanirmitām ।

nāhamenaṃ vijānāmi duḥkhaśokasamākulā ॥ 74॥

ityuktāstvaritaṃ gatvā rākṣasyo bhayapīḍitāḥ ।

hanūmatā kṛtaṃ sarvaṃ rāvaṇāya nyavedayan ॥ 75॥

Verse nos. 74-75: Sita replied, 'Only you can know about this demonic, illusive, deceitful trick (that the demons, specially your lord Ravana has been playing on me to scare me). What do I know about it because I am already so anguished and suffering from extreme anxiety, am full of worries and torments, and so confounded and perplexed that I am not in fit state of mind to exert myself to know who this warrior is?' (74).

When she had said so, the terrified demonesses rushed to Ravana and told him all about the deeds of Hanuman (75).

[Note :- Sita has deftly tried to conceal Hanuman's identity and the fact that they have already met and chalked out a plan for Lord Ram's invasion of Lanka and her own rescue. It should also be noted that, as far as Sita could tell, Hanuman had taken her leave to go back forthwith to Lord Ram as is very clear from verse nos. 67-68. His return to destroy the Ashok grove was an after-thought, and Sita cannot be aware of it. Hanuman had not sought her permission to wreck havoc on Lanka; he had only sought her permission to eat fruits as he was very hungry. What Hanuman did after that was his own decision and a well-thought out plan. He wanted to tell Ravana of what fate stared at his face if he does not mend his ways. The destruction of the royal garden and the slaying of countless demon warriors by a single individual was merely a precursor of what was to come.

Sita was not a party to it. Hence, she was not lying when she denied any knowledge of what was happening. She rightly thought that the demons have staged this drama to make her shiver in fear about the potential of a terrible calamity which was about to unfold in the immediate environs of her habitat, hoping that it might terrorise her sufficiently to succumb.]

देव कश्चिन्महासत्त्वो वानराकृतिदेहभृत् ।

सीतया सह सम्भाष्य ह्यशोकवनिकां क्षणात् ।

उत्पाद्य चैत्यपूसादं बभञ्जामितविक्रमः ॥ ७६॥

प्रासादरक्षिणः सर्वान् हत्वा तत्रैव तस्थिवान् ।  
 तच्छ्रुत्वा तूर्णमुत्थाय वनभङ्गं महाऽप्रियम् ॥ ७७॥  
 किङ्करान् प्रेषयामास नियुतं राक्षसाधिपः ।  
 निभग्नचैत्यप्रासादप्रथमान्तरसंस्थितः ॥ ७८॥  
 हनुमान् पर्वताकारो लोहस्तम्भकृत्युधः ।  
 किञ्चित्ताङ्गूलचलनो रक्तास्यो भीषणाकृतिः ॥ ७९॥

deva kaścinmahāsattvo vānarākṛtidehabhṛt ।  
 sītayā saha sambhāṣya hyaśokavanikāṃ kṣaṇāt ।  
 utpāṭya caityaprāsādaṃ babhañjāmitavikramaḥ ॥ 76॥  
 prāsādarakṣiṇaḥ sarvān hatvā tatraiva tasthivān ।  
 tacchrutvā tūrṇamutthāya vanabhaṅgaṃ mahā'priyam ॥ 77॥  
 kiṅkarān preṣayāmāsa niyutaṃ rākṣasādhipaḥ ।  
 nibhagnacaityaprāsādaprathamāntarasamsthitaḥ ॥ 78॥  
 hanumān parvatākāro lohastambhakṛtāyudhaḥ ।  
 kiñcillāṅgūlacalano raktāsyo bhīṣaṇākṛtiḥ ॥ 79॥

Verse nos. 76-79: They told Ravana: 'Oh Lord! A very brave, majestic, fearful and powerful creature in the form of a monkey has talked with Sita and has uprooted the Ashok grove, laying the magnificent garden to waste. This great, powerful and valiant creature has also broken the buildings of the garden's temple (76). He has killed all its sentries and guards, and is presently sitting right there.'

As soon as Ravana heard the most unpleasant news of his life, that of the destruction of his favourite garden-forest which was so very dear to him (77), he was aghast. He felt so exasperated, stunned, astonished, peeved and infuriated, all at once, that he immediately dispatched hundreds of demons soldiers to tackle this intruder and bring him to justice, either killing him or bringing him to his court under tight leash. Meanwhile, Hanuman was sitting in the forecourt of the broken temple (78). He had assumed a huge mountain-like colossus form by that time. He used the broken iron pillar of the temple as his club or baton (and waited in ambush). His tail was slowly waving in the air, while his face was red-tinged with anger, and his countenance was formidably terrifying (79).

आपतन्तं महासङ्घं राक्षसानां ददर्श सः ।  
 चकार सिंहनादं च श्रुत्वा ते मुमुहूर्त्तम् ॥ ८०॥

हनुमन्तमथो दृष्ट्वा राक्षसा भीषणाकृतिम् ।  
 निर्जघ्नुर्विविधास्त्रैघैः सर्वराक्षसघातिनम् ॥ ८१॥  
 तत उत्थाय हनुमान् मुद्रेण समन्ततः ।  
 निष्पिपेष क्षणादेव मशकानिव यूथपः ॥ ८२॥

āpatantaṃ mahāsaṅghaṃ rākṣasānāṃ dadarśa saḥ ।  
 cakāra siṃhanādaṃ ca śrutvā te mumuhurbhṛśam ॥ 80॥  
 hanumantamatho dr̥ṣṭvā rākṣasā bhīṣaṇākṛtim ।  
 nirjaghnurvividhāstraughaiḥ sarvarākṣasaghātinam ॥ 81॥  
 tata utthāya hanumān mudgareṇa samantataḥ ।  
 niṣpipeṣa kṣaṇādeva maśakāniva yūthapaḥ ॥ 82॥

Verse nos. 80-82: Seeing the huge army of demons arrive, Hanuman made a loud lion-like roar which made them all stunned and stupefied with fear (80). Then seeing Hanuman, who was the slayer of all demons and had a colossus body, the demons shot various types of weapons at him (81). Then, just as an elephant-king crushes or grinds mosquitoes to pulp, Hanuman pressed them (i.e. crushed them) by his baton, which in this case was the iron pillar uprooted from the garden's temple (see verse no. 79) (82).

निहतान् किङ्करान् श्रुत्वा रावणः क्रोधमूर्च्छितः ।  
 पञ्च सेनापतींस्तत्र प्रेषयामास दुर्मदान् ॥ ८३॥  
 हनूमानपि तान् सर्वाल्लोहस्तम्भेन चाहनत् ।  
 ततः क्रुद्धो मन्त्रिसुतान् प्रेषयामास सप्त सः ॥ ८४॥

nihatān kiṅkarān śrutvā rāvaṇaḥ krodhamūrcchitaḥ ।  
 pañca senāpatīṃstatra preṣayāmāsa durmadān ॥ 83॥  
 hanūmānapi tān sarvāṃllohastambhena cāhanat ।  
 tataḥ kruddho mantrisutān preṣayāmāsa sapta saḥ ॥ 84॥

Verse nos. 83-84: Hearing the death of his servants (soldiers), Ravana became mad with anger, literally he fainted out of shock and anger. He sent five of his most talented and invincible commanders (83). Hanuman killed all of them in a moment with his iron rod. After that, he (Ravana) sent seven of his chief minister's sons (84).

आगतानपि तान् सर्वान् पूर्ववद्वानरेश्वरः ।

क्षणाग्निःशेषतो हत्वा लोहस्तम्भेन मारुतिः ॥ ८५॥

पूर्वस्थानमुपाश्रित्य प्रतीक्षन् राक्षसान् स्थितः ।

ततो जगाम बलवान् कुमारोऽक्षः प्रतापवान् ॥ ८६॥

āgatānapi tān sarvān pūrvavadvānareśvaraḥ ।

kṣaṇānniḥśeṣato hatvā lohastambhena mārutiḥ ॥ 85॥

pūrvasthānamupāśritya pratīkṣan rākṣasān sthitaḥ ।

tato jagāma balavān kumāro'kṣaḥ pratāpavān ॥ 86॥

Verse nos. 85-86: The king of monkeys, the son of the Wind-God (Hanuman), instantly killed all of them with the iron pillar as soon as they arrived (85). Then he sat at his earlier perch waiting in ambush for others to come. Then the powerful, valorous and famed prince Akshay Kumar (a son of Ravana) came to confront Hanuman (86).

तमुत्पपात हनुमान् दृष्ट्वाकाशे समुद्रः ।

गगनात्वरितो मूर्ध्नि मुद्रेण व्यताडयत् ॥ ८७॥

हत्वा तमक्षं निःशेषं बलं सर्वं चकार सः ॥ ८८॥

tamutpapāta hanumān dr̥ṣṭvākāśe samudgaraḥ ।

gaganāttvarito mūrdhni mudgareṇa vyatāḍayat ॥ 87॥

hatvā tamakṣaṁ niḥśeṣaṁ balaṁ sarvaṁ cakāra saḥ ॥ 88॥

Verse nos. 87-88: Seeing him, Hanuman took his baton and immediately flew high up in the sky. From there, he threw that iron pillar with a great force on Akshay Kumar's head (87), thereby killing him in an instant. Hanuman also obliterated all traces of the demon warriors who accompanied him by smothering and crushing them, reducing them to pulp (88).

ततः श्रुत्वा कुमारस्य वधं राक्षसपुङ्गवः ।

क्रोधेन महताविष्ट इन्द्रजेतारमब्रवीत् ॥ ८९॥

पुत्रं गच्छाम्यहं तत्र यत्रास्ते पुत्रहा रिपुः ।

हत्वा तमथवा बद्ध्वा आनयिष्यामि तेऽन्तिकम् ॥९०॥

tataḥ śrutvā kumārasya vadhaṃ rākṣasapuṅgavaḥ ।

krodhena mahatāviṣṭa indrajetāramabravīt ॥ 89॥

putra gacchāmyaham tatra yatrāste putrahā ripuḥ ।

hatvā tamathavā baddhvā ānayiṣyāmi te'ntikam ॥90॥

Verse nos. 89-90: Hearing about the death of the prince (Akshay Kumar), the Lord of the demons (Ravana) became very angry and emotionally devastated. But keeping a bold front, he said to his another son named Indrajeet (Meghnad) (89), 'Oh son! I am going to where my enemy who has killed my son is, and I shall either kill him or tie him and bring him to you for you to settle squares with him for killing your brother (Akshay Kumar)' (90).

इन्द्रजित्पितरं प्राह त्यज शोकं महामते ।

मयि स्थिते किमर्थं त्वं भाषसे दुःखितं वचः ॥ ९१॥

बद्ध्वाऽऽनेष्ये द्रुतं तात वानरं ब्रह्मपाशतः ।

इत्युक्त्वा रथमारुह्य रक्षसैर्बहुभिर्वृतः ॥ ९२॥

indrajitpitaram prāha tyaja śokaṃ mahāmate ।

mayi sthite kimarthaṃ tvam bhāṣase duḥkhitaṃ vacaḥ ॥ 91॥

baddhvā"neṣye drutaṃ tāta vānaram brahmapāśataḥ ।

ityuktvā rathamāruhya rākṣasairbahubhirvṛtaḥ ॥ 92॥

Verse nos. 91-92: Indrajeet (Meghnad) said to his father, 'Oh my father, thou art wise, intelligent and sagacious! Leave (stop) lamenting or feeling remorseful. Why do you say such sorrowful and anguished words when I am here? (91). I shall soon bring that monkey tied in the 'Brahmpash'. {It was powerful tying rope endowed with divine and magical powers, activated by Mantras and gifted by Lord Brahma to Indrajeet in the past. It was so powerful and infallible that it could tie the enemy without actually killing the latter}'.

Saying this, Indrajeet boarded a chariot and accompanied or surrounded by numerous demons, he went to face Hanuman (92).

जगाम वायुपुत्रस्य समीपं वीरविक्रमः ।

ततोऽतिगर्जितं श्रुत्वा स्तम्भमुद्यस्य वीर्यवान् ॥ ९३॥

उत्पपात नभोदेशं गरुत्मानिव मारुतिः ।

ततो भ्रमन्तं नभसि हनूमन्तं शिलीमुखैः ॥ ९४॥

विद्ध्वा तस्य शिरोभागमिषुभिश्चाष्टभिः पुनः ।

हृदयं पादयुगलं षड्भिरेकेन वालधिम् ॥ ९५॥

भेदयित्वा ततो घोरं सिंहनादमथाकरोत् ।

ततोऽतिहर्षाद्धनुमान् स्तम्भमुद्यस्य वीर्यवान् ॥ ९६॥

jagāma vāyuputrasya samīpaṃ vīravikramaḥ ।

tato'tigarjitaṃ śrutvā stambhamudyasya vīryavān ॥ 93॥

utpapāta nabhodeśaṃ garutmāniva mārutiḥ ।

tato bhramantaṃ nabhasi hanūmantaṃ śilīmukhaiḥ ॥ 94॥

viddhvā tasya śirobhāgamiṣubhiścāṣṭabhiḥ punaḥ ।

hṛdayaṃ pādayugalaṃ ṣaḍbhirekena vāladhim ॥ 95॥

bhedayitvā tato ghoraṃ siṃhanādamathākarot ।

tato'tiharṣāddhanumān stambhamudyasya vīryavān ॥ 96॥

Verse nos. 93-96: That most valorous and brave one (Meghnad) went near the son of the Wind-God (Hanuman). Then the brave and courageous one (Hanuman)—who had the iron pillar in his hands—heard him (Meghnad) roar very loudly (93). The son of the Wind-God flew in the sky like the bird Garud (the eagle who is the mount of Vishnu; here meaning swiftly). Seeing Hanuman moving in the sky, he (Meghnad) (94) shot eight arrows to strike at the Hanuman's head. Then he aimed six more arrows at him—one at his heart, two at both his feet, and one at his tail (95). Then he (Meghnad) roared thunderously like a lion. The most manly and valorous Hanuman lifted his iron pillar delightfully (to strike once again, this time at Meghnad) (96).

जघान सारथिं साश्वं रथं चाचूर्णयत्क्षणात् ।

ततोऽन्यं रथमादाय मेघनादो महाबलः ॥ ९७॥

शीघ्रं ब्रह्मास्तूमादाय बद्ध्वा वानरपुङ्गवम् ।

निनाय निकटं राज्ञो रावणस्य महाबलः ॥ ९८॥

jaghāna sārathiṃ sāśvaṃ rathaṃ cācūrṇayatkṣaṇāt ।

tato'nyaṃ rathamādāya meghanādo mahābalaḥ ॥ 97॥



śīghraṃ brahmāstramādāya baddhvā vānarapuṅgavam ।

nināya nikaṭaṃ rājño rāvaṇasya mahābalaḥ ॥ 98॥

Verse nos. 97-98: He killed Indrajeet's charioteer and crushed the chariot itself, along with its horses, reducing them instantly to a powder or dust. Then the most strong Meghnad (Indrajeet) felt exceedingly frustrated and exasperated; he mounted a second chariot (97), and tying the most exalted of the monkeys (Hanuman) in the snare of the Brahmpash (see verse no. 92) he took his captive (Hanuman) to the king (Ravana) (98).

यस्य नाम सततं जपन्ति येऽज्ञानकर्मकृतबंधनं क्षणात् ।

सद्य एव परिमुच्य तत्पदं यान्ति कोटिरविभासुरं शिवम् ॥ ९९॥

yasya nāma satataṃ japanti ye'jñānakarmakṛtabaṇḍhanaṃ kṣaṇāt ।

sadya eva parimucya tatpadaṃ yānti koṭiravibhāsuram śivam ॥ 99॥

Verse no. 99: By constantly repeating his (Lord Ram's) divine and holy name, the devotee is able to instantly cut (dismantle, get rid of) the snare or shackles created by virtue of ignorance, delusions, and the negative effects of the various deeds done and actions taken by him during the course of his life. Then the said devotee is able to attain freedom and deliverance from all his shackles, and attain the exalted spiritual stature marked by emancipation and salvation for his soul, a state of existence which is most glorious, truthful, splendorous and pure as thousands of suns shining together (99).

तस्यैव रामस्य पदाम्बुजं सदा हृत्पद्ममध्ये सुनिधाय मारुतिः ।

सदैव निर्मुक्तसमस्तबन्धनः किं तस्य पाशैरितरैश्च बन्धनैः ॥ १००॥

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे सुन्दरकाण्डे

तृतीयः सर्गः ॥ ३॥

tasyaiva rāmasya padāmbujaṃ sadā hr̥tpadmamadhye sunidhāya mārutiḥ ।

sadaiva nirmuktasamastabandhanaḥ kiṃ tasya pāśairitaraiśca bandhanaiḥ ॥ 100॥

iti śrīmadadhyātmārāmāyaṇe umāmaheśvarasaṃvāde sundarakāṇḍe

### tr̥tīyaḥ sargaḥ ॥ 3॥

Verse no. 100: The lotus-like feet of that Lord Ram is always enshrined or enthroned by the son of the Wind-God (Hanuman) in the centre (core) of his lotus-like heart, and he always and remembered the Lord every instant of his life. By doing so, Hanuman is eternally free from all the shackles, fetters, snares, knots, ties etc. that bind an individual to this mundane world of delusions and numerous entrapments. Then, say, what can ever happen to him by this Brahmash or any other snare or shackle?<sup>1</sup> (100).

[Note—<sup>1</sup>One wonders how anyone can ever tie Hanuman with anything whatsoever, for he was very powerful and could easily break through any rope or shackle that restrained him? Well, Hanuman had willingly allowed himself to be tied for the longer plans he had in his mind, one being able to go and meet Ravana easily, and then try to persuade him to come to his senses. Besides this, Hanuman had to show respect to a weapon of Lord Brahma, the creator, for if he broke this weapon too it would be tantamount to disrespect to the creator and undermine his authority in this world. Perhaps Lord Ram would also not like Hanuman to show disrespect to Brahma.]

Thus ends Canto 3 of Sundar Kand of Adhyatma Ramayan.

॥ चतुर्थः सर्गः ॥

श्रीमहादेव उवाच ।

यान्तं कपीन्द्रं धृतपाशबन्धनं विलोकयन्तं नगरं विभीतवत् ।

अताडयन्मुष्टितलैः सुकोपनाः पौरैः समन्तादनुयान्त ईक्षितुम् ॥ १॥

ब्रह्मास्त्रमेनं क्षणमात्रसङ्गमं कृत्वा गतं ब्रह्मवरेण सत्वरम् ।

ज्ञात्वा हनूमानपि फल्गुरज्जुभिर्धृतो ययौ कार्यविशेषगौरवात् ॥ २॥

॥ caturthaḥ sargaḥ ॥

śrīmahādeva uvāca ।

yāntaṁ kapīndraṁ dhṛtapāśabandhanaṁ vilokayantaṁ nagaraṁ vibhītavat ।

atāḍayanmuṣṭitalaiḥ sukopanaḥ paurāḥ samantādanuyānta īkṣitum ॥ 1॥

brahmāstramenam kṣaṇamātrasaṅgamaṁ kṛtvā gataṁ brahmavareṇa satvaram ।

jñātvā hanūmānapi phalgurajjubhirdhṛto yayau kāryaviśeṣagauravāt ॥ 2॥

Canto 4: { Dialogue between Hanuman and Ravana; The burning of Lanka. }

Verse nos. 1-2: Lord Shiva said to Parvati (his consort to whom he was narrating this fascinating story): Lord Shiva said—'Oh Parvati! When the lord of monkeys (Hanuman) was passing through the city pretending to be terrified/scared after being captured and tied by the Brahmpash (thrown by Meghnad), he looked around the city and its inhabitants. The citizens assembled from all the nooks and corners of the city to have a glimpse of this intruder; they crowed around him, mocked him, and formed a long procession that followed Hanuman from behind. On the way, they angrily and scornfully punched him with their clenched fists (1).

The 'Brahmastra' (the special weapon of Brahma given to Meghnad by him; both Brahmastra and Brahmpash are specially empowered Brahma's weapons, and the two words mean the same thing) touched the body of Hanuman for only a fraction of a moment and went back to him (Brahma) because of the boons he had given to Hanuman. {During Hanuman's childhood days, Brahma had given a boon that his weapon will not have any effect on him.} In spite of being aware of it, Hanuman remained tied by humble ropes for the greater cause that he had determined (decided) for himself to do in order to fly the majestic flag of Lord Ram's glory and valour right in the middle of his enemies, the mighty demons, fearlessly, and with gusto and dare devilry (2).

[Note :- Hanuman could have very easily shredded the ropes to smithereens, but he pretended to be humble and frightened out of his wits for there were larger things at stake. Soon he would have ample opportunity to show-case his great might, invincibility, dexterity and stupendous muscle powers, and settle scores with the captives of Sita.]

सभान्तरस्थस्य च रावणस्य तं पुरे निधायाह बलारिजितदा ।

बद्धो मया ब्रह्मवरेण वानरः समागतोऽनेन हता महासुराः ॥ ३॥

यदुक्तमत्रार्यं विचार्य मन्त्रिभिर्विधीयतामेष न लौकिको हरिः ।

ततो विलोक्याह स राक्षसेश्वरः प्रहस्तमग्रे स्थितमञ्जनाद्रिभम् ॥ ४॥

sabhāntarasthasya ca rāvaṇasya taṃ puro nidhāyāha balārijittadā ।

baddho mayā brahmavareṇa vānaraḥ samāgato'nena hatā mahāsuraḥ ॥ 3॥

yaduktamatrārya vicārya mantribhirvidhīyatāmeṣa na laukiko hariḥ ।

tato vilokyāha sa rākṣaseśvaraḥ prahastamagre sthitamañjanādribham ॥ 4॥

Verse nos. 3-4: Then Indrajeet (literally one who has forcibly conquered Indra, the king of gods) took Hanuman as captive to the court of Ravana, and said, 'I have bought this monkey tied up by the powers of the boon given to me by Brahma (i.e. by using the power of Mantras which Brahma had empowered me with, and meant to be used against my enemies in order to capture them). This is the fellow who has killed many of our brave warriors (3).

Father, consult with the ministers and decide what to do with him (or what punishment should be given to him, or what further course of action is to be adopted concerning this fellow). He is no ordinary monkey'. Then the king of demons (Ravana) looked at Prahasta, his minister; he was dark complexioned like the Kajjal mountain, and was sitting in right in front of Ravana.

Ravana said to Prahasta (4)—

पूहस्त पृच्छैनमसौ किमागतः किमत्र कार्यं कुत एव वानरः ।  
 वनं किमर्थं सकलं विनाशितं हताः किमर्थं मम राक्षसा बलात् ॥ ५॥  
 ततः पूहस्तो हनुमन्तमादरात् पप्रच्छ केन पूहितोऽसि वानर ।  
 भयं च ते मास्तु विमोक्ष्यसे मया सत्यं वदस्वाखिलराजसन्निधौ ॥ ६॥  
 ततोऽतिहर्षात्पवनात्मजो रिपुं निरीक्ष्य लोकत्रयकण्टकासुरम् ।  
 वक्तुं प्रचक्रे स्युनाथसत्कथां क्रमेण रामं मनसा स्मरन्मुहुः ॥ ७॥

prahasta pṛcchainamasau kimāgataḥ kimatra kāryaṃ kuta eva vānaraḥ ।  
 vanaṃ kimarthaṃ sakalaṃ vināśitaṃ hataḥ kimarthaṃ mama rākṣasā balāt ॥  
 5॥  
 tataḥ prahasto hanumantamādarāt papraccha kena prahito'si vānara ।  
 bhayaṃ ca te māstu vimokṣyase mayā satyaṃ vadasvākhilarājasannidhau ॥  
 6॥  
 tato'tiharṣātpavanātmajo ripuṃ nirīkṣya lokatrayakaṇṭakāsuram ।  
 vaktuṃ pracakre raghunāthasatkathāṃ krameṇa rāmaṃ manasā  
 smaranmuhuḥ ॥ 7॥

Verse nos. 5-7: 'Oh Prahasta! Ask this monkey why has he come here? What work or purpose does he have here? Where has he come from? Why has he ruined my whole garden (i.e. my royal forest)? And why has he killed all my demon warriors so ruthlessly?' (5).

Then Prahasta asked Hanuman most respectfully, 'Oh monkey! Who has sent you? Don't be afraid—tell everything truthfully before the emperor (i.e. Ravana). Then I shall set you free.' (6).

Seeing his arch enemy, the demon (Ravana), who was like a thorn for the three worlds<sup>1</sup>, the son of the Wind-God (Hanuman) invoked (remembered and prayed to) Lord Ram in his heart. He felt extremely exhilarated and delighted (to be someone representing the Lord), and started to narrate the story of Raghunath (Lord Ram) in a chronological (sequential) manner (to answer all the queries raised by both Ravana and Prahasta) (7).

[Note—<sup>1</sup>The three worlds are the heaven, the earth, and the nether world.]

{For the purpose of our narrative emphasizing on the glory and greatness of Lord Hanuman, and to keep our story focused on Hanuman himself which is the theme of our Book, we shall skip the details about Lord Ram that Hanuman narrated in the court of Ravana which forms the text of verse nos. 8-25. We resume Hanuman's story from verse no. 26 onwards wherein the burning of Lanka has been described in a very fascinating manner.}

श्रुत्वामृतास्वादसमानभाषितं तद्वायुसूनोर्दशकन्धरोऽसुरः ।

अमृष्यमाणोऽतिरुषा कपीश्वरं जगाद रक्तान्तविलोचनो ज्वलन् ॥२६॥

कथं ममाग्रे विलपस्यभीतवत् प्लवङ्गमानामधमोऽसि दुष्टधीः ।

क एष रामः कतमो वनेचरो निहन्मि सुग्रीवयुतं नराधमम् ॥ २७॥

त्वां चाद्य हत्वा जनकात्मजां ततो निहन्मि रामं सहलक्ष्मणं ततः ।

सुग्रीवमग्रे बलिनं कपीश्वरं सवानरं हन्म्यचिरेण वानर ।

श्रुत्वा दशग्रीववचः स मारुतिः विवृद्धकोपेन दहन्निवासुरम् ॥ २८॥

śrutvāmṛtāsvādasamānabhāṣitaṁ tadvāyusūnordaśakandharo'suraḥ ।

amṛṣyamāṇo'tiruṣā kapīśvaraṁ jagāda raktāntavilocano jvalan ॥26॥

kathaṁ mamāgre vilapasyabhītavat plavaṅgamānāmādhamo'si duṣṭadhīḥ ।

ka eṣa rāmaḥ katamo vanecaro nihanmi sugrīvayutaṁ narādhamam ॥ 27॥

tvāṁ cādyā hatvā janakātmajāṁ tato nihanmi rāmaṁ sahalakṣmaṇaṁ tataḥ ।

sugrīvamagre balinaṁ kapīśvaraṁ savānaraṁ hanmyacireṇa vānara ।

śrutvā daśagrīvavacaḥ sa mārutiḥ vivṛddhakopena dahannivāsuram ॥ 28॥

Verse nos. 26-28: The 10-headed demon Ravana heard the nectar-like and sweet words spoken by the Lord of monkeys, Hanuman (in verse nos. 8-25 wherein he narrated the glories of Lord Ram).

Ravana turned red in the eyes and burnt internally with fierce anger, becoming extremely wrathful and vehement. He said contemptuously to Hanuman (26)—

'Oh you wicked one! You are the most wretched and lowly amongst the monkeys. How dare you squeak (speak or lecture) with a big mouth in front of me as if you were some great preacher, without any fear of the consequences? Who are these two—Lord Ram and the forest dwelling creature (i.e. Sugriv)? {That is, what value or importance do they have in front of me and how can they compare themselves with my strength?} I can kill that lowly and wretched man (Lord Ram) and the lowly monkey known as Sugriv myself, single handedly. {To wit, I don't need any support to get rid of them; it's a quick job for me, and would be like a past-

time for me. I shall twist them like grass and trample them underfoot, reducing them to pulp to the joy of watching demons.} (27).

To start with, today I shall slay you first, and then I shall kill the daughter of Janak (Sita). After that I shall slay Lord Ram along with Laxman, but before that I shall kill the most brave and strong king of monkeys, Sugriv, along with his entire army.'

Hearing these boastful words of Ravana, the 10-headed one, the son of the Wind-God, Hanuman, felt exasperated; he sternly rebuked Ravana. Hanuman's anger was stoked by Ravana's insinuating words for Lord Ram, Laxman, Sita and Sugriv. Hanuman's aggressive posture further added fire to the fuel of Ravana's anger. It seems that Hanuman's stance was well thought and calculated to stoke Ravana's passions and make him do something nonsensical that would give Hanuman a chance to let loose his wrath on the demons and cause unprecedented havoc in the city of Lanka to teach Ravana a bitter lesson of his life, and warn him of what doomed fate faced him if he did not mend his ways but continued to be arrogant and stubborn (28).

न मे समा रावणकोटयोऽधम रामस्य दासोऽहमपारविक्रमः ।

श्रुत्वातिकोपेन हनूमतो वचो दशाननो राक्षसमेवमब्रवीत् ॥ २९॥

पार्श्वे स्थितं मास्य खण्डशः कपिं पश्यन्तु सर्वेऽसुरमित्त्रबान्धवाः ।

निवारयामास ततो विभीषणो महासुरं सायुधमुद्यतं वधे ।

राजन् वधाहो न भवेत्कथञ्चन प्रतापयुक्तैः परराजवानरः ॥ ३०॥

na me samā rāvaṇakoṭayo'dhama rāmasya dāso'hamapāravikramah ।

śrutvātikopena hanūmato vaco daśānanao rākṣasamevamabravīt ॥ 29॥

pārśve sthitaṁ māraya khaṇḍaśaḥ kapim paśyantū sarve'suramitrabāndhavāḥ ।

nivārayāmāsa tato vibhīṣaṇo mahāsuraṁ sāyudhamudyataṁ vadhe ।

rājan vadhārho na bhavetkathañcana pratāpayuktaiḥ pararājavānaraḥ ॥ 30॥

Verse nos. 29-30: Hanuman said, 'Oh you wretched, mean, crooked and lowly fellow! Even hundreds and thousands of Ravana's like you cannot compare themselves with me. Don't you know—I am a humble servant (subordinate, follower, devotee, messenger) of Lord Ram (who is the almighty Lord of the world), and there is no limit to my strength, powers, valour, prowess and potentials.'

Hearing these angry words of scorn, contempt and retort from Hanuman, Ravana said vengefully and indignantly to a demon (29).

'Thrash this monkey who is standing near me, and hack him into pieces. Let all the demons, friends and compatriots enjoy this novel spectacle.'

Then Vibhishan (Ravana's younger brother) intervened to stop that furious, ferocious and aggressive demon who was ready with sharp weapons to attack and kill Hanuman. Vibhishan said, 'Oh king (Ravana)! It does not seem proper and fit at all

for a powerful, majestic, famed and valorous king like you to kill a monkey, especially when he has come to you as a messenger of another king. {It is an established tradition that a messenger ought not to be killed, because he is merely doing his duty. The proper protocol is to let him free with minor punishment for his bold attitude before you, and send him back to his Lord with a suitable message from your side.} (30).

[Note :- This is the first time that Vibhishan has made his appearance here. In Tulsidas' Ramayan, known as the famed 'Ram Charit Manas', he had met Hanuman earlier when the latter was searching for Sita. It was Vibhishan who had directed Hanuman to the garden where Sita was held captive.]

हतेऽस्मिन् वानरे दूते वार्ता को वा निवेदयेत्

रामाय त्वं यमुद्दिश्य वधाय समुपस्थितः ॥ ३१॥

अतो वधसमं किञ्चिदन्यत्त्विन्तय वानरे ।

सचिह्नो गच्छतु हरिर्यं दृष्ट्वाऽऽयास्यति द्रुतम् ॥ ३२॥

रामः सुग्रीवसहितस्ततो युद्धं भवेत्तव ।

विभीषणवचः श्रुत्वा रावणोऽप्येतदब्रवीत् ॥ ३३॥

hate'smin vānare dūte vārtā ko vā nivedayet

rāmāya tvam yamuddiśya vadhāya samupasthitaḥ ॥ 31॥

ato vadhasamaṁ kiñcidanyaccintaya vānare ।

sacihno gacchatu hariryam drṣṭvā'yāsyati drutam ॥ 32॥

rāmaḥ sugrīvasahitastato yuddham bhavettava ।

vibhīṣaṇavacaḥ śrutvā rāvaṇo'pyetadabravīt ॥ 33॥

Verse nos. 31-33: If this monkey messenger is killed, then who will convey the news (that Sita is in your captivity) to Lord Ram whom you are so eager and determined to kill yourself. {To wit, if you don't allow this monkey-messenger to go back to his Lord to report to him that it is the mighty king of the demons who holds Sita in captivity, how will the Lord come to know about you? It would be virtually like a bait to trap Lord Ram and company, for it is sure that he would come here to rescue her, and at that time you will get ample opportunities to get rid of Lord Ram, Laxman, Sugriv as well as this monkey-messenger who is sure to accompany them here. So it is wise to spare him death right now, and wait for the correct time.} (31).

Hence, instead of killing him, decide on any other equivalent punishment for this monkey. He will carry the marks of those injuries back with him, seeing which, and feeling challenged and insulted (32), his Lord (Ram) shall come here with great haste along with Sugriv and others. Then you can fight with him and settle scores.'

Hearing this advice of Vibhishan, Ravana said (33)—

वानराणां हि लाङ्गूले महामानो भवेत्किल ।  
 अतो वस्त्रादिभिः पुच्छं वेष्टयित्वा प्रयत्नतः ॥३४॥  
 वह्निना योजयित्वैनं भ्रामयित्वा पुरेऽभितः ।  
 विसर्जयत पश्यन्तु सर्वे वानरयूथपाः ॥ ३५॥

vānarāṇāṃ hi lāṅgūle mahāmāno bhavetkila ।  
 ato vastrādibhiḥ pucchaṃ veṣṭayitvā prayatnataḥ ॥34॥  
 vahninā yojayitvainam bhrāmayitvā pure'bhitah ।  
 visarjayata paśyantu sarve vānarayūthapāḥ ॥ 35॥

Verse nos. 34-35: 'The monkeys are very fond of their tails. So, make efforts to wrap his tail with a lot of cloth etc. and set fire to it. Then take him around the city, and then set him free so that when he goes back, all the monkey chieftains will see his miserable condition and scarred body.' (35).

तथेति शणपट्टैश्च वस्त्रैरन्यैरनेकशः ।  
 तैलाक्तैर्वेष्टयामासुर्लाङ्गूलं मारुतेर्दृढम् ॥ ३६॥  
 पुच्छाग्रे किञ्चिदनलं दीपयित्वाथ राक्षसाः ।  
 रज्जुभिः सुदृढं बद्ध्वा धृत्वा तं बलिनोऽसुरः ॥ ३७॥  
 समन्ताद्भ्रामयामासुश्चोरोऽयमिति वादिनः ।  
 तूर्यघोषैर्घोषयन्तरुताडयन्तो मुहुर्मुहुः ॥ ३८॥

tatheti śaṇapaṭṭaiśca vastrairanyairanekaśaḥ ।  
 tailāktairveṣṭayāmāsurlāṅgūlaṃ māruterdr̥ḍham ॥ 36॥  
 pucchāgre kiñcidanalaṃ dīpayitvātha rākṣasāḥ ।  
 rajjubhiḥ sudr̥ḍhaṃ baddhvā dhṛtvā taṃ balino'surāḥ ॥ 37॥  
 samantādbhrāmayāmāsuścoro'yamiti vādinaḥ ।  
 tūryaghoṣairghoṣayantastāḍayanto muhurmuḥuḥ ॥ 38॥

Verse nos. 36-38: Saying aright<sup>1</sup>, the demons wrapped and tied the tail of Hanuman, the son of the Wind-God, very firmly with long strips of hemp and bundles of



different types of tattered clothes and rags dipped in oil (36). Then they ignited one end of the tail and tied him firmly with a rope. Then some of the more powerful and strong demons (37) took him around the city, repeatedly kicking him or beating him and sounding the trumpet or a bugle while proclaiming publicly that ‘this is a thief’ (in order to humiliate Hanuman) (38).

[Note—<sup>1</sup>Vibhishan’s advice seemed very reasonable and logical. So everyone agreed, for it would help Ravana’s enemies come right at the door only to be thrashed and killed. If they killed this monkey-messenger then only one of the countless monkeys would be killed, and it would also violate protocol because a messenger enjoys certain degree of immunity by the virtue of his position as merely being a message-bearer. The messenger is not a direct enemy, for he is merely carrying out his duties. So, if Hanuman was killed, it would give Ravana a bad name and undermine his stature as a great king who had conquered even the gods.]

हनूमतापि तत्सर्वं सोढं किञ्चित्चिकीर्षुणा ।

गत्वा तु पश्चिमद्वारसमीपं तत् मारुतिः ॥ ३९॥

सूक्ष्मो बभूव बन्धेभ्यो निःसृतः पुनरप्यसौ ।

बभूव पर्वताकारस्तत उत्प्लुत्य गोपुरम् ॥ ४०॥

Verse nos. 39-40: Hanuman tolerated all this humiliation in order to display some spectacular fireworks and employ his novel tricks. When they reached near the western gate of the city, the son of the Wind-God (39) immediately reduced his size so that he could easily slip out and free himself from the ropes and layers after layers of cloth that were tied tightly around his tail.

Soon thereafter he assumed a colossus mountain-like form and leapt atop the spire or tower of the gate (40).

[Note :- As is evident from verse nos. 39-40, Ravana and his cohorts had overlooked one very important factor while tying Hanuman with ropes or wrapping his tail with oil-dipped clothes—that is, he had the power to reduce or increase the dimensions and size of his body. This ability he employed with great success and aplomb to easily free himself from the trapping of ropes and clothes. Another option for Hanuman was to extend or expand his body, in which case the ropes and shackles would have snapped and fallen apart like nine-pins. So then, why did he choose to reduce his size and free himself from the long-train of burning cloth wrapped around his tail? The answer is obvious: now he would be able to drag this burning train of cloth, which resembled a long fiery torch or burning wick, behind him while going on a rampage and jumping from one building to another, with oil dripping from the cloth and flames leaping sky-high, thereby setting the whole city of Lanka on fire.

Remember: In ancient times, wood was the main building material. Of course it is well known that Lanka was called a ‘city of gold’, but in all probability the main structures were made of wood that was plated with gold. And even in the case of solid gold being used for selected homes of richer demons, the ordinary demons had wood as the base over which gold was used as a plate. When the temperature rose and wind

swept in due to atmospheric conditions of heat and pressure, the fire was further stoked, thereby melting the gold.

Had Hanuman expanded his body, it would have torn apart and shredded the oil-dipped long wick of burning cloth, and then burning of Lanka wouldn't have been so easily possible.]

तत्रैकं स्तम्भमादाय हत्वा तान् रक्षिणः क्षणात् ।

विचार्य कार्यशेषं स प्रासादाग्रादृहादृहम् ॥ ४१॥

उत्प्लुत्योप्लुत्य सन्दीप्तपुच्छेन महता कपिः ।

ददाह लङ्कामखिलां सादृप्रासादतोरणाम् ॥ ४२॥

tatraikaṃ stambhamādāya hatvā tān rakṣiṇaḥ kṣaṇāt ।

vicārya kāryaśeṣaṃ sa prāsādāgrādgrhādgrham ॥ 41॥

utplutyoplutya sandīptapucchena mahatā kapiḥ ।

dadāha laṅkāmakhilāṃ sādṛpṛāsādatoraṇām ॥ 42॥

Verse nos. 41-42: From there, he uprooted a pillar and killed all the demons with it in a short while. {Probably Hanuman swung this pillar round and round in circle, wildly and angrily, using it as a battering ram to smash the demons who were nearby.} Then deciding on his next course of action, he jumped from the front of one place (i.e. one of the buildings of the city) to another house, and so on and so forth (41).

He used his burning tail to set fire to the palaces, attics and terraces as well as the whole glamorous city of Lanka which was decorated with banners, buntings, flags and festoons etc. (42).

[Note :- When Hanuman had slipped out of his bondage as in verse nos. 39-40 by assuming a miniature form, obviously his tail also slipped out with his body. Then he assumed a colossus, huge mountain-like form. It's absurd to think that his tail remained slender and small and his body became mountain-like. So, the most logical and plausible explanation of the burning of Lanka appears to be that, to begin with, he had elongated his slender tail as he had done earlier like a flexible rubber tube which the demons went on covering with layers after umpteen layers of cloth-in-oil. This fact that Hanuman had kept on elongating his tail all the while the demons were wrapping it with oil-dipped cloth so much so that all the oil, drums after drums, and disposable cloth, reams after reams of it, were consumed and still could not cover the entire length of his tail has been explicitly mentioned in 'Ram Charit Manas', Sundar Kand, Chaupai line no. 5 that precedes Doha no. 25.

This tube literally wend its way through the streets, lanes and by-lanes of the city of Lanka like a slithering giant snake till it encircled the entire city from all sides. Then Hanuman suddenly retracted his tail inconspicuously, slyly from inside the outer covering of clothes, almost invisible to the sight of the demons; he had kept only the end of his tail hooked to one end of the cloth-tube, its beginning end, and dragged this

gigantic tube, which resembled a huge hose-pipe, behind him as the demons paraded him through the city.

After he freed himself by becoming small in size, thereby loosening himself from the tight ropes, he must have caught hold of the nearest end of the long tube-like layering of cloth which was by now like a cylindrical rubber tube or hose pipe, and since this cloth-tube had already been set on fire it also resembled a wick burning ferociously, with flames leaping from it. Then he went berserk, swinging this tube viciously in circles, dashing it, jerking it, shaking it, twirling and twisting it in order to spread the fire.

We must remember that it was well-soaked in inflammable oil, and wherever the burning oil fell on the ground, which must have already become slippery, slushy and smudged all over with spilled and excess oil dripping from Hanuman's tail, the flames would leap up afresh. Thus, the fire spread rapidly.

Further, Hanuman was the 'son of the Wind-God', hence the latter helped him by blowing air from all the sides, aiding in the spread the fire and flames to leap higher and higher. Once again, this fact is endorsed in 'Ram Charit Manas', Sundar Kand, Doha no. 25.

Another point to note, from a practical point of view, is that though we are made to understand that Lanka was made of gold, it does not mean that the buildings were made of solid gold. Solid metal melts into liquid but does not burn with leaping flames as is the case with wood. So, in all probability, timber was the main construction material used for construction purposed, with gold foil as covering plaster in the buildings of Lanka. This will explain both the phenomena — leaping flames as well as molten gold flowing through the streets. This latter happening, of molten gold flowing through the streets of Lanka in streams, and accompanying complete chaos in the city has been vividly described by Tulsidas in his Kavitawali Ramayan, Sundar Kand, verse nos. 3-25.]

हा तात पुत्रु नाथेति कून्दमानाः समन्ततः ।

व्याप्ताः प्रासादशिखरेऽप्यारूढा दैत्ययोषितः ॥ ४३॥

देवता इव दृश्यन्ते पतन्त्यः पावकेऽखिलाः ।

विभीषणगृहं त्यक्त्वा सर्वं भस्मीकृतं पुरम् ॥ ४४॥

hā tāta putra nātheti krandamānāḥ samantataḥ ।

vyāptāḥ prāsādaśikhare'pyārūḍhā daityayoṣitaḥ ॥ 43॥

devatā iva drśyante patantyāḥ pāvake'khilāḥ ।

vibhīṣaṇagrhaṁ tyaktvā sarvaṁ bhasmīkṛtaṁ puram ॥ 44॥

Verse nos. 43-44: At that time, shouting 'Oh dear, oh son, oh husband' the demonesses (i.e. the female demons) were woefully lamenting and wailing gravely everywhere, such as on top of the buildings and in balconies and attics, in the streets and lanes, even as many of them slipped and fell down in the burning oil, getting scorched by the fire while trying to escape from the mayhem. These utterly distressed female

demons appeared like so many goddesses<sup>1</sup>. In this manner, except for the residence of Vibhishan, the whole city was reduced to ashes (43-44).

[Note—<sup>1</sup>What is meant here is that just like idols or images of gods and goddesses are primarily confined to inner chambers of temples and are taken out only during special rituals, festivals and ceremonies, such as performance of fire sacrifice, the male and female demons who had still remained inside their homes when the spectacle of what happened in the court of Ravana unfolded, had now come out in the open from burning homes, and could be seen crowding on the streets everywhere. In this imagery, the burning of Lanka is the fire sacrifice; the demons and their female counterparts are the gods and goddesses who have come out of their chambers in temples to witness and participate in the fire sacrifice.]

तत उत्प्लुत्य जलधौ हनूमान्मारुतात्मजः ।

लाङ्गूलं मज्जयित्वान्तः स्वस्थचित्तो बभूव सः ॥ ४५॥

वायोः प्रियसखित्वाच्च सीतया प्रार्थितोऽनलः ।

न ददाह हरेः पुच्छं बभूवात्यन्तशीतलः ॥ ४६॥

यन्नामसंस्मरणधूतसमस्तपापाः तापत्रयानलमपीह तरन्ति सद्यः ।

तस्यैव किं रघुवरस्य विशिष्टदूतः सन्तप्यते कथमसौ प्रकृतानलेन ॥ ४७॥

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे सुन्दरकाण्डे

चतुर्थः सर्गः ॥ ४॥

tata utplutya jaladhau hanūmānmārutātmajaḥ ।

lāṅgūlaṃ majjayitvāntaḥ svasthacitto babhūva saḥ ॥ 45॥

vāyoḥ priyasakhitvācca sītayā prārthito'nalaḥ ।

na dadāha hareḥ pucchaṃ babhūvātyantaśītalāḥ ॥ 46॥

yannāmasaṃsmaraṇadhūtasamastapāpāḥ tāpatrayānalamapīha taranti sadyaḥ ।

tasyaiva kiṃ raghuvarasya viśiṣṭadūtaḥ santapyate kathamasau prakṛtānalena ॥ 47॥

iti śrīmadadhyātmārāmāyaṇe umāmaheśvarasaṃvāde sundarakāṇḍe

caturthaḥ sargaḥ ॥ 4॥

Verse nos. 45-47: After that, Hanuman, who was the son of the Wind-God, jumped into the ocean to douse his burning tail<sup>1</sup>. He then felt relaxed and refreshed (45).

It was because of Sita's prayers, and also because the Fire-God was a fast friend of the Wind-God that the fire did not burn the monkey's (i.e. Hanuman's) tail. On the contrary, it became very cool for him and fully cooperated with Hanuman to fulfill his mission (46).

How can this worldly fire cause any harm to (or can burn, torment or scorch) Raghubar's (Lord Ram's) special messenger, because by remembering the Lord's holy and divine name a person is liberated and delivered from all his sins, misdeeds, mistakes and misdemeanours, immediately overcoming their negative effects. Such a person overcomes the torments created by the fire representing the three Traitaps<sup>2</sup> of this mortal world (47).

[Note—<sup>1</sup>Exactly the same narrative of how Hanuman extinguished the flames is found in Ram Charit Manas, Sundar Kand, Doha no. 26 along with Chaupai line no. 8 that precedes it.

<sup>2</sup>The 3 Traitaps which torment a creature are the following—(i) Daihik—torments or sufferings pertaining to the body; (ii) Daivik—torments or sufferings created by annoyed gods and malignant stars; and (iii) Bhautik—torments and sufferings created other inimical creatures or adverse situations of this terrestrial world.]

Thus ends Canto 4 of Sundar Kand of Adhyatma Ramayan]

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**3.7: Hanuman returns back to give Sita's news to Lord Ram; the Lord blessing and expressing his gratitude to him:**

After dousing the fire from his tail, Hanuman came to meet Sita before departing from Lanka. He requested her to give him some personal token to be taken back to Lord Ram to prove he had met her. Sita gave him the ornament worn on her head, called Chudamani. After that, Hanuman took her leave and jubilantly leapt back across the ocean to come back to his friends who were eagerly waiting for him on this side of the ocean. There was a warm and excited reunion. The exhilarated team of monkeys and bears went back to Kishkindha to report to Lord Ram about successful completion of their mission. Hanuman gave Lord Ram the token he had brought back from Sita to convince the Lord that he had indeed met her. The Lord thanked Hanuman, embraced and blessed him, and expressed his indebtedness towards him.

To read this part of the story, we shall quote from (a) Ram Charit Manas, Sundar Kand, Doha no. 26—to Chaupai line no. 4 that precedes Doha no. 33, (b) Adhyatma Ramayan, Sundar Kand, Canto 5, verse nos. 1-64, and (c) Kavitawali Ramayan, Sundar Kand, verse nos. 26-31.

Now, let us resume our story from where we had left it at the end of the previous section 3.6:

**3.7 (a) Ram Charit Manas, Sundar Kand, Doha no. 26—to Chaupai line no. 4 that precedes Doha no. 33:**

दो०. पूँछ बुझाइ खोइ श्रम धरि लघु रूप बहोरि ।  
जनकसुता केँ आगेँ ठाढ़ भयउ कर जोरि ॥ २६ ॥

dōhā.

pūm̐cha bujhā'i khō'i śrama dhari laghu rūpa bahōri.  
janakasutā kēm āgēm ṭhāṛha bhaya'u kara jōri. 26.

After extinguishing the remnants of fire of his tail and refreshing himself (by dipping in the water of the ocean), Hanuman once again resumed his diminutive form and came to stand submissively with joined hands before Sita.<sup>1</sup> (Doha no. 26)

[Note—<sup>1</sup>It was time for departure, so Hanuman decided to meet Sita once again—to see how she had fared during the blaze, to say a final word of assurance to her, to ask her if she has any message for Lord Ram, and take her permission to go back.]

चौ०. मातु मोहि दीजे कछु चीन्हा । जैसेँ रघुनायक मोहि दीन्हा ॥ १ ॥  
चूड़ामनि उतारि तब दयऊ । हरष समेत पवनसुत लयऊ ॥ २ ॥

caupāī.

mātu mōhi dījē kachu cīnhā. jaisēm raghunāyaka mōhi dīnhā. 1.  
cūrāmani utāri taba daya'ū. haraṣa samēta pavanasuta laya'ū. 2.

[Hanuman said to Sita—] ‘Mother, please be kind to give me some token such as the one which Lord Ram had given me when I had come here<sup>1</sup> (so that when I go back the Lord would be convinced that I have indeed met you).’ (1)

Sita immediately took off the ornament that she wore on her head, the diadem (cūrāmani)<sup>2</sup>, and gave it to the son of the wind god (Hanuman), which the latter most gratefully accepted with immense joy. (2)

[Note—<sup>1</sup>Lord Ram had given his finger ring to Hanuman as a token to prove to Sita that he (Hanuman) was indeed the Lord’s messenger, and not an imposter. It was this ring that convinced Sita that Hanuman was truly a messenger who had been sent by the Lord. {Refer: Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 9-12 that precede Doha no. 23; and Sundar Kand, Chaupai line no. 10 that precedes Doha no. 13.

<sup>2</sup>Though Sita had discarded all her royal ornaments at the time of accompanying Lord Ram to the forest as she was expected to be attired in a fashion that would be suitable for life in as a hermitress as she was to live in the forest with her hermit husband, Lord Ram, but nevertheless there were certain ornaments that she could rightly wear, and would not be required to discard, as she was a married woman who was accompanying her husband on his journey. One such ornament was the “Chudamani”, a jewel that is worn in the hair on the head by all married women.

Just as the ‘finger ring’ is a single most important jewel that honourable men wear, the ‘Chudamani’ is the single most important jewel for all honourable women.

When a person is separated from someone whom he loves most dearly in life and a chance fortunately comes when he is able to send a token of his affection and love to that lost individual, he would definitely send a thing that is most valuable for him, such as the finger ring that Lord Ram had sent to Sita to express his deep emotion and remembrance of her. So Sita wished to reciprocate the same emotion by sending her Chudamani to Lord Ram as a gift or a token, because this jewel was the single most important piece of her basic attire as a married woman.

This exchange of gifts, the finger ring by Lord Ram and the chudamani by Sita, had an immense symbolic meaning: when a man gifts a finger ring to a woman he expresses his love for her and his commitment to be ever loyal to her; when the lady gives the jewel of her hair to a man she expresses her deep attachment to him and a desire to submit herself to him without any questions asked.

To wit, when Sita sent the jewel of her head to Lord Ram it was a strong and clear message to him that she has surrendered herself to the Lord, and it is his responsibility to take full care of her. Similarly, when Lord Ram sent his finger ring to Sita it was a clear and incontrovertible message to her that the Lord is fully committed to her and loves no other woman but her.

This exchange of token gifts, Lord Ram's finger ring and Sita's jewel, was a mutual pledge of loyalty between the two, a reiteration of trust and an expression of faith in each other.]

कहेहु तात अस मोर प्रनामा । सब प्रकार प्रभु पूरनकामा ॥ ३ ॥  
 दीन दयाल बिरिदु संभारी । हरहु नाथ मम संकट भारी ॥ ४ ॥  
 तात सक्रसुत कथा सुनाएहु । बान प्रताप प्रभुहि समुझाएहु ॥ ५ ॥  
 मास दिवस महुँ नाथु न आवा । तौ पुनि मोहि जिअत नहिँ पावा ॥ ६ ॥

kahēhu tāta asa mōra pranāmā. saba prakāra prabhu pūranakāmā. 3.  
 dīna dayāla biridu sambhārī. harahu nātha mama saṅkaṭa bhārī. 4.  
 tāta sakrasuta kathā sunā'ēhu. bāna pratāpa prabhuhi samujhā'ēhu. 5.  
 māsa divasa mahum' nāthu na āvā. tau puni mōhi ji'ata nahim pāvā. 6.

[After giving her diadem to Hanuman, Sita told him the message she wished to be conveyed to Lord Ram. She said—] ‘My dear son (tāta)! First convey my deep obeisance and tell that I bow my head, and then prey to the Lord on my behalf, saying “Oh Lord, you are the one who fulfills all wishes (of everyone). (3)

Oh the merciful and gracious Lord! Remembering your reputation as someone who removes all distress and agony of those who suffer but have surrendered themselves to you, please be kind to exterminate my sorrows and miseries which are immense and have become intolerable for me.” (4)

My dear son (tāta)! Then recounting the story related to the son of Indra (sakrasuta) to him (Lord Ram), remind him of the power and the glory of his arrows<sup>1</sup>. (5)

If the Lord does not come within one month, then surely he will not find me alive<sup>2</sup>. (6)

[Note—<sup>1</sup>This story is narrated in Ram Charit Manas, Aranya Kand, Chaupai line no. 3 that precedes Doha no. 1—to Doha no. 2.

To wit, Sita asks Hanuman to tell Lord Ram that he must recall how he had picked up a humble blade of grass and used it as an arrow to shoot at Jayant, the wicked son of Indra, who had disguised himself as a crow to prick her. When blood had oozed out from the wound, Lord Ram decided to punish him. Jayant had flown round the entire universe in order to find a place to hide, but the arrow pursued it everywhere relentlessly. No god or deity was ready to offer him refuge against Lord Ram's arrow. At last, sage Narad had advised him to go and surrender before the Lord, begging for forgiveness and mercy, for then the Lord will surely excuse him. So Jayant came and fell down before the Lord, and the Lord forgave him and spared his life. But since the Lord's arrow was infallible and could not go in vain, it was obligatory that something must be hit with it. Hence, the arrow hit Jayant's eye and blinded it. For all times to come, Jayant became 'one-eyed', and since he had disguised himself as a crow, it is believed that all the crows were henceforth cursed to become 'crooked-eyed' or 'cock-eyed'.

Sita wished that this story be narrated to Lord Ram to remind him about his astounding potentials and stupendous abilities to motivate and inspire him, to instill confidence in him, and to lift his fighting spirit to its original form. In case he has become too depressed and has lost his willingness to fight Ravana, this story would remind him of his grand reputation and the mystical powers that he possessed that not even the gods of the universe could dare to offer protection to someone, in this case Jayant, who had offended the Lord. If the Lord did not spare even the son of Indra who is the 'king of gods', then what do Ravana count as he is merely a 'evil demon' who ought to be punished nevertheless for his sins and cruel nature, even if he had not abducted her.

<sup>2</sup>This is because Ravana had threatened to kill Sita after the expiry of one month—refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 9 that precedes Doha no. 10.]

कहु कपि केहि बिधि राखौं प्राणा । तुम्हहू तात कहत अब जाना ॥ ७ ॥  
तोहि देखि सीतलि भइ छाती । पुनि मो कहूँ सोइ दिनु सो राती ॥ ८ ॥

kahu kapi kēhi bidhi rākhaum prānā. tumhahū tāta kahata aba jānā. 7.  
tōhi dēkhi sītali bha'i chātī. puni mō kahum' sō'i dinu sō rātī. 8.

[Expressing her sense of loneliness and gloom, Sita said to Hanuman—] 'Tell me oh Kapi, how and by what means can I hold to my life for now you too say that you are going away. (7)

Since I first saw you my heart has found solace and comfort, and it feels cool after suffering from the intense heat of suffering. But how unlucky and unfortunate I am that I will have to face once again the same sort of day and night that I was compelled to face till your arrival.<sup>1</sup> (8)

[<sup>1</sup>Once you go back, I will find myself all alone. While you were here I had felt very safe as I had a protector to protect me; but when you go away I will be left to my ill-fate, and things would be worse for me as these cruel demons will surely vent



their anger at me. Till the time you were here I found some peace as these rascals desisted from tormenting me out of your fear; but with your going away they will turn the heat on me, and make life hell for me. Yes truly it was hell even before you came, but I had got some respite while you were here, and so this hell would be felt all the more striking by me when my suffering resume after you go away, even if by some remote good chance the demons decide to leave me alone for fear of severe retribution and backlash later on when you come back again and learn that they had tormented me. This thought fills me with gloom and dismay. But what can be done. I realize that you must be allowed to go, for otherwise how will the Lord get news of my sufferings, and how will the Lord come to free me. So I will bear with my sufferings for some more time.]

दो०. जनकसुतहि समुझाइ करि बहु बिधि धीरजु दीन्ह ।  
चरन कमल सिरु नाइ कपि गवनु राम पहिं कीन्ह ॥ २७ ॥

dōhā.

janakasutahi samujhā'i kari bahu bidhi dhīraju dīnha.  
carana kamala siru nā'i kapi gavanu rāma pahim kīnha. 27.

Hanuman explained the situation to the daughter of Janak ("janakasutahi"; Sita)<sup>1</sup> and reassured her in various ways, asking her to have courage and patience.

Then he bowed his head before her lotus-like (holy) feet, and took leave of her to start on his journey back to Lord Ram. (Doha no. 27)

[Note—<sup>1</sup>Hanuman understood the mental state of Sita. He explained to her that it was crucial for him to go back to Lord Ram to inform him about her, and then soon come back with an army to free her from the clutches of her captors and punish them. Being emotional and getting upset would not serve any purpose, for if he stayed back to please her then the Lord would not know what has happened, and the precious time of one month would pass without any tangible action on the ground. She must understand its gravity and let him go, for it is better to suffer for some short time now than to regret later on.

And as far as the demons are concerned, she must feel secured as they won't feel inclined nor dare to worry her any longer, for they are by now so terrified by what he (Hanuman) had done to them that, first of all they would be busy nursing their wounds and taking stock of the destruction of Lanka, and secondly they would be so occupied with the fearful thoughts of the impending invasion by a formidable army consisting of countless soldiers who are the likes of Hanuman that they won't have any thought left for anything else!

So Hanuman most humbly said to Sita, "Mother, let me say adieu to thee for now. I shall be back in a short time, but at that time I will come to thee as a victor to boldly take thou back to Lord Ram, who will, by then, have exterminated all thine tormentors. A month's time is not a long time, and it will pass away soon. Meanwhile, have courage and faith, and trust me that thy sufferings are nearing their end. Don't lose thy coolness and patience that has been thine wonderful quality that has supported thee in thy moments of suffering. Mother, I repeat, for which I should please be excused, don't forsake hope, trust, equanimity, coolness and patience as

they will stand thee in good stead. Adieu for now; I shall be back soon with Lord Ram!”]

चौ०. चलत महाधुनि गर्जेसि भारी । गर्भ स्रवहिं सुनि निसिचर नारी ॥ १ ॥  
नाघि सिंधु एहि पारहि आवा । सबद किलिकिला कपिन्ह सुनावा ॥ २ ॥  
caupāī.

calata mahādhuni garjēsi bhārī. garbha sravahim suni nisicara nārī. 1.  
nāghi sindhu ēhi pārahi āvā. sabada kilikilā kapinha sunāvā. 2.

At the time of his departure from Lanka, Hanuman roared thunderously, as a result of which the pregnant demon females had miscarriage.<sup>1</sup> (1)

He leapt across the ocean and landed jubilantly on this side of the shore, while making a shrill cry of joy and exhilaration (to indicate to his companions, who were eagerly waiting for his arrival, that he had good news for them).<sup>2</sup> (2)

[Note—<sup>1</sup>Hanuman’s thunderous roar was so chilling and ear-shattering that it made the female demons abort instantly out of shock. Meanwhile, the male demons were overcome with such terror and were so horrified by the prospects of a deadly war which was sure to exact a heavy toll on them that they forgot all about conjugal pleasures, as their attention was diverted to devising means to survive the war that was looming on the horizon. This effectively meant that one generation of demons was done away with in a jiffy!

Let us pause a while here and reflect on this subject of Hanuman crossing the ocean, or rather ‘flying over it’. First of all the question is: can a creature, other than birds and insects and those who have wings, can actually fly in the sky, like the way Hanuman has said to have done? Well, to answer this vexed question, let us take another example. A man can swim in the water like a fish or any other aquatic animal only if he has acquired the necessary skill and have the knowledge of how to do it; not everyone can swim. Similarly, it is also possible to leave the earth and become air-borne if one has the necessary knowledge and skill. We have air planes and both manned and unmanned drones in modern times that do exactly this, and that too with a heavy load of passengers and luggage. So therefore there is no surprise at all that Hanuman could lift himself from the ground and be air-borne because he had this specialized knowledge and skill which enabled him to do so.

And in the entire kingdom of Kishkindha, Hanuman was the only one who had this special ability, most surely because he was the son of the wind god, and Hanuman’s father must have taught and trained his son how to ‘fly like the wind’. A father would naturally want that his son should acquire skills that are special to his family, and therefore it is quite natural that the wind god taught his son Hanuman the skills required to fly in the air. No other member of the kingdom of Kishkindha had this unique ability. It is for this reason that Lord Ram had selected him to carry his finger-ring and the message for Sita at the time the group of messengers were getting ready for departure from Kishkindha, for the Lord clearly was aware that one would have to cross the barrier of the ocean if he was to find Sita at all as he had already known that she was taken away by Ravana who lived in the island of Lanka in the middle of the ocean, and that Hanuman alone could do so.

This ability of Hanuman to ‘fly in the air’ came in handy during the war itself; when Laxman was wounded in the battle-field and the need arose to bring some medicine man who would advise some herbs that could revive Laxman, Hanuman was assigned these twin jobs—first to bring a doctor, and then go and bring the herb prescribed by him. When the medicine man prescribed the necessary herbs that could only be found in the Himalayan Mountains in the north of mainland India, it was Hanuman once again who was selected for this job, as he alone could fly swiftly to cover this huge distance and bring the herb within the prescribed time. We shall read about it in due course when we read the details of the epic war and this episode. {Refer: Ram Charit Manas, Lanka Kand, Chaupai line no. 6 that precedes Doha no. 54—to Chaupai line no. 4 that precedes Doha no. 62.}

When Hanuman had entered Lanka he came in quietly, but when he left it he roared thunderously like a victor whose mission was a resounding success. He roared to warn the demons that he is challenging them to stop him if they can, and to be wary of ever disturbing Sita because if he got any wind that they had mistreated her then all hell would break loose upon them, and he would roast them alive.

But what does his entering Lanka ‘silently’ but departing with a ‘thunderous roar’ indicate? Well, when he was on his way to Lanka he had done so as a modern-day drone or a glider does, or the way a kite, a hawk or a vulture would dive or swoop down from the sky on the intended target—they do so silently, almost imperceptibly. Hanuman did not want that his arrival should be a matter of public display in Lanka as it would ruin his prospects of success, and force him to encounter severe resistance from the first instance, which any spy on a reconnoitering mission would obviously like to avoid at all costs. So he glided and landed silently on the soil of Lanka.

However, the departure time was another thing—he was leaving as a triumphant victor who had vanquished his enemy and brought the latter to his heel; he had laid to ruin the magnificent city of Lanka and left its inhabitants reeling with shock. Hence, there was no reason to leave quietly like a thief or a defeated person who goes away gloomily in shame. He was positively proud and upbeat about his achievements, and so he ‘thundered away in jubilation to celebrate the occasion’. A more obvious reason is this: like an air plane using its jet engines to take off from a flat runway, and everyone knows that jet engines make an ear-splitting noise while doing so, Hanuman had made a roar like the thunderclap at the time of leaving Lanka.

These two methods used by Hanuman to arrive and leave Lanka, silently and with a roar respectively, lead us to make another interesting observation: At the time of launching himself from the northern shores of the ocean he had the benefit of using a chain of tall hills upon which he jumped swiftly and ran rapidly across to gain the required momentum and lift to become air borne. {Refer: Ram Charit Manas, Sundar Kand, Chaupai line nos. 5-8 that precede Doha no. 1.} So therefore, he could rise high up in the sky and silently glide over the water to land quietly at the designated place in the dark of the night.

But this facility was not available to him on the shores of Lanka, and neither was he very particular about keeping himself unknown like he had done while entering Lanka by being silent. So therefore, he launched himself proudly much like an air plane using its jet engines—i.e. with a lot of thunderous noise!

Even if his launch from the northern shore of the ocean from where he took off on his journey for Lanka did make a roaring sound like that of a jet plane taking off, as it surely must have been the case, it didn’t matter much to Hanuman as it was on this side of the ocean which was a long distance of approximately 800 miles off the coast of Lanka. What was crucial for the success of his plan was to enter the demon

island of Lanka silently, without making a fuss and alerting anyone, so that the secrecy of the mission can be maintained. This he achieved by setting foot on Lanka's soil quietly, without making any noise, just like a drone or a glider would do, or like a kite, a hawk or a vulture would also do.

<sup>2</sup>Ever since Hanuman had gone on his mission to Lanka, all the monkeys and bears sat on the shore of the ocean silently in a very somber mood; some spent time alone and others huddled together in small groups contemplating about the future and praying to God to help them. The overall mood was that of anxiety, worry, uncertainty and gloom. Every now and then they would look up into the sky for any sign of Hanuman returning; they would gaze endlessly into the horizon in the direction they had seen Hanuman go; any sound from that direction would make them prick their ears to hear it and guess what it meant. Each passing hour seemed an era; time virtually stopped; the sun seemed to burn them and the moon aroused ghosts and phantoms.

In the midst of such distressful time of gloom and uncertainty when these poor monkeys and bears were holding on to dear life by a thin thread of hope and faith, they saw a streak of light in the blue sky coming towards them, and heard a thunderous roar. Woken up from their numbed existence rudely by this sight and sound, they were initially shocked and worried for the worst. But soon as Hanuman's form became clearer as he drew near, and upon hearing his jubilant cry that comes naturally from someone who has achieved exemplary success in a difficult mission and is returning home with some great good news to convey to his dear companions, these monkeys and bears sprang upon their feet with a loud cry of joy even as they stretched their hands upwards to welcome Hanuman. From the cheerful countenance of Hanuman and his excited bodily gestures as he waved at them joyfully from the sky they could easily perceive that he has been mighty successful in his mission, and has some excellent news to convey.]

हरषे सब बिलोकि हनुमाना । नूतन जन्म कपिन्ह तब जाना ॥ ३ ॥

मुख प्रसन्न तन तेज बिराजा । कीन्हेसि रामचंद्र कर काजा ॥ ४ ॥

मिले सकल अति भए सुखारी । तलफत मीन पाव जिमि बारी ॥ ५ ॥

haraṣē saba bilōki hanumānā. nūtana janma kapinha taba jānā. 3.

mukha prasanna tana tēja birājā. kīnhēsi rāmacandra kara kājā. 4.

milē sakala ati bha'ē sukhārī. talaphata mīna pāva jimi bārī. 5.

All of them (i.e. all the messengers who were eagerly awaiting his arrival on this side of the ocean) were tremendously exhilarated on seeing Hanuman back; they felt so relieved as if they have got a new lease of life, as if they have been born again<sup>1</sup>. (3)

He (Hanuman) had a very cheerful face, and his body was thrilled with pulsating energy; this signaled to his companions that he has indeed accomplished success in doing Lord Ram's work (i.e. in finding about Sita). (4)

All the members of the expecting group met him cordially and most enthusiastically, for all of them were overcome with great emotional excitement. The whole group felt extremely exuberant and exhilarated just like a fish that is made to intensely suffer from want of water, suddenly finds it<sup>2</sup>. (5)

[Note—<sup>1</sup>This is because if Hanuman had failed in his mission they would all have to suffer the wrath of their king Sugriv who, as we must remember, had threatened to kill them if they returned empty-handed, without any information of Sita. {Refer: Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 5-8 that precede Doha no. 22.}

And this fear of death was explicitly expressed by Angad and silently by others when the group had reached the shore of the ocean but saw no sign of success till then. {Refer: Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 1-10 that precede Doha no. 26; and Chaupai line no. 5 that precedes Doha no. 27.}

Therefore, when it was clear that Hanuman had met Sita and has brought back positive news about her, all the messengers felt that they have got a new life.

<sup>2</sup>The comparison is highly apt here. The fish will surely die if water is not made available to it; and when it does find water it gets a fresh lease of life. Similarly, these monkeys and bears felt rejuvenated and energized as soon as they saw and heard that Hanuman has come back successfully from the mission, that he has indeed met Sita and is now equipped with all the necessary information about her. This news would be most welcome by Sugriv as well as by Lord Ram.]

चले हरषि रघुनायक पासा । पूँछत कहत नवल इतिहासा ॥ ६ ॥  
तब मधुबन भीतर सब आए । अंगद संमत मधु फल खाए ॥ ७ ॥  
रखवारे जब बरजन लागे । मुष्टि प्रहार हनत सब भागे ॥ ८ ॥

calē haraṣi raghunāyaka pāsā. pūm̐chata kahata navala itihāsā. 6.  
taba madhubana bhītara saba ā'ē. aṅgada sammata madhu phala khā'ē. 7.  
rakhavārē jaba barajana lāgē. muṣṭi prahāra hanata saba bhāgē. 8.

Now presently this jubilant group set off on its way back to where Lord Ram was. On the way back the monkeys and the bears chatted merrily amongst themselves, asking Hanuman more details about his journey and the experiences that he has had in that alien land, which he shared with them gleefully. (6)

By-and-by they reached the forest that had a large number of fruit trees laden with honeycombs, hence called the 'Madhuvan'. There, upon being granted permission by Angad, the whole group enjoyed eating sweet fruits and drinking honey to their heart's content. (7)

When the forest guards tried to prevent them (from rampaging in the well-tended forest), they (the monkeys and bears) hit the guards with their fists, as a result of which the latter fled from the sight.<sup>1</sup> (8)

[Note—<sup>1</sup>This 'Madhuvan' was the royal forest of the king of Kishkindha, i.e. of Sugriv, hence it was out of bounds for ordinary subjects of the kingdom. Our group of messengers of Lord Ram and Sugriv, led by Hanuman, the hero, Angad, the leader of the team and the crown prince, and Jamvant, the elderly bear who was their emotional support and advisor, was very excited and exceptionally happy at this point of time as

they had done a marvelous job assigned to them, having achieved a singular success which was likely to please their king Sugriv as well as their Lord Sri Ram immensely.

They were so happy and confident rendered by their success that they were convinced that Sugriv would never get angry at them or punish them for this little mischief of eating and drinking in the royal garden; they would explain to him that they were very hungry and thirsty, and being their king's favourite subjects they thought that they had the right to eat and drink in the royal forest to refresh themselves after the arduous and tiring journey that they had undertaken, and the difficulties that they had encountered while searching for Sita. They were sure that Sugriv would excuse them. This view is endorsed in Doha no. 28 that follows herein below.

Besides that confidence, they had the permission of Angad, who was the crown prince and their leader, and therefore he had the right to enter and seek pleasure in the royal forest much like the king, Sugriv, had himself. So there was no problem.

Of course these monkeys and bears could have been more disciplined, but they were so excited and happy that they threw all caution to the wind, and behaving like jubilant children let loose in a garden full of fruit trees and honeycombs, they ran amok through the forest. And like these excited children, they hit back at the guards when they objected.]

दो०. जाइ पुकारे ते सब बन उजार जुबराज ।  
सुनि सुग्रीव हरष कपि करि आए प्रभु काज ॥ २८ ॥

dōhā.

jā'i pukārē tē saba bana ujāra jubarāja.  
suni sugrīva haraṣa kapi kari ā'ē prabhu kāja. 28.

The guards ran to the capital to report the developments to their king Sugriv. They were almost out of their breath as they burst out, 'Oh Lord, the crown prince (Angad) has led the group that has ruined the forest.'

Hearing this good tiding, Sugriv felt very happy as he deduced that this development clearly, and without a trace of doubt, meant that the Kapis have indeed been successfully in doing Lord Ram's work (for otherwise they would not have had the temerity to destroy his favourite forest). (Doha no. 28)

चौ०. जौं न होति सीता सुधि पाई । मधुबन के फल सकहिं कि खाई ॥ १ ॥  
एहि बिधि मन बिचार कर राजा । आइ गए कपि सहित समाजा ॥ २ ॥

caupāī.

jauṁ na hōti sītā sudhi pā'ī. madhubana kē phala sakahīṁ ki khā'ī. 1.  
ēhi bidhi mana bicāra kara rājā. ā'i ga'ē kapi sahita samājā. 2.

Sugriv said to himself, 'Had they not known about the whereabouts of Sita, would they have dared to eat the fruits of the Madhuvan?

[To wit, it is sure that they have found Sita, for otherwise it is not at all reasonable to think that they would ever dare to eat fruits and drink honey by raiding

my forest. Quite the contrary, for in case they had failed to locate her they would either not have come here at all, or would have been far too scared for fear of their lives to have the mind to enjoy eating fruits. So therefore, certainly they have attained success in their mission. Excellent; I will definitely forgive them for ruining the forest at least, if I can't reward them with anything else.]" (1)

In this way, while the king (Sugriv) was thus contemplating, the Kapis (i.e. Hanuman as well as Angad) arrived there; they were accompanied by all the other members of the group<sup>1</sup>. (2)

[Note—<sup>1</sup>Surely a large number of other monkeys and bears, the citizens of Kishkindha, must have joined this jubilant group as it headed towards the royal court of Sugriv to report. The news of their arrival must have spread like wildfire when the forest guards came in shouting and exclaiming about the affair of the ruining of the forest by Angad-led troops. Every single individual who was left in the capital was expecting news about this team, and when this news came it came with such a bang that it created quite a flutter in the city.

By-and-by when the exuberant team headed by Hanuman, the 'hero', with Angad and Jamvant behind him and followed by other members of the group, reached the place where Sugriv waited for them, a huge milling crowd had gathered. There was a cry of congratulation and a spontaneous outburst of applause that reverberated everywhere in and around the capital.]

आइ सबन्हि नावा पद सीसा । मिलेउ सबन्हि अति प्रेम कपीसा ॥ ३ ॥

पूँछी कुसल कुसल पद देखी । राम कृपाँ भा काजु बिसेषी ॥ ४ ॥

नाथ काजु कीन्हेउ हनुमाना । राखे सकल कपिन्ह के प्राना ॥ ५ ॥

सुनि सुग्रीव बहुरि तेहि मिलेऊ । कपिन्ह सहित रघुपति पहिं चलेऊ ॥ ६ ॥

ā'i sabanhi nāvā pada sīsā. milē'u sabanhi ati prēma kapīsā. 3.

pūm̐chī kusala kusala pada dēkhī. rāma kṛpām̐ bhā kāju bisēṣī. 4.

nātha kāju kīnhē'u hanumānā. rākhē sakala kapinha kē prānā. 5.

sunī sugrīva bahuri tēhi milē'ū. kapinha sahita raghupati pahīn calē'ū. 6.

All of them (i.e. all the members of the team) came and bowed their heads before Sugriv, and the king of the monkey race (kapīsā; Sugriv) welcomed them most cordially, meeting them all affectionately. (3)

Then Sugriv asked about their welfare, at which they replied, 'We are indeed fortunate to have come back to see you and pay our respects at your feet. By the grace of Lord Ram, the special work (kāju bisēṣī) that had been assigned to us has been done successfully<sup>1</sup>. (4)

Oh Lord, Hanuman has done this work remarkably well, and by doing so he has been able to save the life of all us Kapis<sup>2</sup>. (5)

When Sugriv heard of this news, he met Hanuman once again affectionately to congratulate him. Then all of them proceeded to the place where Lord Ram dwelt<sup>3</sup>. (6)

[Note—<sup>1</sup>When a large number of monkey and bear troops had assembled at Mt. Prabarshan, a general order was given to them—to form teams or groups and go in every direction to search for Sita. One such group consisted of Angad, Jamvant and Hanuman amongst others. This was the privileged team who was ordered to proceed in the south direction. Out of its members, Hanuman was singled out by Lord Ram, who called him aside and gave him his finger-ring as well as the confidential message that he was to convey to Sita.

Hence, this particular team had been given a special status, and one of its members, i.e. Hanuman, was given a special mandate by Lord Ram himself. That is why they call success in this mission as something ‘very special’.

<sup>2</sup>Though it is not specifically mentioned here who spoke on behalf of the group, but in all probability it was Angad, as he was the leader of this team. This fact, that he was the leader of this team, is clearly mentioned by Jamvant in Ram Charit Manas, Kishkindha Kand, Chaupai line no. 2 that precedes Doha no. 30.

He was alluding to Sugriv’s threat that he would kill them if they failed to find Sita—refer: Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 7-8 that precede Doha no. 22.

<sup>3</sup>Lord Ram was living on Mt. Pravarshan all the while—refer: Ram Charit Manas, Kishkindha Kand, Doha no. 12 along with Chaupai line nos. 7-10 that precede it. So the merry team, led by Sugriv, went to meet the Lord atop Mt. Pravarshan.]

राम कपिन्ह जब आवत देखा । किँ काजु मन हरष बिसेषा ॥ ७ ॥  
फटिक सिला बैठे द्वौ भाई । परे सकल कपि चरनहि जाई ॥ ८ ॥

rāma kapinha jaba āvata dēkhā. ki’ēm’ kāju mana haraṣa bisēṣā. 7.  
phaṭika silā baiṭhē dvau bhāī. parē sakala kapi carananhi jāī. 8.

When Lord Ram observed that all the Kapis were coming to meet him, and perceived that they were joyous and effused confidence, he concluded that they had successfully done the assigned work. This made the Lord feel happy in his heart. (7)

The two brothers (Lord Ram and his younger brother Laxman) were sitting on a rock of crystal. All the Kapis came and fell down at their feet to pay their respect to them. (8)

दो०. प्रीति सहित सब भेटे रघुपति करुना पुंज ।  
पूँछी कुसल नाथ अब कुसल देखि पद कंज ॥ २९ ॥  
dōhā.

prīti sahita saba bhēṭē raghupati karunā punja.  
pūm’chī kusala nātha aba kusala dēkhi pada kanja. 29.



Lord Raghupati (Lord Ram), who is a fount of compassion, mercy and grace (raghupati karunā punjā), met all of them very affectionately.

He asked them about their well-being, to which they all replied, ‘Oh Lord, everything is good and fortunate for us now that we have come back to see your lotus-like (holy) feet.’ (Doha no. 29)

चौ०. जामवंत कह सुनु रघुराया । जा पर नाथ करहु तुम्ह दाया ॥ १ ॥  
ताहि सदा सुभ कुसल निरंतर । सुर नर मुनि प्रसन्न ता ऊपर ॥ २ ॥  
सोई बिजई बिनई गुन सागर । तासु सुजसु त्रैलोक उजागर ॥ ३ ॥

caupāī.

jāmavanta kaha sunu raghurāyā. jā para nātha karahu tumha dāyā. 1.  
tāhi sadā subha kusala nirantara. sura nara muni prasanna tā ūpara. 2.  
sō'i bijaī binaī guna sāgara. tāsu sujasu trailōka ujāgara. 3.

Jamvant (the eldest and the wisest member of this fortunate team and the king of the bear community) came forward to report to Lord Ram. He said, ‘Listen oh Lord of the Raghus (“raghurāyā”; Lord Ram, the illustrious descendant of great king Raghu of Ayodhya). Oh Lord, he upon whom you show your grace and benevolence [1] ---

--- Such a fortunate person as he is constantly and always, without exception, assured of good fortunes and well-being at all times; there is no doubt about it. Verily indeed, in all sooth and without any gainsay, all the gods and all the human beings, whether they are ordinary men or exalted sages, are favourably inclined towards him, and are happy with such a person [2]. (1-2)

Indeed, such a fortunate person is truly blessed with victory and success; he is deemed to be well mannered and cultured, as well as a treasure of all the excellent virtues one ought to possess. Verily, the fame and glory of this fortunate person shines throughout the world, in all its three divisions (such as the heaven, the earth and the nether world).<sup>1</sup> (3)

[Note—<sup>1</sup>Wise and erudite, and acquainted with court etiquette as well as good manners as he was, Jamvant knew well how to address great kings and be courteous in their presence. So here he shows his finesse of manners and good behaviour by conducting this discourse in an excellent way by first honouring Lord Ram himself before proceeding to narrate the developments and give the news of Sita. If, instead, he had gone straight away to describe the stellar achievement of Hanuman in finding Sita, and the miraculous way he had burnt Lanka to avenge for Sita’s abduction, then to some extent it would have seemed a bit un-courteous and a sort of bragging on behalf of Lord Ram’s hosts, king Sugriv and his monkey-and-bear race in general.

Good culture and good manners entail that the guest himself is shown honour first before anything is said of the host; the host always says that he feels honoured to have the concerned person as his guest; it is his privilege to be able to serve his guest.]

प्रभु की कृपा भयउ सबु काजू । जन्म हमार सुफल भा आजू ॥ ४ ॥

नाथ पवनसुत कीन्हि जो करनी । सहसहुँ मुख न जाइ सो बरनी ॥ ५ ॥

prabhu kīṁ krpā bhaya'u sabu kājū. janma hamāra suphala bhā ājū. 4.  
nātha pavanasuta kīnhi jō karani. sahasahum' mukha na jā'i sō baranī. 5.

By the grace of the Lord, all the work has been successfully done, and in having done it we all feel that our lives have been fruitful and duly rewarded. (4)

Oh Lord, it is the son of the wind god (i.e. Hanuman) who deserves all the credit, for what he has done is so gallant, so astounding, so stupendous, so marvelous and so magnificent that it cannot be described in its totality even if one were to attempt to do so with a thousand mouths<sup>1</sup>.

[To wit, Hanuman has brought immense laurels to the entire Kapi community; he has shown exceptional skill, strength, valour and courage in fulfillment of this mission, which I am glad to say, has made us all proud and happy. We are here because of him, for otherwise we would have been so ashamed of ourselves at our failure that we would have rather died than come here to show our faces to you. Whatever amount of praise is given to Hanuman would be little in the view of what he has achieved. Indeed, we are all very grateful to him.]' (5)

[Note—<sup>1</sup>This is a figure of speech to stress the importance and the magnitude of the achievement of Hanuman. Surely it was not a joke to cross the mighty ocean and land on an island 800 miles away from the shore. It was not an ordinary island, but one that was firmly secured and teeming with ferocious demons; its king was Ravana who was so mighty and powerful that even the gods trembled by his mere name. Going to this invincible fort alone, entering it and successfully finding Sita against all odds and overcoming all sorts of dangers, battering the demon army and virtually decimating it, killing Ravana's son Akshayakumar, fearlessly facing Ravana himself and humiliating him in front of his full court crowded with armed demon soldiers, and then burning the city of Lanka and returning unscathed—was definitely not a child's play by any stretch of imagination. It was indeed a stupendous deed and an astounding achievement that deserved all the praise that one can assign to it, for no one had ever imagined that it can actually be done even in one's wildest of dreams. In one single sortie, and that too alone, Hanuman had brought the mighty enemy to heel.]

पवनतनय के चरित सुहाए । जामवंत रघुपतिहि सुनाए ॥ ६ ॥

सुनत कृपानिधि मन अति भाए । पुनि हनुमान हरषि हियँ लाए ॥ ७ ॥

कहहु तात केहि भाँति जानकी । रहति करति रच्छा स्वप्नान की ॥ ८ ॥

pavanatanaya kē carita suhā'ē. jāmavanta raghupatihi sunā'ē. 6.  
sunata krpānidhi mana ati bhā'ē. puni hanumāna haraṣi hiyaṁ' lā'ē. 7.  
kahahu tāta kēhi bhāṁti jānakī. rahati karati racchā svaprāna kī. 8.

After this courteous introduction, Jamvant narrated to Lord Ram all the wonderful things that Hanuman had done. (6)

When Lord Ram, who is an ocean of mercy, grace and compassion (*krpānidhi*), heard the details, he was very pleased in his heart. Then he called Hanuman near and embraced him most affectionately. (7)

The Lord said, ‘Tell me my dear (*tāta*), how is Janki (Sita), and how she manages to sustain her life in hostile conditions.’<sup>1</sup> (8)

[Note—<sup>1</sup>Lord Ram well knew that Sita lived at a place teeming with blood-thirsty ferocious demons, and these demons derived sadistic pleasure in torture and cruelty. So the environment in which she lived was certainly ‘hostile’. The Lord wondered how she managed to survive in this situation. In the next set of verses we shall read how Hanuman answers this question.]

दो०. नाम पाहरू दिवस निसि ध्यान तुम्हार कपाट ।  
लोचन निज पद जंत्रित जाहिं प्रान केहिं बाट ॥ ३० ॥  
dōhā.

nāma pāharū divasa nisi dhyāna tumhāra kapāṭa.  
lōcana nija pada jantrita jāhiṁ prāna kēhiṁ bāṭa. 30.

[Hanuman replied poignantly—] ‘Oh Lord, your name is like the guard who keeps vigil day and night, and your thought is the door at which this guard stands on duty.

Her eyes are downcast and looking fixedly at her feet. Say then, by which path her Pran (life forces) can leave her body?

[To wit, Sita sits like a hermitess immersed in deep meditation and engrossed in profound contemplation. She has enshrined the image of her beloved Lord Ram in her heart, which image she uses as a deity to whom an ascetic offers all his worship and efforts of spiritual practices; she employs the holy name of the Lord, the word “Ram”, as a Mantra, a divine formula, which the ascetic employs for his meditation; she thinks of the Lord like the way the ascetic does contemplation; and like the ascetic who sits for long hours with half-open eyes with his sight and mind focused on something very subtle and sublime and ethereal, something that is far removed from this gross, mundane and physical world, living in this world dispassionately and detached from all its affairs but appearing to do its routine affairs like a puppet, Sita too remains focused in the thoughts of Lord Ram to keep herself sane and retain life inside her emaciated body, while her half-opened and tired eyes are fixed on her feet because the fairy of sleep evades her.] (Doha no. 30)

[Note—Apropos: Ram Charit Manas, Aranya Kand, Doha no. 29 (b), and Sundar Kand, Doha no. 7 along with Chaupai line no. 8 that precedes it. In these verses we have read that Sita spent her days remembering the image of Lord Ram that she had last observed, of the Lord running behind the golden deer, an image that she had sacredly enshrined in her heart, and was muttering the Lord’s holy name “Ram” constantly; she was emaciated, forlorn and despondent; and she remained seated with her eyes fixed on her feet, almost like a statue.

In this Doha, Hanuman describes succinctly how Sita spends her time in captivity in Lanka—she sits sitting quietly, full of despair and despondency; she looks fixedly at her feet; her mind is always fixed in the thoughts of Lord Ram as she

remembers him at all the moments of her existence; and she continuously repeats the Lord's name "Ram, Ram" as no other thought enters her mind.

Hanuman paints this sad, poignant and pitiful portrait of Sita for Lord Ram to impress upon him how she constantly remembers him during the days of her captivity. He wished to convey to the Lord that she was in a very sorry state; she brooded and was lost in thoughts as she sat motionless like a statue—this is how she passed her days and nights. How is a 'statue' expected to lose its life, for it shows no sign of life in the first place? Sita's breathing has become very short and shallow; her eyes don't seem to blink as they are fixed on her feet or the ground before her; her body shows no signs of activity as her mind is lost in deep meditation. So is she not virtually like a 'statue'? But she is not actually an ordinary 'statue' made of stone, for she is a 'living statue' in as much as she does have life in her body; she actually breathes, thinks and sees. She, in fact, is a 'consecrated statue'—as Lord Ram is enshrined inside her heart and mind; her whole being is shrouded by the Holy Spirit of Lord Ram.]

चौ०. चलत मोहि चूड़ामनि दीन्ही । रघुपति हृदयँ लाइ सोइ लीन्ही ॥ १ ॥

नाथ जुगल लोचन भरि बारी । बचन कहे कछु जनककुमारी ॥ २ ॥

caupāī.

calata mōhi cūrāmani dīnhī. raghupati hrdayam' lā'i sō'i līnhī. 1.  
nātha jugala lōcana bhari bārī. bacana kahē kachu janakakumārī. 2.

At the time of my departure she gave me the jewel she wore on her head, the jewel called 'Chudamani'.

[Then Hanuman showed Lord Ram this token which he had brought with him. The Lord immediately recognized it as the one that belonged to Sita, and this made him profoundly nostalgic even as he was overcome with grief accentuated by sweet memories of her.]

Lord Ram instantly took the Chudamani from Hanuman most affectionately, and held it close to his heart. (1)

Hanuman continued with his report of Sita as follows: 'Lord, the daughter of Janak ("janakakumārī"; Sita)<sup>1</sup> filled her eyes with tears when she said a few words by way of a message for you. (2)

[Note—<sup>1</sup>When Lord Ram met Hanuman on his return from Lanka, he had also asked about Sita using this same alias for her; the Lord had asked how "Janki" was. The word 'Janki' also means 'the daughter of king Janak'. Refer—Ram Charit Manas, Sundar Kand, Chaupai line no. 8 that precedes Doha no. 30.

So therefore, Hanuman thought it wise to use a similar term for Sita because the Lord preferred to hear about her in that way.]

अनुज समेत गहेहु प्रभु चरना । दीन बंधु प्रनतारति हरना ॥ ३ ॥

मन क्रम बचन चरन अनुरागी । केहि अपराध नाथ हौं त्यागी ॥ ४ ॥

अवगुन एक मोर मैं माना । बिछुरत प्रान न कीन्ह पयाना ॥ ५ ॥

नाथ सो नयनन्हि को अपराधा । निसरत प्रान करहिं हठि बाधा ॥ ६ ॥  
 बिरह अगिनि तनु तूल समीरा । स्वास जरइ छन माहिं सरीरा ॥ ७ ॥  
 नयन स्रवहिं जलु निज हित लागी । जरैं न पाव देह बिरहागी ॥ ८ ॥

anuja samēta gahēhu prabhu caranā. dīna bandhu pranatārati haranā. 3.  
 mana krama bacana carana anurāgī. kēhim aparādha nātha hauṁ tyāgī. 4.  
 avaguna ēka mōra mairi mānā. bichurata prāna na kīnha payānā. 5.  
 nātha sō nayanānhi kō aparādhā. nisarata prāna karahim haṭhi bādhā. 6.  
 biraha agini tanu tūla samīrā. svāsa jara'i chana māhim sarīrā. 7.  
 nayana sravahim jalu nija hita lāgī. jaraim na pāva dēha birahāgī. 8.

[After describing her pitiful condition, Hanuman now conveys Sita's sorrowful message in these poignant words—] She said to me, 'Hold the feet of the Lord as well as his younger brother (Laxman)<sup>1</sup> on my behalf, and plead, "Oh Lord, you are a friend of those who are distressed and ill-fortuned (dīna bandhu); you are the one who removes fear and sorrows of those who surrender themselves before you and take shelter at your feet (pranatārati haranā). (3)

{Then, turning to Lord Ram, say this to him on my behalf—} Oh Lord, I am your faithful maid by my Mana (mind and heart), by my deeds, and by my words, so why then have you abandoned me, for what crime or error have you forsaken me? Why is it that you have been so indifferent towards my sufferings, even though you are renowned as being a Lord who extends instant protection to those who are devoted to you, who love you, and who are totally dependent upon you for everything? (4)

Of course I agree that there has been one fault on my part—and that single fault is that my Pran (life forces) did not leave me as soon as I was separated from you. [To wit, I agree that I did commit a mistake by not dying the instant I was separated from you. But I have an explanation for it.] (5)

Lord, it is the fault of my eyes that they stubbornly resist whenever my Pran (life) wishes to leave my body. (6)

{Now she explains how her eyes prevent her from dying in the following two verses.}

The grief of separation is like a raging fire, the body is like the cotton, and the breath is like the air that can fan the fire and help it to erupt and consume my body by burning it to ash. (7)

But the eyes constantly shower water (in the form of my tears) on this fire, out of its own wants, thereby dousing it every time the flame leaps up. This is why, and how, my body is not able to burn itself in the raging fire of separation (from you).

[And what does the eye 'want'? It hopes that one day it will be able to see your divine form once again! This wish, this longing, this hope and desire, keeps the eye wide awake even as it stubbornly prevents my life from leaving my body by constantly dripping tears to cool the fire of grief and agony. To wit my Lord, I weep day and night, and my tears cool my body; as for my breath it is so shallow and lacking in sufficient force that my life can't leave my body via that route too. What

can I do if my mind keeps hoping to meet you again, and it instructs my eyes to pour tear on the fire of grief and agony to keep it under control to prevent it from ruining the prospects of my meeting you again?]]” ’ (8)

[Note—<sup>1</sup>Why did Sita wished Hanuman to hold Laxman’s feet also to plead on her behalf? It is because she asked Laxman to forgive her for not obeying his advice not to force him to leave her alone at the time Lord Ram had gone behind the deer and a loud cry was heard mimicking Lord Ram’s voice calling out Laxman’s name. At that time Sita had forced Laxman to go and help the Lord inspite of his telling her that it was a trick as no harm can ever befall the Lord, and inspite of the Lord himself instructing Laxman not to leave Sita alone as the forest is teeming with demons. Yet when Sita persisted, Laxman was forced to go away, and this resulted in her being abducted by Ravana. These incidents are narrated in Ram Charit Manas, Aranya Kand, (a) Chaupai line nos. 8-9 that precede Doha no. 27; (b) Chaupai Doha no. 28 along with Chaupai line nos. 2-16 that precede it.

So therefore, by asking Hanuman to hold Laxman’s and Lord Ram’s feet on her behalf, Sita wishes to ask for forgiveness from them both.]

सीता कै अति बिपति बिसाला । बिनहिं कहें भलि दीनदयाला ॥ ९ ॥

sītā kai ati bipati bisālā. binahim kahēm bhali dīnadayālā. 9.

[After telling Lord Ram what Sita had conveyed, Hanuman summarizes her trauma and pitiful condition by making this poignant observation—] ‘Oh merciful and compassionate Lord (dīnadayālā)! Sita’s troubles are so immense, so intense and so uncountable that it is well they are not told in detail. (9)

दो०. निमिष निमिष करुनानिधि जाहिं कलप सम बीति ।  
बेगि चलिअ प्रभु आनिअ भुज बल खल दल जीति ॥ ३१ ॥  
dōhā.

nimiṣa nimiṣa karunānidhi jāhim kalapa sama bīti.  
bēgi cali'a prabhu āni'a bhuja bala khala dala jīti. 31.

Oh graceful Lord who is like an ocean of compassion and mercy (karunānidhi)! Each moment that passes is equivalent to a Kalpa for her. [The Kalpa is a very long period of time, and it covers one cycle of creation and destruction.]

So therefore, make haste and start quickly to go and bring her back by vanquishing the wicked hordes of enemy by the formidable might of your arms.’ (Doha no. 31)

[Note—In this concluding statement, Hanuman earnestly pleads on behalf of Sita by giving this advice to Lord Ram: No time ought to be lost by Lord Ram in launching a campaign to free Sita from the captivity of the demons by conquering them using force. By addressing Lord Ram as the one “who is an ocean of mercy and compassion”, Hanuman intends to tell him that he should be mindful of his own

reputation on this count and show grace upon Sita even if she had made some mistakes, for he ought to forgive her as she has pleaded for forgiveness herself. Besides this, the Lord is a friend of the distressed and of those who surrender themselves at his feet, asking for his protection. So there is no reason why the Lord should delay in starting the rescue operation forthwith.]

चौ०. सुनि सीता दुख प्रभु सुख अयना । भरि आए जल राजिव नयना ॥ १ ॥  
बचन कायँ मन मम गति जाही । सपनेहुँ बूझिअ बिपति कि ताही ॥ २ ॥

caupāī.

sunī sītā dukha prabhu sukha ayanā. bhari ā'ē jala rājiva nayanā. 1.  
bacana kāyam' mana mama gati jāhī. sapanēhum' būjhi'a bipati ki tāhī. 2.

When the Lord who is ever blissful himself and a granter of bliss to others (prabhu sukha ayanā) heard of the miseries and grief of Sita, tears welled up in his eyes. (1)

He exclaimed, 'How can troubles, adversities and miseries ever come to someone who has surrendered oneself to me by one's Vachan (words), Karma (deeds) and Mana (mind and heart; thoughts and emotions)?<sup>1</sup>' (2)

[Note—<sup>1</sup>Lord Ram was responding to Hanuman's narrative about Sita's miserable state of affairs. Hanuman had given a very pitiful portrait of Sita to Lord Ram and made it clear to the Lord how Sita is completely loyal and devoted to him; how she constantly remembers him, how she mutters the Lord's name every moment of her life and sheds tears in his remembrance, how she expressed her emotions and paid her obeisance to the Lord at the time of his departure, and also explained to the Lord why she does not die in grief of separation—apropos of Doha no. 30—to Doha no. 31 herein above.

This brief narration was so touching that it overwhelmed Lord Ram. It was obvious that Sita was suffering immensely inspite of her surrender to the Lord as well as her unquestioned loyalty and devotion for him. This was too much for the Lord to bear, for this goes against his own glorious reputation—which says that anyone who has surrendered himself to Lord Ram and is completely devoted to him by his words, deeds, mind and heart can be sure of the Lord's protection under all conditions.

So, Lord Ram was unable to restrain himself as he felt that his honour and good name was at stake, and he made the remark as quoted in this particular verse. In effect it was a hint to all who were listening that no further time should be wasted, for the Lord is ready for action at that very instant, and hence the mission to free Sita should start forthwith. Hanuman picked up this clue immediately; he understood that the Lord is giving a signal to launch the campaign without the loss of any time. This will be evident in the next set of verses—where he assures the Lord that the real trouble for the creature is when he forgets the Lord and does not have devotion for him, but the situation here is quite the contrary for Sita is totally devoted to the Lord and remembers him every moment of her life. In her case it is a simple matter of going and freeing her by vanquishing her captors; it is no great deal, and neither does it merit such despondency and worry as Lord Ram seems to have.]

कह हनुमंत बिपति प्रभु सोई । जब तव सुमिरन भजन न होई ॥ ३ ॥  
केतिक बात प्रभु जातुधान की । रिपुहि जीति आनिबी जानकी ॥ ४ ॥

kaha hanumanta bipati prabhu sō'ī. jaba tava sumirana bhajana na hō'ī. 3.  
kētika bāta prabhu jātudhāna kī. ripuhi jīti ānibī jānakī. 4.

Hanuman assuaged Lord Ram's feelings of sorrow at Sita's sufferings by saying these comforting words, 'Oh Lord, the real trouble, the real misfortune, the real source of grief and misery for a creature is when one does not remember you (or when one forgets you), and when one does not worship you, adore you, and have devotion for you. (3)

Oh Lord! What is the great deal with respect to the demons; how do they matter to you? It is a simple matter of vanquishing them and bringing Sita back.

[Oh Lord, there is nothing simpler than this. Till now, of course, there was some cause of worry as we did not know where Sita was, but now that everything is known, the rest is all easy. So why do you worry and express so much dismay and grief?] (4)

सुनु कपि तोहि समान उपकारी । नहिं कोउ सुर नर मुनि तनुधारी ॥ ५ ॥  
प्रति उपकार करौं का तोरा । सनमुख होइ न सकत मन मोरा ॥ ६ ॥  
सुनु सुत तोहि उरिन मैं नाहीं । देखेउँ करि बिचार मन माहीं ॥ ७ ॥  
पुनि पुनि कपिहि चितव सुरत्राता । लोचन नीर पुलक अति गाता ॥ ८ ॥

sunu kapi tōhi samāna upakārī. nahim kō'u sura nara muni tanudhārī. 5.  
prati upakāra karaum kā tōrā. sanamukha hō'i na sakata mana mōrā. 6.  
sunu suta tōhi urina mairi nāhīm. dēkhē'um' kari bicāra mana māhīm. 7.  
puni puni kapihi citava suratrātā. lōcana nīra pulaka ati gātā. 8.

[Lord Ram felt very glad at hearing Hanuman's words of reassurance and courage. The Lord felt very obliged to him, and he expressed his deep sense of gratitude and thanks to him in the following words—]

'Listen Kapi (Hanuman)! There is no one amongst the gods, humans, sages, or any other living being to whom I feel so grateful and thankful today; I am indeed obliged of you. (5)

I don't know how I shall be able to recompense you in full for what you have done for me. Truly, my mind and heart (Mana) fail to advice me on this account. (6)

Listen my dear son (sunu suta)! The more I think of it the more I am convinced that I shall never be able to repay your debts, and I shall ever remain indebted to you!' (7)

The Lord, who is the protector of the gods (suratrātā), glanced repeatedly at Hanuman with a lot of affection in his eyes even as tears (of joy and gratefulness) welled up in them, and his body was so thrilled that hairs stood on their ends.\*



[\*This verse can be read in another way also as follows: “The Lord, who is the protector of the gods, glanced repeatedly at Hanuman with a lot of affection in his eyes, even as tears (of joy and gratefulness) welled up in the eyes of Hanuman and his body was so thrilled that hairs stood on their ends.”]<sup>1</sup> (8)

[Note—<sup>1</sup>In these verses, Lord Ram has expressed his deep sense of gratitude to Hanuman. Indeed Hanuman was so fortunate that both Lord Ram and Sita have shown great affection for him, called him their ‘son’ (*suta*), and liberally blessed him. We have read here presently how Lord Ram articulated his great appreciation of Hanuman and showed favour to him, and earlier we have read how Sita had also liberally blessed him—apropos: Ram Charit Manas, Sundar Kand, Chaupai line nos. 1-6 that precede Doha no. 17.

We can remark here that there is a special bond between the Lord God and his ardent devotees. Both feel exhilarated in each other’s presence; the sentiment of affection and love is mutual between them. So therefore, it is natural that both Lord Ram and his devotee Hanuman should become highly emotional so much so that tears well up in the eyes of both, and both their bodies become thrilled in each other’s presence.

It is a sort of mutual respect for each other—the Lord God shows his appreciation for his devotee who sacrifices all and everything in this world for his beloved Lord, and the devotee shows his appreciation for the Lord who inspite of being the ‘Almighty Supreme Emperor of this creation’ goes out of his way to show affection for a humble devotee, protect him against all odds, and treats him most favourably inspite of his numerous shortcomings.]

दो०. सुनि प्रभु बचन बिलोकि मुख गात हरषि हनुमंत ।

चरन परेउ प्रेमाकुल त्राहि त्राहि भगवंत ॥ ३२ ॥

dōhā.

sunī prabhu bacana bilōki mukha gāta haraṣi hanumanta.  
carana parē'u prēmākula trāhi trāhi bhagavanta. 32.

Hearing the (affectionate and polite) words of Lord Ram and observing that his countenance revealed that the Lord was favourable to him, Hanuman’s body was thrilled with joy.

Feeling overwhelmed by a surge of love and affection for the Lord, Hanuman fell down at his feet and exclaimed repeatedly, ‘Oh my revered Lord (*bhagavanta*), give protection to me (from feeling proud and having ego).’ (Doha no. 32)

[Note—There was a huge crowd of monkeys and bears who were watching the proceedings. Earlier it was Jamvant and now it is Lord Ram who has singled out Hanuman for such glorious praise. So he feels humbled by this honour, and in his modesty he fell down at the Lord’s feet to pray that the vice of ego and pride may not touch him.]

चौ०. बार बार प्रभु चहड़ उठावा । प्रेम मगन तेहि उठब न भावा ॥ १ ॥

प्रभु कर पंकज कपि कें सीसा । सुमिरि सो दसा मगन गौरीसा ॥ २ ॥

caupāī.

bāra bāra prabhu caha'i uṭhāvā. prēma magana tēhi uṭhaba na bhāvā. 1.  
prabhu kara pañkaja kapi kēṁ sīsā. sumiri sō dasā magana gaurīsā. 2.

The Lord tried repeatedly to lift Hanuman from his prostrate position, but the latter was so emotionally overwhelmed that he resisted all the attempts of the Lord to lift him, as he did not wish to let go of the Lord's holy feet (which he had clasped with his hands). (1)

Remembering this sublime scene of Lord Ram's lotus-like hands resting on the head of the Kapi (Hanuman), Lord Shiva ("gaurīsā"; the Lord of goddess Gauri) became so overwhelmed with emotions that for some moments he was lost in a reverie of ecstasy, losing awareness of everything else.<sup>1</sup> (2)

[Note—<sup>1</sup>It ought to be noted that Lord Shiva is the chief and the primary narrator of the story of 'Ram Charit Manas' which we are reading here. He was the one who had first visualized and conceived this divine story of Lord Ram's deeds in his Mana (heart and mind) while meditating, and this is why this story got the name "Ram Charit Manas". He then narrated it to his divine consort who has many names, one of which is "Gauri", and the other more popular ones are Uma and Parvati. {Refer: Ram Charit Manas, Baal Kand, Chaupai line no. 3 that precedes Doha no. 30.}]

Shiva is known to be a great devotee of Lord Ram. So whenever an episode is being narrated where the close relationship between Lord Ram and his devotee, such as the case of Hanuman here, is the subject matter of the discourse, one which highlights their mutual sense of affection and love for each other as well as the intensity of devotion that the devotee has for the Lord and his adoration of the Lord, Lord Shiva becomes highly emotional and ecstatic himself.]

सावधान मन करि पुनि संकर । लागे कहन कथा अति सुंदर ॥ ३ ॥

कपि उठाइ प्रभु हृदयँ लगावा । कर गहि परम निकट बैठावा ॥ ४ ॥

sāvadhāna mana kari puni sañkara. lāgē kahana kathā ati sundara. 3.  
kapi uṭhā'i prabhu hṛdayaṁ lagāvā. kara gahi parama nikaṭa baiṭhāvā. 4.

Lord Shiva recovered his composure and controlled his mind to resume the narrative which was very beautiful and pleasant (to hear and to narrate, as it gave pleasure to the listener as well as the narrator)<sup>1</sup>. (3)

Finally (after great effort), the Lord lifted Kapi (Hanuman) and embraced him, holding him close to his bosom. Then the Lord held his hand and made him sit very close to him (like a true and a dear friend). (4)

[Note—<sup>1</sup>Just how glorious, divine, spiritually fulfilling and fascinating this narrative of "Ram Charit Manas" is have been enumerated in its Baal Kand, (i) from Chaupai

line no. 4 that precedes Doha no. 31—to Doha no. 33; and (ii) from Chaupai line no. 6 that precedes Doha no. 35—to Doha no. 39.]

### 3.7 (b) Adhyatma Ramayan, Sundar Kand, Canto 5, verse nos. 1-64.

Hanuman's departure from Lanka; Arrival at Kishkindha; Conveying Sita's message to Lord Ram:

॥ पञ्चमः सर्गः ॥

श्रीमहादेव उवाच ।

ततः सीतां नमस्कृत्य हनूमानब्रवीद्वचः ।

आज्ञापयतु मां देवि भवती रामसन्निधिम् ॥ १॥

गच्छामि रामस्त्वां द्रष्टुमागमिष्यति सानुजः ।

इत्युक्त्वा त्रिःपरिक्रम्य जानकीं मारुतात्मजः ॥ २॥

॥ pañcamah sargaḥ ॥

śrīmahādeva uvāca ।

tataḥ sītāṃ namaskṛtya hanūmānabravīdvacaḥ ।

ājñāpayatu mām devi bhavatī rāmasannidhim ॥ 1॥

gacchāmi rāmastvām draṣṭumāgamiṣyati sānujaḥ ।

ityuktvā triḥparikramya jānakīm mārutātmajaḥ ॥ 2॥

Canto 5:

Verse nos. 1-2: Lord Shiva said—'Oh Parvati! Then (after extinguishing the flame around his tail), Hanuman went to Sita, bowed before her and said, 'Oh goddess! Give me your permission. I am now going back to Lord Ram (1). He will come here along with his younger brother (Laxman) to see you very soon.' Saying this, the son of the Wind-God (Hanuman) circumambulated Janki (Sita) three times (2).

पूणम्य प्रस्थितो गन्तुमिदं वचनमब्रवीत् ।

देवि गच्छामि भद्रं ते तूर्णं द्रक्ष्यसि राघवम् ॥३॥

लक्ष्मणं च ससुग्रीवं वानरायुतकोटिभिः ।

ततः प्राह हनूमन्तं जानकी दुःखकर्षिता ॥ ४॥

त्वां दृष्ट्वा विस्मृतं दुःखमिदानीं त्वं गमिष्यसि ।

इतः परं कथं वर्ते रामवार्ताश्रुतिं विना ॥ ५ ॥

praṇāmya prasthito gantumidaṃ vacanamabravīt ।

devi gacchāmi bhadraṃ te tūrṇaṃ drakṣyasi rāghavam ॥3॥

lakṣmaṇaṃ ca sasugrīvaṃ vānarāyutakoṭibhiḥ ।

tataḥ prāha hanūmantam jānakī duḥkhakarśitā॥ 4॥

tvāṃ dr̥ṣṭvā vismr̥taṃ duḥkhamidānīm tvam gamiṣyasi ।

itaḥ paraṃ katham varte rāma-vārtāśrutim vinā ॥ 5 ॥

Verse nos. 3-5: Then he bowed before her with folded hands once again and went a short distance in order to go back (but looked back to her and said finally to bid goodbye—), 'Oh goddess! I am going. Oh you blessed one! Very soon you will see Raghav (Lord Ram) (3) along with Laxman and Sugriv who will be accompanied by hundreds and thousands of monkeys warriors. {So mother, please have patience and courage. Don't lose hope, for your redemption is on its way, and its going to be very soon.}'

Then Janki (Sita), who was weakened due to extreme sorrows and miseries, said to Hanuman (4), 'I had forgotten about my miseries and torments upon seeing you. Now even you are going away. How will I manage to survive now, once again left alone in the middle of enemies, without any certainties about the day of Lord Ram's arrival? {These demons must have become highly annoyed and angry by what you did to them and their city. Now, they would vent their ire on me, finding me to be helpless to resist them. Oh son, it may be that I am being too pessimistic, for on the contrary there are chances that they would be so scared stiff to tease me any further with the fear that in case you and your friends come here sometime soon, and I narrate the way they treated me after you left, then the whole army of monkeys would break hell for them. In that eventuality, even those demons who do not wish to harm me, or those who favour an amicable solution to this crisis would not be spared; whatever has survived would be turned into a doomsday scenario once anyone of you come to know that they tortured me in your absence. Hence, there are good chances that they won't bother me any more simply out of fear of retribution. Any how, please make haste and bring Lord Ram as soon as it is practically possible.}' (5).

मारुतिरुवाच ।

यद्येवं देवि मे स्कन्धमारोह क्षणमातृतः

रामेण योजयिष्यामि मन्यसे यदि जानकि ॥ ६॥

mārutiruvāca ।

yadyevaṃ devi me skandhamāroha kṣaṇamātrataḥ  
rāmeṇa yojayiṣyāmi manyase yadi jānaki ॥ 6॥

Verse no. 6: The son of the Wind-God (Hanuman) replied, 'Oh goddess! If this is the case, and if you agree and think it proper, then you can ride on my shoulders and I shall take you to meet Lord Ram instantly (without a second thought, and in a very short time)' (6).

सीतोवाच ।

रामः सागरमाशोष्य बद्ध्वा वा शरपञ्जरैः ।

आगत्य वानरैः सार्धं हत्वा रावणमाहवे ॥ ७॥

मां नयेद्यदि रामस्य कीर्तिर्भवति शाश्वती ।

अतो गच्छ कथं चापि प्राणान् सन्धास्याम्यहम् ॥ ८॥

sītovāca ।

rāmaḥ sāgaramāśoṣya baddhvā vā śarapañjaraiḥ ।

āgatya vānaraiḥ sārddham hatvā rāvaṇamāhave ॥ 7॥

māṃ nayedyadi rāmasya kīrtirbhavati śāśvatī ।

ato gaccha katham cāpi prāṇān sandhārayāmyaham ॥ 8॥

Verse nos. 7-8: Sita said, 'If Lord Ram could dry up the ocean or tame it with his arrows (by either threatening to block its flow or by building a bridge across it, which would mean the Lord has subdued the ocean and overcome the formidable barrier it represents in the path of the Lord by the virtue of the strength of his arms), and then come here along with monkeys and kill Ravana in the ensuing war (7), it will give the Lord eternal fame, honour and glory. Therefore, you should go now. I will survive somehow in the interim period.' (8).

[Note :- If Sita were to accept Hanuman's proposal as described in verse no. 6 herein above, that would have ended her torments and miseries forthwith. With what Hanuman had done to Lanka, it would be unimaginable for any demon to gather sufficient courage to pursue and stop him. That would have left Lord Ram's main purpose of spending 14 years in the forest— which was to eliminate the scourge of the cruel demons who had unleashed a rein of terror in the world, one of the main objectives why the Supreme Being came down to earth in a human form as Lord Ram, the prince of the kingdom of Ayodhya— remain unfulfilled.

Further, Sita's wish to suffer a little more so that her Lord attains eternal fame and glory shows her in a very good light. It shows that she was confident that Lord Ram would win the war with Ravana—otherwise, declining Hanuman's offer would have been most impossible for her; anybody in Sita's place would have grasped the

opportunity to escape immediately, not taking any chances with an uncertain future. It would have been the easiest way to escape her tormentors, but it would have shown her as lacking confidence and courage, and at the same time would have robbed Lord Ram the opportunity to attain eternal glory and fame.]

इति प्रस्थापितो वीरः सीतया प्रणिपत्य ताम् ।

जगाम पर्वतस्याग्रे गन्तुं पारं महोदधेः ॥ ९॥

तत् गत्वा महासत्त्वः पादाभ्यां पीडयन् गिरिम् ।

जगाम वायुवेगेन पर्वतश्च महीतलम् ॥ १०॥

गतो महीसमानत्वं त्रिंशद्योजनमुच्छ्रितः ।

मारुतिर्गगनान्तःस्थो महाशब्दं चकार सः ॥ ११॥

iti prasthāpito vīrah sītayā praṇipatya tām ।

jagāma parvatasyāgre gantum pāraṁ mahodadheḥ ॥ 9॥

tatra gatvā mahāsattvaḥ pādābhyāṁ pīḍayan girim ।

jagāma vāyuvegena parvataśca mahītalām ॥ 10॥

gato mahīsamānatvaṁ triṁśadyojanamucchritaḥ ।

mārutirgaganāntaḥstho mahāśabdaṁ cakāra saḥ ॥ 11॥

Verse nos. 9-11: Being finally bid farewell by Sita, Hanuman bowed to her. Then the brave one climbed the summit of a mountain in order to launch himself to cross the ocean (9). There (on the summit of the mountain) the most valorous, powerful, fearless and strong Hanuman pressed the mountain by his foot and sped off with the speed of wind. The mountain which was 30 Yojans (i.e.  $30 \times 8 = 240$  miles) in height was pressed into the earth with such a great force that it became almost flattened. Soon thereafter, the hill managed to rise once again, but only for a height of 4 fingers. Meanwhile, while cruising through the sky, the son of the Wind-God, Maruti (Hanuman) roared very furiously like the roll of thunder reverberating across the land and the water of the ocean (10-11).

[Note :- In modern terms, it is simple to visualise the event if compared to a rocket launch with a heavy payload. The downward thrust generated by the leapfrog action of Hanuman's legs was sufficient to push the protuberance of the earth, i.e. the hill, and flatten it. This hill acted more like a spring board making Hanuman air-borne because of the counter thrust upwards when the earth tried to push the hill back to its original position, and Hanuman launched himself like a rocket or a missile in the process. The pressure of Hanuman's body thus removed, the hill tried to regain its former shape, but such was the weight launched, that it could rise only 4 fingers, and not to the original height. However, the pressing of the mountain by 30 Yojans seems

highly exaggerated and hyperbolic. Well, in ancient classical literature it was usual to magnify events out of proportion in order to give them a dimension of grandeur and majesty. Such as for example, saying hundreds of thousands of soldiers were sent to catch hold of a single Hanuman in the Ashok grove in Canto 3, verse nos. 78-79, is apparently and obviously an exaggerated statement.]

तं श्रुत्वा वानराः सर्वे ज्ञात्वा मारुतिमागतम् ।

हर्षेण महताविष्टाः शब्दं चकुर्महास्वनम् ॥ १२॥

शब्देनैव विजानीमः कृतकार्यः समागतः ।

हनूमानेव पश्यध्वं वानरा वानरर्षभम् ॥ १३॥

taṁ śrutvā vānarāḥ sarve jñātvā mārutimāgatam ।

harṣeṇa mahatāviṣṭāḥ śabdaṁ cakrurmahāsvanam ॥ 12॥

śabdenaiva vijānīmaḥ kṛtakāryaḥ samāgataḥ ।

hanūmāneva paśyadhvaṁ vānarā vānararṣabham ॥ 13॥

Verse nos. 12-13: Hearing his thunderous roar, the monkeys (on this side of the ocean) realised that Hanuman was returning from Lanka. They were filled with joy and exhilaration. They cheered and applauded loudly (12). The monkeys said to each other, 'This terrible thunderous roar itself shows that Hanuman has been successful in his mission and is returning home to us. Oh monkeys! Look, is it not Hanuman?' {All the monkeys were full of ecstasy and wonder as they looked skywards and saw a huge shadow moving across the firmament towards them. From its contours they had no difficulty in immediately recognizing this formidable figure as being that of their friend Hanuman.} (13).

[Note :- Verse no. 11 tells us that Hanuman just launched himself from the shore of Lanka which was roughly 800 miles from where the monkeys were on this side of the ocean. The very fact that they heard 'that sound' shows that Hanuman was so thrilled and excited with his success that he roared and thundered violently on his way back. The sound had other factors as well: it was indeed like a boom from the launch of a huge rocket that thunders into the sky. The downward thrust thereby created, as we had already seen in the previous verse, had flattened the mountain from which Hanuman had launched himself, creating not only a high decibel boom but also a high intensity seismic tremor that rolled across the waters and reached the shores where other monkeys were assembled and waiting for him to return. This sort of boom is created when the sound barrier is broken by a huge airplane. Hence, Hanuman had achieved what in modern parlance can be called the super sonic speed, and the accompanying sound was a sonic boom which reverberated and rolled across the ocean and reached this side of the shore, made all the more dramatic by the flattening of the mountain, a rare event, and it's accompanying seismic waves.

Another point is that we are by now aware that Hanuman had the ability to expand or contract his body as he wished. On the way to Lanka he had to maintain

secrecy, but that was not the case while coming back. He was so happy and excited with his success that he expanded his body, and fearlessly roared happily and excitedly. It reminds one of the sight of dark rain-bearing monsoon clouds approaching from the distant horizon: the thunder and rumble are heard much before the cloud actually appears in the sky overhead, and the sunlight begins to fade in the process. A huge dust-storm and gusty winds usually precede the arrival of the cloud itself due to atmospheric pressure conditions, flying everything around them. In our case, the seismic shocks and the pressure conditions must have made the ocean heave violently too, with its water splashing everywhere, on both sides of its shore, where the monkeys waited on this side, as well as on the other side where Lanka was located.

It would be relevant to note here that even if some bold and enterprising demon warrior had planned to pursue Hanuman, he was so awe-struck and terrified with these developments that he abandoned the idea of pursuing Hanuman.]

एवं ब्रुवत्सु वीरेषु वानरेषु स मारुतिः ।

अवतीर्य गिरेर्मुर्ध्नि वानरानिदमब्रवीत् ॥ १४॥

दृष्ट्वा सीता मया लङ्का धर्षिता च सकानना ।

सम्भाषितो दशग्रीवस्ततोऽहं पुनरागतः ॥ १५॥

evaṃ bruvatsu vīreṣu vānareṣu sa mārutiḥ ।

avatīrya girermurdhni vānarānidamabravīt ॥ 14॥

drṣṭā sītā mayā laṅkā dharṣitā ca sakānanā ।

sambhāṣito daśagrīvastato'haṃ punarāgataḥ ॥ 15॥

Verse nos. 14-15: While the monkeys were discussing amongst themselves about these developments, the son of the Wind-God alighted on the summit of the mountain where they were all huddled together trying to see him come across the sky. He said to them (14), 'I have seen Sita, reduced Lanka and the Ashok grove to rubble, and had talked with Ravana. After that (having accomplished my task), I have come here (15).

इदानीमेव गच्छामो रामसुग्रीवसन्निधिम् ।

इत्युक्त्वा वानराः सर्वे हर्षेणालिङ्ग्य मारुतिम् ॥ १६॥

केचित्चुचुर्बुलाङ्गूलं ननृतुः केचिदुत्सुकाः ।

हनूमता समेतास्ते जग्मुः प्रसूतणं गिरिम् ॥ १७॥

idānīmeva gacchāmo rāmasugrīvasannidhim ।



ityuktā vānarāḥ sarve harṣeṇāliṅgya mārutim ॥ 16॥

keciccucumburlāṅgūlaṃ nanṛtuḥ kecidutsukāḥ ।

hanūmatā sametāste jagmuḥ prasravaṇaṃ girim ॥ 17॥

Verse nos. 16-17: We shall now go to meet Lord Ram and Sugriv immediately.' All the monkeys were extremely delighted and exhilarated, and they embraced him most jubilantly (16). Some kissed his tail, and some others began dancing with ecstasy. After that, all of them accompanied Hanuman and went to Mt. Pravarshan (where Lord Ram and others waited for them) (17).

गच्छन्तो ददृशुर्वीरा वनं सुग्रीवरक्षितम् ।

मधुसंज्ञं तदा प्रादुरङ्गदं वानरर्षभाः ॥ १८॥

क्षुधिताः स्मो वयं वीर देह्यनुज्ञां महामते ।

भक्षयामः फलान्यद्य पिबामोऽमृतवन्मधु ॥ १९॥

सन्तुष्टा राघवं द्रष्टुं गच्छामोऽद्यैव सानुजम् ॥ २०॥

gacchanto dadṛśurvīrā vanaṃ sugrīvarakṣitam ।

madhusaṃjñāṃ tadā prāhuraṅgadaṃ vānararṣabhāḥ ॥ 18॥

kṣudhitāḥ smo vayaṃ vīra dehyanuññāṃ mahāmate ।

bhakṣayāmaḥ phalānyadya pibāmo'mṛtavanmadhu ॥ 19॥

santuṣṭā rāghavaṃ draṣṭuṃ gacchāmo'dyaiva sānujam ॥ 20॥

Verse nos. 18-20: While on their way, this team of monkeys and bears happened to see Madhuvan (literally a forest with trees of sweet fruits; or in which trees were laden with honey-combs dripping honey) established and protected by Sugriv. They said to Angad (18), 'Oh the brave one! We are very hungry. Hence, oh the wise one, give us your permission so that we can eat the sweet fruits of this forest and drink its honey which is like nectar (19). After that, being contented and fed, we shall go to meet Raghav (Lord Ram) and his younger brother (Laxman).' (20).

अङ्गद उवाच ।

हनूमान् कृतकार्योऽयं पिबतैतत्प्रादतः ।

जक्षध्वं फलमूलानि त्वरितं हरिसतमाः ॥ २१॥

ततः प्रविश्य हरयः पातुमारेभिरे मधु ।

रक्षिणस्ताननाहत्य दधिवक्त्रेण नोदितान् ॥ २२॥

aṅgada uvāca ।

hanūmān kṛtakāryo'yaṁ pibataitaprasādataḥ ।

jakṣadhvaṁ phalamūlāni tvaritaṁ harisattamāḥ ॥ 21॥

tataḥ praviśya harayaḥ pātumārebhire madhu ।

rakṣiṇastānanādr̥tya dadhivaktreṇa noditān ॥ 22॥

Verse nos. 21-22: Angad said, 'Hanuman has successfully done the assigned task. Hence, oh the best among the monkeys, be quick in eating the fruits and roots as well as in drinking honey to celebrate this success; it's a blessing-in-disguise for all of because otherwise none of us would have dared to enter this forest without Sugriv's permission. {To wit, this time around, Sugriv will not get angry at us, because we have successfully done the assignment given to us. On the contrary, he would feel happy that we enjoyed the forest's fruits and honey because we were all so tired and hungry. No king would think otherwise in the present circumstances. Normally, a king would give ample rewards for successful completion of a special mission, so in our case it would be kind of a reward given to us by our king Sugriv for allowing us to eat and drink from the royal forest of the kingdom.}' (21).

So the monkeys entered that forest and neglected the guards appointed by the monkey 'with a white face'. {This monkey was called "Dadhimukh", which literally meant a monkey with the colour of his face like that of curd, i.e. 'white', and he was responsible for the upkeep of Sugriv's royal garden.} The team began drinking honey to its heart's content (22).

[Note :- Hanuman's successful completion of the mission is called a blessing-in-disguise for the monkeys in verse no. 21 because now they had no fear from either Sugriv or Lord Ram. It was a time to celebrate, and on such occasions, eating, drinking, revelry and merry making are accepted norms of behaviour. So, there was nothing to worry on this front. See verse nos. 26-27 herein below.]

पिबतस्ताडयामासुर्वानरान् वानरर्षभाः ।

ततस्तान् मुष्टिभिः पादैश्चूर्णयित्वा पपुर्मधु ॥ २३॥

ततो दधिमुखः क्रुद्धः सुग्रीवस्य स मातुलः ।

जगाम रक्षिभिः सार्धं यत् राजा कपीश्वरः ॥ २४॥

pibatastāḍayāmāsuvānarān vānararṣabhāḥ ।

tatastān muṣṭibhiḥ pādaiścūrṇayitvā papurmadhu ॥ 23॥

tato dadhimukhaḥ kruddhaḥ sugrīvasya sa mātulaḥ ।

jagāma rakṣibhiḥ sārđhaṃ yatra rājā kapīśvaraḥ ॥ 24॥

Verse nos. 23-24: When the monkey-guards saw the army of monkeys drinking honey and tried to stop them by using force, the latter resisted and retaliated by kicks and fist-blows, and reduced the guards to pulp (i.e. the guards were mercilessly beaten back). They kept on drinking honey merrily, without fear (23). Then Sugriv's maternal uncle Dadhimukh became annoyed and peeved, and accompanied by other forest guards, he went to the king of monkeys (Sugriv) to complain about this intrusion (24).

गत्वा तमब्रवीद्देव चिरकालाभिरक्षितम् ।

नष्टं मधुवनं तेऽद्य कुमारेण हनूमता ॥ २५॥

श्रुत्वा दधिमुखेनोक्तं सुग्रीवो हृष्टमानसः ।

दृष्ट्वागतो न सन्देहः सीतां पवननन्दनः ॥ २६॥

नो चेन्मधुवनं द्रष्टुं समर्थः को भवेन्मम ।

तत्रापि वायुपुत्रेण कृतं कार्यं न संशयः ॥ २७॥

gatvā tamabravīddeva cirakālābhirakṣitam ।

naṣṭaṃ madhuvanaṃ te'dya kumāreṇa hanūmatā ॥ 25॥

śrutvā dadhimukhenoktaṃ sugrīvo hr̥ṣṭamānasaḥ ।

dr̥ṣṭvāgato na sandehaḥ sītāṃ pavananandanaḥ ॥ 26॥

no cenmadhuvanaṃ draṣṭuṃ samarthaḥ ko bhavenmama ।

tatrāpi vāyuputrena kṛtaṃ kāryaṃ na saṃśayaḥ ॥ 27॥

Verse nos. 25-27: On reaching there, he said to Sugriv, 'The forest of honey (i.e. a forest where the trees are laden with honey-combs), which you had so diligently protected and nursed for a long time, has been laid to waste by the prince (Angad) and Hanuman.' (25).

Hearing the words of Dadhimukh, Sugriv was happy. He said, 'There is no doubt that the son of the Wind-God (Hanuman) has come back after seeing Sita (26). Otherwise, who had the guts to even glance at my forest of honey? I am sure that out of all the monkeys and bears in the team, it is without doubt that the son of the Wind-God (Hanuman) is the one who must have done the work.' (27).

श्रुत्वा सुग्रीववचनं हृष्टो रामस्तमब्रवीत् ।

किमुच्यते त्वया राजन् वचः सीताकथान्वितम् ॥ २८॥

सुग्रीवस्त्वब्रवीद्वाक्यं देव दृष्टावनीसुता ।

हनुमत्प्रमुखाः सर्वे प्रविष्टा मधुकाननम् ॥ २९॥

śrutvā sugrīvavacanam hr̥ṣṭo rāmastamabravīt ।

kimucyate tvayā rājan vacaḥ sītākathānvitam ॥ 28॥

sugrīvastvabravīdvākyaṁ deva dr̥ṣṭāvanīsutā ।

hanumatpramukhāḥ sarve praviṣṭā madhukānanam ॥ 29॥

Verse nos. 28-29: Hearing the words of Sugriv, Lord Ram became delighted and cheerful in his heart. He asked, 'Oh king (Sugriv)! What are you talking about Sita?' (28).

Sugriv replied, 'Oh Lord! It appears that the daughter of the earth (Sita) has been seen (i.e. located), because all the monkeys, with Hanuman being the chief among them, have entered my forest of honey (29).

भक्षयन्ति स्म सकलं ताडयन्ति स्म रक्षिणः ।

अकृत्वा देवकार्यं ते द्रष्टुं मधुवनं मम ॥ ३०॥

न समर्थास्ततो देवी दृष्टा सीतेति निश्चितम् ।

रक्षिणो वो भयं मास्तु गत्वा ब्रूत ममाज्ञया ॥ ३१॥

bhakṣayanti sma sakalam tādāyanti sma rakṣiṇaḥ ।

akṛtvā devakāryaṁ te draṣṭuṁ madhuvanaṁ mama ॥ 30॥

na samarthāstato devī dr̥ṣṭā sīteti niścitam ।

rakṣiṇo vo bhayaṁ māstu gatvā brūta mamājñayā ॥ 31॥

Verse nos. 30-31: There, they are eating everything and are beating the guards. Without doing your job, they couldn't have dared to look at my forest of honey, what to talk of eating fruits and drinking honey! (30). Hence, it is certain that they have seen (met and have found out about) Sita.'

Turning to the guards, Sugriv said: 'Oh guards! Don't be afraid. Go and tell them my command (31)—

वानरानङ्गदमुखानानयध्वं ममान्तिकम् ।

श्रुत्वा सुग्रीववचनं गत्वा ते वायुवेगतः ॥ ३२॥

हनुमत्प्रमुखानूचुर्गच्छतेश्वरशासनात् ।

द्रष्टुमिच्छति सुग्रीवः सरामो लक्ष्मणान्वितः ॥ ३३॥

vānarānaṅgadamukhānānāyadhvaṃ mamāntikam ।

śrutvā sugrīvavacanaṃ gatvā te vāyuvegataḥ ॥ 32॥

hanūmatpramukhānūcūrgacchateśvaraśāsanāt ।

draṣṭumicchati sugrīvaḥ sarāmo lakṣmaṇānvitaḥ ॥ 33॥

Verse nos. 32-33: 'Bring Angad and other monkeys to me immediately.' Hearing the orders of Sugriv, the guards went with great haste (literally, with the speed of wind) (32). They said to Hanuman and others, 'It is the order of the king that all of you should go to him immediately because Sugriv, Lord Ram and Laxman want to see you without delay (33).

युष्मानतीव हृष्टास्ते त्वरयन्ति महाबलाः ।

तथेत्यम्बरमासाद्य ययुस्ते वानरोत्तमाः ॥ ३४॥

हनूमन्तं पुरस्कृत्य युवराजं तथाङ्गदम् ।

रामसुग्रीवयोरग्रे निपेतुर्भुवि सत्वरम् ॥ ३५॥

yuṣmānatīva hr̥ṣṭāste tvarayanti mahābalāḥ ।

tathetyambaramāsādya yayuste vānarottamāḥ ॥ 34॥

hanūmantam puraskṛtya yuvarājam tathāṅgadam ।

rāmasugrīvayoragre nipeturbhuvi satvaram ॥ 35॥

Verse nos. 34-35: Oh the most brave and valiant friends! He (Sugriv) is very pleased with you all, and has instructed us to tell you to go and meet him forthwith.'

Saying 'alight', those warriors who were superior to and best among the monkeys, proceeded by the path of the sky (i.e. they almost flew with long leaps and bounds} to where Sugriv was (34).

They kept Hanuman and Angad in the vanguard (i.e. in the front of the team, to lead it like commanders leading a victorious army back home}, and landed on the ground in front of Lord Ram and Sugriv (35).

[Note :- There are two plausible explanations for the phrase 'flew in the air'.

One is this: The monkeys of today can't fly, but perhaps in the time of Lord Ram they had the power to fly. This means that either they had wings, or the science of flying and gliding were so evolved in ancient times that they had a strap-on propellers or rockets or wings to propel them in the sky whenever they strapped them on. They could fly or glide in the air using such devices. This shows that the science of flying and gliding technology existed in an advanced stage at the time. It was almost like a sky-bike strapped around the waist or shoulder of a person.

Another practical meaning of the phrase ‘they flew in the sky’ is that they moved so fast, leaping rapidly from one tree to another, taking gigantic steps and hopping over all natural obstacles to reach Mt. Prabarshan where Lord Ram, Laxman and Sugriv eagerly awaited their arrival, in a very short span of time so much so that it appeared they were flying. Even today, monkeys are naturally gifted with this ability—they can move rapidly by jumping from tree to tree, without putting foot on the ground below even once, which would be like ‘flying in the sky’ for us humans who don’t have this capability and watch the monkeys moving overhead.

It must be kept in mind that Kishkindha was a thickly forested land, with landscape dotted with undulating hills and low mountains. It did not have flat land. So therefore, it was indeed possible for this team to literally ‘fly in the sky’ to reach Mt. Prabarshan in a very short span of time.

It ought to be remembered that on their way out in search of Sita, they had to move slowly and cautiously on the ground, looking at every nook and corner of the land to see if she could be found somewhere. However, the return journey was obviously very different.]

हनूमान् राघवं प्राह दृष्टा सीता निरामया ।

साष्टाङ्गं प्रणिपत्याग्रे रामं पश्चाद्धरीश्वरम् ॥ ३६॥

कुशलं प्राह राजेन्द्र जानकी त्वां शुचान्विता ।

अशोकवनिकामध्ये शिंशपामूलमाश्रिता ॥ ३७॥

hanūmān rāghavaṃ prāha dr̥ṣṭā sītā nirāmayā ।

sāṣṭāṅgaṃ praṇipatyāgre rāmaṃ paścāddharīśvaram ॥ 36॥

kuśalaṃ prāha rājendra jānakī tvāṃ śucānvitā ।

aśokavanikāmadhye śiṃśapāmūlamāśritā ॥ 37॥

Verse nos. 36-37: In order to show respect and pay his obeisance to them, Hanuman prostrated himself first before Lord Ram and then before the king of monkeys, Sugriv. Then he said to Lord Ram, 'I have returned after meeting Sita and finding about her welfare.' (36).

Oh king of Kings! Janki, who is submerged in sorrows and miseries, has told me to convey new about her welfare to you. She is sitting in the shade of the Shinshupa tree (the Indian red wood tree) in the Ashok garden, the royal garden of the demon race (37).

[Note :- Obviously, Sita was not very healthy or happy as it might sound on hearing what Hanuman says in verse no. 36. She was, in fact, in a very miserable condition. What Hanuman intended was to prevent Lord Ram being shocked too much; this is why he avoided using words that would give a dismal and distressing picture of Sita to him. It was very crucial to keep morale and spirits high; no useful purpose would be served by painting a gloomy picture that would greatly sadden the Lord, perhaps even demoralize him as he might lose hope of the chances of finding Sita alive by the

time the monkey army reached Lanka, won the war with the demons, and free her. This situation would be devastating. After all, nothing could be done about Sita while sitting in Kishkindha, so why unnecessarily make things look dark, gloomy and foreboding?

Hanuman was very diplomatic and skilled at handling sensitive situations. He did not want to shock Lord Ram, Laxman or Sugriv by giving a negative report.

Further, the facts that the monkeys were cheerful and that Hanuman had seen Sita alive were sufficient for Lord Ram. The good news is to be said first to lift the spirit, and then gradually the actual facts should be disclosed so that the messenger is not accused of falsifying report. Hence, after telling Lord Ram that everything was fine, Hanuman politely went on to describe to him Sita's actual condition: that she looked harried and was in a precarious condition. This he did with the purpose to impress upon all about the urgency of launching the campaign to free her without further delay. He finally closed his briefing with the reassuring words that bringing her back from the clutches of the enemy would not be a great problem— see verse nos. 51-52 herein below.]

रक्षसीभिः परिवृता निराहारा कृशा प्रभो ।

हा राम राम रामेति शोचन्ती मलिनाम्बरा ॥ ३८॥

एकवेणी मया दृष्टा शनैराश्वसिता शुभा ।

वृक्षशाखान्तरे स्थित्वा सूक्ष्मरूपेण ते कथाम् ॥ ३९॥

rākṣasībhiḥ parivṛtā nirāhārā kṛṣā prabho ।

hā rāma rāma rāmeti śocantī malināmbarā ॥ 38॥

ekavenī mayā dṛṣṭā śanairāśvāsītā śubhā ।

vṛkṣāśākhāntare sthitvā sūkṣmarūpeṇa te kathām ॥ 39॥

Verse nos. 38-39: Oh Lord! She is always surrounded by demonesses. She has become very weak and emaciated because she has stopped taking food and water (i.e. she is fasting). She feels hopeless and hapless, and constantly laments and broods, muttering mournfully, and repeatedly sighing and saying: 'Oh Ram'. Her clothes have become dirty and unkempt (38). The hairs have stuck together in a plait. I saw Sita in such a distressed and pitiable condition, and tried to comfort the auspicious one politely and in a low voice (so as not to arouse suspicion amongst the demonesses around her, as well as not to alarm and scare Sita who was already on the verge of a nervous breakdown). On reaching there, I had assumed a miniature form and hid myself behind leaves and branches of a tree. From there I narrated your divine and glorious story to her in brief (39).

जन्मारभ्य तवात्यर्थं दण्डकागमनं तथा ।

दशाननेन हरणं जानक्या रहिते त्वयि ॥ ४०॥

सुग्रीवेण यथा मैत्री कृत्वा वालिनिबर्हणम् ।

मार्गणार्थं च वैदेह्या सुग्रीवेण विसर्जिताः ॥ ४१॥

janmārabhya tavātyartham daṇḍakāgamanam tathā ।

daśānanena haraṇam jānakyā rahite tvayi ॥ 40॥

sugrīveṇa yathā maitrī kṛtvā vālinibarhaṇam ।

mārgaṇārtham ca vaidehyā sugrīveṇa visarjitāḥ ॥ 41॥

Verse nos. 40-41: I narrated the story from the very beginning, starting with your birth and your coming to the Dandkaranya forest, how Sita, the daughter of Janak, was abducted in your absence (40), and how you had befriended Sugriv and had slayed Baali. In order to search the whereabouts of Vaidehi (Sita), how Sugriv had dispatched the monkeys in search of Sita (41).

महाबला महासत्त्वा हरयो जितकाशिनः ।

गताः सर्वत्र सर्वे वै तत्रैकोऽहमिहागतः ॥ ४२॥

अहं सुग्रीवसचिवो दासोऽहं राघवस्य हि ।

दृष्टा यज्जानकी भाग्यात्पूयासः फलितोऽद्य मे ॥ ४३॥

mahābalā mahāsattvā harayo jita-kāśinaḥ ।

gatāḥ sarvatra sarve vai tatraiko'hamihāgataḥ ॥ 42॥

ahaṁ sugrīvasacivo dāso'haṁ rāghavasya hi ।

dr̥ṣṭā yajjānakī bhāgyātprayāsaḥ phalito'dya me ॥ 43॥

Verse nos. 42-43: These strong, brave, courageous, valorous, steadfast and victorious monkeys were sent in all the directions (42). And out of them, I—who am a minister of Sugriv and a humble servant of Raghav (Lord Ram)—have come here. Today due to my good luck and good fortune I have seen Janki (Sita). Hence my efforts have been fruitful and fully successful.' (43).

इत्युदीरितमाकर्ण्य सीता विस्फारितेक्षणा ।

केन वा कर्णपीयुषं श्रावितं मे शुभाक्षरम् ॥ ४४॥

यदि सत्यं तदायातु महर्शनपथं तु सः ।

ततोऽहं वानराकारः सूक्ष्मरूपेण जानकीम् ॥ ४५॥



पूणम्य पूञ्जलिर्भूत्वा दूरादेव स्थितः प्रभो ।  
पृष्टोऽहं सीतया कस्त्वमित्यादि बहुविस्तरम् ॥ ४६॥

ityudīritamākarnya sītā visphāritekṣaṇā ।  
kena vā karṇapīyusaṃ śrāviṭaṃ me śubhākṣaram ॥ 44॥  
yadi satyaṃ tadāyātu maddarśanapathaṃ tu saḥ ।  
tato'haṃ vānarākāraḥ sūkṣmarūpeṇa jānakīm ॥ 45॥  
praṇamya prāñjalirbhūtvā dūrādeva sthitaḥ prabho ।  
prṣṭo'haṃ sītayā kastvamityādi bahuvistaram ॥ 46॥

Verse nos. 44-46: Hearing my words, Sita's eyes lit up immediately with joy. She said, 'Who has made me hear this pleasant and auspicious news which is like nectar for my ears?' (44). If all of this is true, then the one who has said it must come in front of me.' So, I presented my self before Janki (Sita) in the form of a miniature monkey (45). I bowed before her with folded hands from a distance and stood there. Then oh Lord, Sita asked me, 'Who are you', and enquired about many other things in detail (46).

[Note—Sita was pleasantly very surprised at what she heard and saw. Obviously she least expected that someone would narrate her Lord Ram's story in such fine detail in a land infested with demons, and her astonishment knew no bounds when she discovered that it was a small monkey who did it. She was both confused and excited at this development, not understanding how to interpret it. So therefore, in order to ascertain that the narrator is not an imposter sent by Ravana to trap her, she asked Hanuman certain details about herself and Lord Ram to which only she was privy.]

मया सर्वं क्रमेणैव विज्ञापितमरिन्दम ।  
पश्चान्मयार्पितं देव्यै भवदत्ताङ्गुलीयकम् ॥ ४७॥  
तेन मामतिविश्वस्ता वचनं चेदमब्रवीत् ।  
यथा दृष्टास्मि हनुमन् पीड्यमाना दिवानिशम् ॥ ४८॥  
राक्षसीनां तर्जनैस्तत्सर्वं कथय राघवे ।  
मयोक्तं देवि रामोऽपि त्वत्चिन्तापरिनिष्ठितः ॥ ४९॥  
परिशोचत्यहोरात्रं त्वद्वार्ता नाधिगम्य सः ।  
इदानीमेव गत्वाहं स्थितिं रामाय ते ब्रूवे ॥ ५०॥

mayā sarvaṃ krameṇaiva vijñāpitamarindama ।

paścānmayārpitaṃ devyai bhavaddattāṅgulīyakam ॥ 47॥

tena māmativīśvastā vacanaṃ cedamabravīt ।

yathā dr̥ṣṭāsmi hanuman pīḍyamānā divānīśam ॥ 48॥

rākṣasīnāṃ tarjanaistatsarvaṃ kathaya rāghave ।

mayoktaṃ devi rāmo'pi tvaccintāpariniṣṭhitaḥ ॥ 49॥

parīśocatyahorātraṃ tvadvārtāṃ nādhigamya saḥ ।

idānīmeva gatvāhaṃ sthitiṃ rāmāya te bruve ॥ 50॥

Verse nos. 47-50: Oh Lord who is a vanquisher of enemies! Then I told her everything in chronological order as they had happened. After that, I gave her the finger-ring you had given me (47). This made her believe me completely (without any shred of doubt in her mind about my integrity), and she said to me, 'Oh Hanuman! The way you have seen me being tormented day and night by the demons (48), please go back and tell Raghav (Lord Ram) all about it exactly as you witnessed it yourself.'

I replied, 'Oh goddess! Lord Ram is also very worried about you; he constantly broods about you and your welfare (49). Since he had no news or any information about you till now, he keeps on worrying day and night for you. But the situation has changed now, for I shall go and tell him about your condition (50).

रामः श्रुवणमात्रेण सुग्रीवेण सलक्ष्मणः ।

वानरानीकपैः सार्धमागमिष्यति तेऽन्तिकम् ॥ ५१॥

रावणं सकुलं हत्वा नेष्यति त्वां स्वकं पुरम् ।

अभिज्ञां देहि मे देवि यथा मां विश्वसेद्विभुः ॥ ५२॥

rāmaḥ śravaṇamātreṇa sugrīveṇa salakṣmaṇaḥ ।

vānarānīkapaiḥ sārddhamāgamiṣyati te'ntikam ॥ 51॥

rāvaṇaṃ sakulaṃ hatvā neṣyati tvāṃ svakaṃ puram ।

abhijñāṃ dehi me devi yathā māṃ viśvasedvibhuḥ ॥ 52॥

Verse nos. 51-52: As soon as Lord Ram hears it, he will come to you (without wasting any time), along with Sugriv, Laxman and other monkey commanders (51). He would then slay Ravana along with his kith and kin, and other evil demons, and then he shall take you back to his capital city (Ayodhya). Oh goddess! You should give me some sign, some kind of token or any memento to take back with me so that the Lord would believe me and be convinced that I have indeed met you.' (52).

इत्युक्ता सा शिरोरत्नं चूडापाशे स्थितं प्रियम् ।  
 दत्त्वा काकेन यद्वृत्तं चित्रकूटगिरौ पुरा ॥ ५३॥  
 तदप्याहाशुपूर्णाक्षी कुशलं ब्रूहि राघवम् ।  
 लक्ष्मणं ब्रूहि मे किञ्चिदुरुक्तं भाषितं पुरा ॥ ५४॥  
 तत्क्षमस्वाज्ञभावेन भाषितं कुलनन्दन ।  
 तारयेन्मां यथा रामस्तथा कुरु कृपान्वितः ॥ ५५॥

ityuktā sā śīroratnaṃ cūḍāpāśe sthitaṃ priyam ।  
 dattvā kākena yadvṛttaṃ citrakūṭagirau purā ॥ 53॥  
 tadapyāhāśrupūrṇākṣī kuśalaṃ brūhi rāghavam ।  
 lakṣmaṇaṃ brūhi me kiñcidduruktaṃ bhāṣitaṃ purā ॥ 54॥  
 tatksamasvājñabhāvena bhāṣitaṃ kulanandana ।  
 tārayenmāṃ yathā rāmastathā kuru kṛpānvitaḥ ॥ 55॥

Verse nos. 53-55: When I had said so, she gave me the ‘Choodamani’ (an ornament worn by women in her hair) which was stuck in her hairs and very dear to her. {The word literally means ‘the gem worn on the head.’} Then she told me the previous incident which happened at Chitrakoot mountain pertaining to the crow (i.e. Jayant's episode)<sup>1</sup> (53), and filling her eyes with tears, she said, 'Tell Raghav (Lord Ram) about my welfare. Tell Laxman—Oh the great son of the family! Whatever harsh, accusing and scornful words that I might have used for you earlier due to my stupidity and ignorance, you must excuse and forgive me for it<sup>2</sup>. Besides this, adopt whatever strategy is necessary so that Lord Ram mercifully, gracefully and kindly liberates me from this torment.' (54-55).

[Note—<sup>1</sup>This incident is narrated in Tulsidas' epic ‘Ram Charit Manas’ in its Aranya Kand, Chaupai line no. 3 that precedes Doha no. 1—to Sortha no. 2.

<sup>2</sup>This incident is narrated in brief in Tulsidas' epic ‘Ram Charit Manas’ in its Aranya Kand, Chaupai line nos. 1-5 that precede Doha no. 28.]

इत्युक्त्वा रुदती सीता दुःखेन महतावृता ।  
 मयाप्याश्वासिता राम वदता सर्वमेव ते ॥ ५६॥  
 ततः प्रस्थापितो राम त्वत्समीपमिहागतः ।  
 तदागमनवेलायामशोकवनिकां प्रियाम् ॥ ५७॥

ityuktvā rudatī sītā duḥkhena mahatāvṛtā ।  
 mayāpyāśvāsītā rāma vadatā sarvameva te ॥ 56॥  
 tataḥ prasthāpito rāma tvatsamīpamihāgataḥ ।  
 tadāgamanavelāyāmaśokavanikām priyām ॥ 57॥

Verse nos. 56-57: Saying this, Sita became overwhelmed with intense distress, sorrow and grief, and began to weep. I tried to reassure her by narrating all details about you, about your welfare and your affection and love for her (56). Then I took leave of her and came back to you. At the time of coming here, I demolished and laid to waste Ravana's Ashok garden which was very dear to him (57).

उत्पाद्य राक्षसांस्तत्र बहून् हत्वा क्षणादहम् ।  
 रावणस्य सुतं हत्वा रावणेनाभिभाष्य च ॥ ५८॥  
 तद्भ्रुकामशेषतो दग्ध्वा पुनरप्यागमं क्षणात् ।  
 श्रुत्वा हनूमतो वाक्यं रामोऽत्यन्तपूहृष्टधीः ॥ ५९॥

utpāṭya rākṣasāṃstatra bahūn hatvā kṣaṇādaham ।  
 rāvaṇasya sutam hatvā rāvaṇenābhibhāṣya ca ॥ 58॥  
 laṅkāmaśeṣato dagdhvā punarapyāgamam kṣaṇāt ।  
 śrutvā hanūmato vākyaṁ rāmo'tyantaprahṛṣṭadhīḥ ॥ 59॥

Verse nos. 58-59: I killed many demons in a short time, and then I killed Ravana's son (Akshay Kumar) and had a talk with Ravana himself. Thereafter I burnt Lanka and came here as quickly as I could, without wasting any time.' Hearing these words of Hanuman, Lord Ram felt very happy and contented (59).

हनूमंस्ते कृतं कार्यं देवैरपि सुदुष्करम् ।  
 उपकारं न पश्यामि तव प्रत्युपकारिणः ॥ ६०॥  
 इदानीं ते प्रयच्छामि सर्वस्वं मम मारुते ।  
 इत्यालिङ्ग्य समाकृष्य गाढं वानरपुङ्गवम् ॥ ६१॥

hanūmaṁste kṛtaṁ kāryaṁ devairapi suduṣkaram ।  
 upakāraṁ na paśyāmi tava pratyupakāriṇaḥ ॥ 60॥

idānīm te prayacchāmi sarvasvaṃ mama mārute ।  
ityāliṅgya samākṛṣya gāḍhaṃ vānarapuṅgavam ॥ 61॥

Verse nos. 60-61: He said, 'Oh Hanuman! The work which you have done is very difficult and daunting even for the Gods to do. I do not know what good I can do for you in return (60). Oh Maruti! I feel so grateful and obliged that I am willing to offer you the privilege of being closest to me, and as a token of my promise in this regard I shall affectionately embrace you.' Saying this, Lord Ram pulled Hanuman near and firmly embraced him; the Lord affectionately clasped him to his bosom (which was a rare privilege bestowed to only a few by the Lord) (61)<sup>1</sup>.

[Note—<sup>1</sup>An identical narrative is given in Tulsidas' epic 'Ram Charit Manas', Sundar Kand, Chaupai line nos. 4-8 that precedes Doha no. 32.]

सार्द्रनेत्रो रघुश्रेष्ठः परां प्रीतिमवाप सः ।  
हनूमन्तमुवाचेदं राघवो भक्तवत्सलः ॥ ६२॥  
परिरम्भो हि मे लोके दुर्लभः परमात्मनः ।  
अतस्त्वं मम भक्तोऽसि प्रियोऽसि हरिपुङ्गव ॥ ६३॥

sārdranetro raghuśreṣṭhaḥ parāṃ prītimavāpa saḥ ।  
hanūmantamuvācedaṃ rāghavo bhaktavatsalaḥ ॥ 62॥  
parirambho hi me loke durlabhaḥ paramātmanah ।  
atastvaṃ mama bhakto'si priyo'si haripuṅgava ॥ 63॥

Verse nos. 62-63: Lord Ram's eyes welled-up with tears (of joy, thanks-giving and gratitude) and emotions of extreme affection began to heave in his heart for Hanuman. Then Raghav (Lord Ram), who is most graceful, merciful, kind, benevolent, benignant, endearing and munificent towards his devotees, said to Hanuman (62), 'Oh the best amongst monkeys! It is very rare for someone for being able to embrace me as I am a personified form of the 'Parmatma', the Supreme Soul, or the Supreme Being in this world. You are extremely privileged and most lucky to have done it. Hence, since I have myself embraced you, you are most dear to me, and I hereby declare to the world that by this gesture I have acknowledged you as being my most ardent, faithful and sincere devotee.' (63).

यत्पादपद्मयुगलं तुलसीदलाद्यैः सम्पूज्य विष्णुपदवीमतुलां प्रयान्ति ।  
तेनैव किं पुनरसौ परिरब्धमूर्ती रामेण वायुतनयः कृतपुण्यपुञ्जः ॥ ६४॥  
इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे सुन्दरकाण्डे

पञ्चमः सर्गः ॥ ५॥

yatpādapadmayugalaṃ tulasīdalādyaiḥ  
 sampūjya viṣṇupadavīmatulāṃ prayānti ।  
 tenaiva kiṃ punarasau parirabdhamūrti  
 rāmeṇa vāyutanayaḥ kṛtapuṇyapuñjaḥ ॥ 64॥  
 iti śrīmadadhyātmārāmāyaṇe umāmaheśvarasaṃvāde sundarakāṇḍe  
 pañcamaḥ sargaḥ ॥ 5॥

Verse no. 64: [Lord Shiva makes the following observation—] By worshipping his (Lord Ram's) two lotus-like feet by offering the holy Basil leaves (called 'Tulsi' leaves etc., one can attain the same spiritual rewards as obtained by worshipping the holy feet of Lord Vishnu, the Supreme Being. {This is because Lord Ram was a manifestation of Lord Vishnu himself.}

What can one say about the great privilege, the great fortune and the rare luck of the son of the Wind-God (Hanuman) who was personally embraced by Lord Ram, and granted the Lord's close companionship and eternal affection? Say, how auspicious, holy, great, spiritually blessed and noble Hanuman had become once Lord Ram embraced him and clasped him to his bosom! (64).

Thus ends Canto / Sarga 5 of Sundar Kand of Adhyatma Ramayan.

**(3.7) (c) Kavitawali Ramayan, Sundar Kand, verse nos. 26-31:**

जारि-बारि, कै बिधूम, बारिधि बुताइ लूम,  
 नाइ माथो पगनि, भो ठाढ़ो कर जोरि कै ।  
 मातु! कृपा कीजै, सहिदानि दीजै, सुनि सीय  
 दीन्ही है असीस चारु चूड़ामनि छोरि कै ।।  
 कहा कहौ तात! देखे जात ज्यो बिहात दिन,  
 बड़ी अवलंब ही, सो चले तुम्ह तोरि कै ।  
 'तुलसी' सनीर नैन, नेहसो सिथिल बैन,  
 बिकल बिलोकि कपि कहत निहोरि कै ।। 26 ।।

26. jāri-bāri, kai bidhūma, bāridhi butā'i lūma,  
 nā'i māthō pagani, bhō ṭhārḥō kara jōri kai.  
 mātu! kṛpā kījai, sahidāni dījai, suni sīya  
 dīnhī hai asīsa cāru cūḍāmani chōri kai..  
 kahā kahaurṃ tāta! dēkhē jāta jyōṃ bihāta dina,  
 baṛī avalamba hī, sō calē tumha tōri kai.  
 'tulasi' sanīra naina, nēhasō sithila baina,  
 bikala bilōki kapi kahata nihōri kai..26..

Verse no. 5/26—After burning down Lanka and making it luster-less and life-less (blackened like lamp-black and reduced to ash), Hanuman doused his burning tail by jumping into the ocean, and then stood before Sita with folded hands and palms touching each other as a token of great respect (1)—‘Oh Mother! Please be kind to give me a token (which I can take back to Lord Ram).’

Hearing this, Sita blessed him and detaching the jewel worn in her hairs, gave it to him, and said (2)—‘Son, what can I tell you! How I am passing my days, you’ve seen for yourself. Your presence was a great reassurance and source of courage for me, but you speak of departing (3).’

Tulsidas says tears welled-up in her eyes and the voice choked. Seeing her pitiful condition, Hanuman consoled her in these words (4)

[Note—Refer also to (i) Ram Charit Manas, Sundar Kand, Chaupai line no. 8 that precedes Doha no. 26—to Doha no. 27; and (ii) Geetawali, Sundar Kand, verse nos. 14-15.]

‘दिवस छ-सात जात जानिबे न, मातु! धरु  
धीर, अरि-अंतकी अवधि रहि थोरिकै।  
वारिधि बँधाइ सेतु ऐहँ भानुकुलकेतु  
सानुज कुसल कपिकटकु बटोरि कै’ ॥  
बचन बिनीत कहि, सीताको प्रबोधु करि,  
‘तुलसी’ त्रिकूट चढ़ि कहत डफोरि कै।  
‘जै जै जानकीस दससीस-करि-केसरी’  
कपीसु कूद्यो बात-घात उदधि हलोरि कै ॥27॥

27. ‘divasa cha-sāta jāta jānibē na, mātu! dharu  
dhīra, ari-antakī avadhi rahi thōrikai.  
vāridhi bamḍhā’i sētu aihaim bhānukulakētu  
sānuja kusala kapikaṭaku baṭōri kai’..  
bacana binīta kahi, sītākō prabōdhu kari,  
‘tulasi’ trikūṭa caḍhi kahata ḍaphōri kai.  
‘jai jai jānakīsa dasasīsa-kari-kēsari’  
kapīsu kūdyō bāta-ghāta udadhi halōri kai..27..

Verse no. 5/27—‘Mother! Have patience! Bear for another 6-7 days. The end of the enemy is near; very little time is left (1).

Alongwith his brother (Laxman) and army (of monkeys) Lord Ram will construct a bridge across the ocean and come here soon (2).’

Thus consoling Sita, bowing his head to her (and taking her leave), he jumped above Mt. Trikoot and shouted at the top of his voice (3), "Glory to Lord Ram who is like a lion as opposed to Ravana who is like an elephant."

Saying this, Hanuman leapt across the ocean, and the turbulence caused in the air due to this created waves in the ocean below (4).

{Having taken leave from Sita, Hanuman leapt back across the ocean to arrive on this side where his companions had been eagerly waiting for him.}

### Hanumān’s Arrival Back at Kishkindhā

साहसी समीरसूनु नीरनिधि लंघि लखि

लंक सिद्धपीठु निसि जागो है मसानु सो ।  
 'तुलसी' बिलोकि महासाहसु प्रसन्न भई  
 देबी सीय-सारिखी, दियो है बरदानु सो ।।  
 बाटिका उजारि, अछधारि मारि, जारि गढु,  
 भानुकुलभानुको प्रतापभानु-भानु-सो ।  
 करत बिसोक लोक-कोकनद, कोक कपि,  
 कहै जामवंत, आयो, आयो हनुमानु सो ।।28 ।।

28. sāhasī samīrasūnu nīranidhi laṅghi lakhi  
 laṅka sid'dhapiṭhu nisi jāgō hai masānu sō.  
 'tulasī' bilōki mahāsāhasu prasanna bhaī  
 dēbī sīya-sārikhī, diyō hai baradānu sō..  
 bāṭikā ujāri, achadhāri mārī, jāri garhu,  
 bhānukulabhānukō pratāpabhānu-bhānu-sō.  
 karata bisōka lōka-kōkanada, kōka kapi,  
 kahai jāmavanta, āyō, āyō hanumānu sō..28..

Verse no. 5/28—The bear king Jamvant said—‘The brave son of the Wind-God had leapt across the ocean and treated Lanka as a ‘Sidha Peeth’ (a specially blessed place which can endow success in any venture, particularly related to spiritualism). He therefore had done mystical tantrik rituals as done in a cremation ground during the preceding night (i.e. he had burnt the city during the night). [In occult forms of worship of the goddess of death, the worshipper uses the cremation ground for his rituals. Here, the metaphor is employed to imply that Hanuman had burnt Lanka in a ritualistic manner, systematically and formally.]

Seeing his immense courage and valour, the Goddess-like Sita became very pleased and blessed him with a boon. Having ruined the garden (Ashok grove), slaying the army of Akshay Kumar and then burning Lanka, Hanuman has returned to us. He has removed the sorrows of this lotus-like world and Chakravak-like monkeys by assuming the form of the rays of the sun (daylight) that symbolizes the astounding glory and majesty of Lord Ram who himself is like a sun of the Solar race<sup>1</sup>. Look, he has come back, he has come back!!’ [Chakravaks=ruddy goose]. [5/28]

[Note—<sup>1</sup>Lord Ram was born in the Solar race. The lotus flower opens up during the day time and the ruddy goose also wakes up at dawn. In this stanza, Hanuman is compared to the light of the sun in as much as it is he who acted as the flag-bearer of Lord Ram’s fame. Had it not been for Hanuman, neither would Sita have been found nor would the war won by Ram. Just like the rays of the sun eliminating darkness from all corners of the earth, arrival of Hanuman removed the pall of gloom and the scepter of disaster that loomed over the monkeys on this side of the ocean as they waited most eagerly looking up into the sky in the south direction as Hanuman flew in.]

गगन निहारि, किलकारी भारी सुनि,  
 हनुमान पहिचानि भए सानँद सचेत हैं ।  
 बूझत जहाज बच्चो पथिकसमाजु, मानो  
 आजु जाए जानि सब अंकमाल देत हैं ।।  
 ‘जै जै जानकीस, जै जै लखन-कपीस’ कहि,  
 कूँदै कपि कौतुकी नटत रेत-रेत हैं ।



अंगदु मयंदु नलु नील बलसील महा  
बालधी फिरावै, मुख नाना गति लेत हैं ।।29।।

29. gagana nihāri, kilakārī bhārī suni,  
hanumāna pahicāni bha'e sānamda sacēta haiṁ.  
būrata jahāja bacyō pathikasamāju, mānō  
āju jā'e jāni saba aṅkamāla dēta haiṁ..  
'jai jai jānakīsa, jai jai lakhana-kapīsa' kahi,  
kūdaiṁ kapi kautukī naṭata rēta-rēta haiṁ.  
aṅgadu mayandu nalu nīla balasīla mahā  
bāladhī phirāvaiṁ, mukha nānā gati lēta haiṁ..29..

Verse no. 5/29—Hearing the joyful and shrill cry of Hanuman, all the assembled bears and monkeys (on this side of the ocean) looked skywards, and recognizing that he was Hanuman, they all became exuberant, exceedingly happy and euphoric as if a ship, along with its crew and passengers, has just escaped being sunk. They embraced each other in ecstasy as if they had been re-born.

Shouting 'Glory to the Lord of Janki (i.e. Ram)! Glory to Laxman! Glory to Sugriv!' all those monkeys and bears jumped gleefully and danced merrily on the sand of the ocean shore. Most valiant among them—Angad, Mayand, Neel, Nal—twisted and waved their large tails and happily made funny faces at each other.

[Note—Refer also to Ram Charit Manas, Sundar Kand, Chaupai line nos. 2-6 that precede Doha no. 28.]

आयो हनुमानु, प्रानहेतु अंकमाल देत,  
लेत पगधूरि एक, चूमत लँगूल हैं ।  
एक बूझै बार-बार सीय-समाचार, कहै  
पवनकुमारु, भो बिगतश्रम-सूल हैं ।।  
एक भूखे जानि, आगे आनै कंद-मूल-फल,  
एक पूजै बाहु बलमूल तोरि फूल हैं ।  
एक कहै 'तुलसी' सकल सिधि ताकै, जाकै  
कृपा-पाथनाथ सीतानाथु सानुकूल हैं ।।30।।

30. āyō hanumānu, prānahētu aṅkamāla dēta,  
lēta pagadhūri ēka, cūmata lamgūla haiṁ.  
ēka būjhaiṁ bāra-bāra sīya-samācāra, kahaiṁ  
pavanakumāru, bhō bigataśrama-sūla haiṁ..  
ēka bhūkhē jāni, āgēm ānaiṁ kanda-mūla-phala,  
ēka pūjaiṁ bāhu balamūla tōri phūla haiṁ.  
ēka kahaiṁ 'tulasī' sakala sidhi tākēm, jākēm  
krpā-pāthanātha sītānāthu sānukūla haiṁ..30..

Verse no. 5/30—On his landing on this side of the ocean, the monkeys regarded him as their saviour, and some embraced him, while others took the dust of his feet, or kissed his tail (1).

Some asked the news of Sita, and narrating it, it appeared the tiredness of Hanuman vanished (i.e. he felt exhilarated and joyful on telling the good news to them) (2).

Some of his companion brought bulbs, roots and fruits for him, thinking that he was hungry; still others adorned his arms with flowers and showered adulations on them (3).

Some said that one on whom Lord Ram has become benign and favourable can accomplish all the tasks in this world (4).

{The party of jubilant monkeys and bears came to the Rishyamook Mountain where Lord Ram waited with Laxman and Sugriv for the news.}

सीयको सनेहु, सीलु, कथा तथा लंकाकी  
कहत चले चायसों, सिरानो पथु छनमें ।  
कह्यो जुबराज बोलि बानरसमाजु, आजु  
खाहु फल, सुनि पेलि पैठे मधुबनमें ।।  
मारे बागवान, ते पुकारत देवान गे,  
'उजारे बाग अंगद' देखाए घाय तनमें ।  
कहै कपिराजु, करि काजु आए कीस, तुल-  
सीसकी सपथ महामोदु मेरे मनमें ।।31 ।।

31. siyakō sanēhu, sīlu, kathā tathā laṅkāki  
kahata calē cāyasōm, sirānō pathu chanamēm.  
kahyō jubarāja bōli bānarasamāju, āju  
khāhu phala, suni pēli paiṭhē madhubanamēm..  
mārē bāgavāna, tē pukārata dēvāna gē,  
'ujārē bāga aṅgada' dēkhā'ē ghāya tanamēm.  
kahai kapirāju, kari kāju ā'ē kīsa, tula-  
sīsakī sapatha mahāmōdu mērē manamēm..31..

Verse no. 5/31—Then they started to move towards Kishkindha from the shore of the ocean, all the while narrating and listening to the stories of Sita's devotion, affections, pure character and pious nature vis-à-vis her sorrowful surroundings and torments she was undergoing. As a result, the distance was covered soon (without them feeling tired). Reaching Kishkindha, Angad summoned all the monkeys and said, 'Today, all of you eat fruits to your heart's content!'

Hearing his orders, all the monkeys forcefully entered Madhuvan (i.e. a garden of sweet fruit trees laden with honey). Those gardeners who were beaten by excited monkeys ran to the court (of Sugriv) and complained. Showing him (Sugriv) their wounds they informed him that Angad had reduced the garden to waste. At this Sugriv exclaimed, 'In the name of the Lord of Tulsi (i.e. Sri Ram), it appears that the monkeys have completed the assigned task. Today my mind is feeling extremely happy (which is a good omen)!'

[Note—Refer also to Ram Charit Manas, Sundar Kand, Chaupai line nos. 6-8 that precede Doha no. 28—to Chaupai line no. 1 that precedes Doha no. 29.]

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3.8: Lord Ram's huge and formidable army's departure from Kishkindha for Lanka; arrival on the shore of the ocean; construction of a bridge across it; landing of Lord Ram's army on the soil of Lanka.

During the epic War of Lanka, Hanuman plays a pivotal, crucial and dominant role, ensuring victory of Lord Ram and his army of monkeys and bears; Hanuman lead the campaign from the front, culminating in a resounding victory for Lord Ram; the Lord himself acknowledged Hanuman's stellar role in the war and expressed his appreciation of Hanuman in this regard to Laxman.

Immediately after Hanuman's return with the news of Sita, no time was wasted and a huge army of monkeys and bears departed for Lanka under the leadership of Lord Ram and Laxman, who were accompanied by Sugriv, the king of the kingdom of Kishkindha, Hanuman, Angad (the kingdom's prince), Jamvant (the chief of the bears), Nal and Neel (architects and renowned warriors), and countless other such chieftains, such as Guja, Gawaksha, Gawayo, Mainda, Dwivid and Sushen etc. {All these names are mentioned in Adhyatma Ramayan, Lanka Kand, verse nos. 31-32.} The army was so huge that it covered the land as far as the eye could see.

\*According to Adhyatma Ramayan, Lord Ram rode on the shoulders of Hanuman, and Laxman on Angad's at the time of departure from Kishkindha—refer: Lanka Kand, Canto 1, verse no. 31.

\*There are several other instances cited in Adhyatma Ramayan when Lord Ram had strode on the shoulders of Hanuman—viz. (a) When he was taken to meet Sugriv: Kishkindha Kand, Canto 1, verse nos. 27-28; (b) While inspecting Lanka: Lanka Kand, Canto 4, verse nos. 8-9; (c) When facing Ravana directly in the battle-field; it was because Ravana was riding a chariot and so Lord Ram needed some kind of means to be at eye-level with the demon king: Lanka Kand, Canto 6, verse no. 19.

Meanwhile, a bridge was constructed across the ocean, linking its two shores, from the northern edge to the shore of Lanka in the south. Lord Ram wished to explore all avenues to avoid a bloody war, so he sent Angad as his emissary to Ravana in order to persuade the latter to see reason and prevent a disastrous war by setting Sita free. But Fate had other plans in mind, and Ravana became furious instead of striking a peace deal. What followed was the blood-curdling, horrendous and devastating War of Lanka that routed the demon army, and resulted in the slaying of Ravana, his brother Kumbhakaran, and Meghnad, Ravana's invincible son who had once defeated the gods and made Indra, their king, surrender to him.

Since our present Book is centered on the theme of 'Lord Hanuman', and it is necessary to keep our narrative focused on him, we shall describe the conduct of the war from this perspective. Broadly, Hanuman and Angad were the leaders of the campaign, launching the first assault on the fort of Lanka. {Refer: Ram Charit Manas, Lanka Kand, Doha no. 43 along with Chaupai line nos. 3-8 that precede it.}

Hanuman's stellar role as the lead warrior during the epic War of Lanka has been wonderfully described in 'Kavitawali Ramayan', one of the classical narration of the story of Lord Ram written by Goswami Tulsidas, in its Lanka Kand, verse nos. 30-47. It ought to be noted here that Hanuman's exemplary role has been explicitly acknowledged by Lord Ram in verse no. 40.

Further, when Laxman was wounded and fell unconscious in the battle-field, it was Hanuman who was dispatched by Lord Ram to the northern mountains to bring the necessary life-restoring herb to revive Laxman back to life. Hanuman fulfilled his mission, thus becoming instrumental in saving the life of Laxman. In the process, Hanuman had slayed a cunning demon named Kaalnami who was specially dispatched by Ravana to stop Hanuman. This episode is part of the topic 'War of

Lanka', and is narrated in (a) Ram Charit Manas, Lanka Kand, Chaupai line no. 6 that precedes Doha no. 54—to Chaupai line no. 4 that precedes Doha no. 62; and (b) Adhyatma Ramayan, Lanka Kand, Canto 6, verse nos. 31-34, and Canto 7, verse nos. 4-37. However, we shall quote from Ram Charit Manas only as its narrative is crisp and to the point as compared to that of Adhyatma Ramayan.

That said, for the purpose of our narration of Lord Hanuman's valour and gallantry during the war, we shall quote from (a) Ram Charit Manas, (a) Sundar Kand, Chaupai line no. 6 that precedes Doha no. 34—to Doha no. 35 (departure of Lord Ram's army for Lanka); (b) Lanka Kand, (i) Chaupai line no. 3 that precedes Doha no. 43—to Doha no. 45; (ii) Chaupai line nos. 1-4 that precede Doha no. 51; (iii) Chaupai line no. 6 that precedes Doha no. 54—to Chaupai line no. 4 that precedes Doha no. 62 (Hanuman's role in reviving Laxman's life); (iv) Chaupai line nos. 2-7 that precedes Doha no. 65 (duel with Kumbhakaran); (v) Doha no. 83—to Chaupai line no. 3 that precedes Doha no. 84 (duel with Ravana); (vi) Chaupai line nos. 1-8 that precede Doha no. 95 (2<sup>nd</sup> duel with Ravana); and (b) Kavitaawali Ramayan, Lanka Kand, verse nos. 30-47.

Now let us commence with our reading about Hanuman's role and his valour, gallantry and dare-devilry in the War of Lanka:

**(3.8) (a) In Adhyatma Ramayan we read that Lord Ram had ridden on the shoulders of Hanuman on different occasions as follows—**

(i) When Lord Ram was taken by Hanuman to meet Sugriv— Kishkindha Kand, Canto 1, verse nos. 27-28:

हनुमान् स्वस्वरूपेण स्थितो राममथाब्रवीत् ।

आरोहतां मम स्कन्धौ गच्छामः पर्वतोपरि ॥ २७॥

यत्र तिष्ठति सुग्रीवो मन्त्रिभिर्वालिनो भयात् ।

तथेति तस्यारुहो स्कन्धं रामोऽथ लक्ष्मणः ॥ २८॥

hanumān svasvarūpeṇa sthito rāmamathābravīt ।

ārohatām mama skandhau gacchāmaḥ parvatopari ॥ 27॥

yatra tiṣṭhati sugrīvo mantribhirvālino bhayāt ।

tatheti tasyāruha skandhaṁ rāmo'tha lakṣmaṇaḥ ॥ 28॥

Verse nos. 27-28: Hanuman resumed his original form and said to Lord Ram, 'Both of you sit on my shoulders. Then we shall go up the mountain (27) where Sugriv lives along with his ministers, hiding out of fear of Baali'. Saying 'alright', Lord Ram and Laxman strode upon (mounted) his shoulders (28).

(ii) At the time of departure of the monkey army for Lanka— Lanka Kand, Canto 1, verse no. 31 (Lord Ram rode on the shoulders of Hanuman as the army departed for the campaign of Lanka):

हनूमन्तमथारुह्य गच्छाम्यग्रेऽङ्गदं ततः ।

आरुह्य लक्ष्मणो यातु सुग्रीव त्वं मया सह ॥ ३१॥

hanūmantamathāruhya gacchāmyagre'ṅgadam tataḥ ।

āruhya lakṣmaṇo yātu sugrīva tvam mayā saha ॥ 31॥

Verse no. 31: Lord Ram commanded as follows: ‘I shall ride on the shoulders of Hanuman and lead the army from the front, while Laxman shall follow me on the shoulders of Angad, and Sugriv should be by my side to lead the army from the front.’ (31).

(iii) While inspecting Lanka— Lanka Kand, Canto 4, verse nos. 8-9:

तेनैव जग्मुः कपयो योजनानां शतं द्रुतम् ।

असङ्ख्याताः सुवेलाद्रिं रुरुधुः प्लवगोत्तमाः ॥ ८॥

आरुह्य मारुतिं रामो लक्ष्मणोऽप्यङ्गदं तथा ।

दिदृक्षु राघवो लङ्कामारुहोऽवतं महत् ॥ ९॥

tenaiva jagmuḥ kapayo yojanānām śataṁ drutam ।

asaṅkhyātāḥ suvelādrim rurudhuḥ plavagottamāḥ ॥ 8॥

āruhya mārutim rāmo lakṣmaṇo'pyaṅgadam tathā ।

didṛkṣū rāghavo laṅkāmarurohācalaṁ mahat ॥ 9॥

Verse nos. 8-9: The monkeys crossed the 100 Yojan wide ocean (roughly 800 miles) on that bridge almost immediately. Then numerous monkey warriors besieged the Subel mountain (the first of a chain of three mountains on which Lanka was established) (8). Then Lord Ram strode on the shoulders of Hanuman and Laxman on Angad's, and they climbed on the top of that huge mountain because Lord Ram wished to have a panoramic view of Lanka and survey the landscape (9).

(iv) When facing Ravana directly in the battle-field; it was because Ravana was riding a chariot and so Lord Ram needed some kind of means to be at eye-level with the demon king— Lanka Kand, Canto 6, verse no. 19:

आरुह्य जगतां नाथो हनूमन्तं महाबलम् ।

रथस्थं रावणं दृष्ट्वा अभिदुद्राव राघवः ॥ १९॥

āruhya jagatām nātho hanūmantam mahābalam ।

rathastham rāvaṇam dr̥ṣṭvā abhidudrāva rāghavaḥ ॥ 19॥

Verse no. 19: In the battle-field, the Lord of the world (Lord Ram) climbed on the shoulders of the most valiant and noble Hanuman, and seeing Ravana astride on his chariot, the Lord rushed towards him (19).

### (3.8) (b) Ram Charit Manas:

(a) Departure of Lord Ram’s army for Lanka: Sundar Kand, Chaupai line no. 6 that precedes Doha no. 34—to Doha no. 35:-

तब रघुपति कपिपतिहि बोलावा । कहा चलैं कर करहु बनावा ॥ ६ ॥

अब बिलंबु केहि कारन कीजे । तुरत कपिन्ह कहूँ आयसु दीजे ॥ ७ ॥

कौतुक देखि सुमन बहु बरषी । नभ तें भवन चले सुर हरषी ॥ ८ ॥

taba raghupati kapipatihi bōlāvā. kahā calair̥ kara karahu banāvā. 6.

aba bilambu kē hi kārana kijē. turata kapinha kahum̐ āyasu dījē. 7.

kautuka dēkhi sumana bahu baraṣī. nabha tēm̐ bhavana calē sura haraṣī. 8.

Then Lord Raghupati (Lord Ram)<sup>1</sup> summoned the king of the Kapis (i.e. Sugriv)<sup>2</sup>, and instructed him, ‘Make immediate arrangements for the departure of the army for Lanka. (6)

There is no reason why should there be any delay now. Call all the Kapis (the monkeys as well as their bear companions) and give them suitable instructions in this regard.’ (7)

The gods, who had assembled in the sky to watch the proceedings on the ground, greatly marveled and were amazed at the strange way the Lord acts and carries out his worldly sports; they were positively glad at the developments and the miraculous way the events had turned in their favour<sup>3</sup>. Then they showered flowers from the sky and cheerfully went to their respective abodes in the heaven<sup>4</sup>. (8)

[Note—<sup>1</sup>During the course of reading of the Ramayana, many names of Lord Ram have been used, and one of them is “Raghupati”, literally meaning a Lord of the line

of kings descending from the great and illustrious king Raghu of the ancient kingdom of Ayodhya.

<sup>2</sup>Tulsidas, a learned and skilled poet as he was, uses the term ‘Pati’, meaning a lord and a king, for both Lord Ram and Sugriv to signify that at this moment two great kings of two equally great kingdoms of Ayodhya and Kishkindha are joining hands to carry out a great campaign jointly. But here Lord Ram has no army of his own, whereas Sugriv commands a singularly formidable army. So by addressing them as ‘Raghupati’ and ‘Kapi-pati’ respectively the poet emphasizes that though Lord Ram has no physical army at present to support him in his campaign, but this does not undermine the fact that he belongs to a great empire of Ayodhya ruled by illustrious kings descending from the world famous king Raghu, and so both Lord Ram and Sugriv are on the same footing as far as this campaign—of freeing Sita—is concerned.

<sup>3</sup>The gods, who were well aware of the reality of Lord Ram, that he was a personified form of Lord Vishnu, were amazed that the supreme Lord of the world would need the help of humble forest-dwelling Kapis to win Lanka, instead of some great army of the city-dwelling human race!

They marveled as to how a single individual (Lord Ram), who has been sent to the forest along with his wife (Sita) and younger brother (Laxman), who had no other support except the strength of his own arms and who had only a little while ago seemed lost and dejected, would, out of the force of his will and enterprise, and of course a little help from a benevolent destiny and providence, would so astonishingly overcome all hurdles and obstacles, that would seem insurmountable for others, to accomplish success in an endeavour that had even baffled the gods themselves—which was to launch a campaign to eliminate the powerful and invincible demon king Ravana and his equally powerful and ruthless army of ferocious demons. This enterprise was a very singular one—as it pitched demons renowned for their ferocity, extraordinary power and formidable strength, demons who had trounced even the gods and terrorized them at will, against humble beings such as the Kapis as well as the two brothers Lord Ram and Laxman—and thus to imagine that the tables would finally turn against the demons was simply out of the question.

The gods also were immensely surprised at the way destiny and providence play their own games, in the way the most unlikely can often times become a reality, and the most unthinkable of situations can transmute themselves into a practical plan of action—for it was indeed remarkable that humans represented by Lord Ram and Laxman would team up with wild forest-dwelling creatures represented by the monkeys and bears to launch a well-planned and skillfully maneuvered military campaign to conquer a formidable army represented by the demons and overrun its citadel at Lanka. To wit, given the will and the determination, all odds can be surmounted, and anything can be made possible in this world.

It was remarkable that Lord Ram would take the help of humble ‘Kapis’, who were forest dwelling creatures, instead of his own army of Ayodhya which was renowned in the whole world for its valour, courage, skill and strength, to launch a campaign to free Sita, which was in fact an excuse to fulfill the promise the Lord had made to the gods and mother earth on an earlier occasion—that he would slay the cruel demons led by their king Ravana who had become invincible by the many boons that he had acquired, and thereby free the earth as well as the gods from their torments

and horrors (apropos: Ram Charit Manas, Baal Kand, Chaupai line no. 4 that precedes Doha no. 184—to Chaupai line no. 5 that precedes Doha no. 188.

<sup>4</sup>The gods celebrated the occasion by raining flowers from the sky. Lord Ram was now ready to finally go on a mission to eliminate the demons, and this was what the gods had always wanted. Since all the circumstances were now favourable and the Lord had issued instructions to Sugriv to start the preparations for the great campaign, the gods wished to show their happiness by showering flowers.]

दो०. कपिपति बेगि बोलाए आए जूथप जूथ ।  
नाना बरन अतुल बल बानर भालु बरूथ ॥ ३४ ॥

dōhā.

kapipati bēgi bōlā'ē ā'ē jūthapa jūtha.  
nānā barana atula bala bānara bhālu barūtha. 34.

The lord of the Kapis (i.e. Sugriv) immediately summoned all the commanders of the countless groups of monkey warriors in his realm.

These multitudes of warriors consisted of monkeys and bears (bānara - bhālu)<sup>1</sup> of myriad forms, belonging to different clans which had their own distinguishing characteristics such as colours of their skins and individual habits, but one thing was common to them all, and that was they were all gallant, and were matchless in strength, bravery, valour and courage. (Doha no. 34)

[Note—<sup>1</sup>One thing is very clear from this Doha—that the army of Lord Ram consisted of both the ‘monkeys’ as well as the ‘bears’. Though the word ‘Kapi’ literally means a monkey, and this word is liberally used to refer to the Lord’s army as well as to the inhabitants of the kingdom of Kishkindha, but it is only because the population of the monkeys in this forested kingdom was in the majority, while the community of bears was in a minority, and that was all. The phrase ‘army of Kapis’ therefore does not mean that all its warriors were ‘monkeys’ alone, for there were a large numbers of ‘bears’ too who had participated in the Lord’s campaign of Lanka.

This fact will be clear when we come to the narration of the war where we shall read that both the monkeys and bears were equal partners in the battles, and fought shoulder-to-shoulder alongside each other. In this context it is also to be noted that one of Sugriv’s chief advisors and confidante was a bear named Jamvant. It was Jamvant who had inspired Hanuman to go across the ocean to search Sita in Lanka—apropos: Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 3-6 that precede Doha no. 30.

Refer also to Chaupai line nos. 1-3, 8 and 10 herein below.]

चौ०. प्रभु पद पंकज नावहिं सीसा । गर्जहिं भालु महाबल कीसा ॥ १ ॥  
देखी राम सकल कपि सेना । चितइ कृपा करि राजिव नैना ॥ २ ॥  
राम कृपा बल पाइ कपिंदा । भए पच्छजुत मनहुं गिरिंदा ॥ ३ ॥

caupāī.



prabhu pada pañkaja nāvahim sīsā. garjahim bhālu mahābala kīsā. 1.  
 dēkhī rāma sakala kapi sēnā. cita'i kṛpā kari rājiva nainā. 2.  
 rāma kṛpā bala pā'i kapindā. bha'e pacchajuta manahum' girindā. 3.

All the assembled monkey and bear warriors came and bowed their heads before the lotus-like feet of Lord Ram. They were all extremely valiant, powerful and strong, and they roared and thundered vigorously (waiting for instructions, and eager for departure on the campaign trail). (1)

Lord Ram surveyed the whole army of Kapis (monkeys and bears) as they paraded before him, and he cast his compassionate glances graciously over the whole assembly of troops. (2)

When the Kapis observed that the Lord is casting his graceful and benevolent glances upon all of them, they were all highly encouraged and motivated, and their enthusiasm was so great that they felt as if they had wings that would enable them to fly like birds just like the mythological mountains that grew wings and could fly at will (bha'e pacchajuta manahum' girindā)<sup>1</sup>. (3)

[Note—<sup>1</sup>The troops were highly excited and thrilled at the prospect of an adventure that was to their liking. They were roaring and raring to go, and felt so enthusiastic that made them feel they would virtually fly like huge mountains and fall en-masse upon the enemy to crush it to smithereens.

Of course, when Lord Ram observed this committed and motivated army he too felt encouraged and sure of success as the army's high morale was crucial for attaining success in such a hazardous endeavour as the war against the ferocious demons known for their strength and daring.]

हरषि राम तब कीन्ह पयाना । सगुन भए सुंदर सुभ नाना ॥ ४ ॥  
 जासु सकल मंगलमय कीती । तासु पयान सगुन यह नीती ॥ ५ ॥

haraṣi rāma taba kīnha payānā. saguna bha'e sundara subha nānā. 4.  
 jāsu sakala maṅgalamaya kītī. tāsu payāna saguna yaha nītī. 5.

Then Lord Ram cheerfully made his departure to launch the campaign; at that time all sorts of auspicious omens occurred to indicate that things would turn out favourably. (4)

Forsooth and without gainsay indeed, he (Lord Ram) whose marvelous glory is unquestionably auspicious and beautiful, when he decides to start on a journey (to undertake an enterprise that would fulfill his mission on earth<sup>1</sup>) then there is no question of anything other than auspicious and favourable happening! (5)

[Note—<sup>1</sup>The mission of Lord Ram was to eliminate the terror of demons, and he had made this promise to the gods and mother earth on a previous occasion. Further, a chaste woman (Sita) had been wrongfully abducted and imprisoned by an evil creature (the demon king Ravana), and this crime had to be punished. Therefore, this mission itself was for the general good of all living beings on earth as it involved the

elimination of the cruel demons, as well as for restoring the honour of a faultless woman, Sita, who was kidnapped forcibly by Ravana, so it was undoubtedly for a noble cause, and anything done for the good of others and in pursuit of a noble cause is deemed to be auspicious, holy and beautiful. This was one primary reason why there was all round enthusiasm and cheerfulness in Lord Ram's camp.

It was not going to be a war for the sake of a war such as for the purpose of usurping some great king's prosperous kingdom out of jealousy and avarice by another king of a capricious and expansionist nature, but it was to be a holy war for a righteous cause and with a noble aim. It was to be a war of good against the evil; a war that was thrust upon Lord Ram and not one in which he willingly got involved just for the pleasure of fighting. It was not like a sport of hunting that kings found as a past time that resulted in senseless killing of innocent animals, but it was a necessary war that was required to eliminate 'cruel, blood-thirsty animals' symbolised by the demons who had terrorized innocent creatures in this world, plundering and killing at their free will, so that peace, happiness, freedom, fearlessness and rule of law can once again be restored on earth.]

प्रभु पयान जाना बैदेहीं । फरकि बाम अँग जनु कहि देहीं ॥ ६ ॥

जोड़ जोड़ सगुन जानकिहि होई । असगुन भयउ रावनहि सोई ॥ ७ ॥

prabhu payāna jānā baidēhīm. pharaki bāma amṅga janu kahi dēhīm. 6.  
jō'i jō'i saguna jānakihi hō'ī. asaguna bhaya'u rāvanahi sō'ī. 7.

Vaidehi (Sita) got the hint that Lord Ram has made his departure (to start the campaign to free her) because the left side of her body began to flutter<sup>1</sup>—as if to tell her that good tidings were soon to come. (6)

Whatever positive omens occurred to Sita, the opposite of those occurred to Ravana (hinting to him that some severe calamity is in the offing)<sup>2</sup>. (7)

[Note—<sup>1</sup>It is believed that when the left side of a woman's body flutters it is a good sign for her. So when Sita's muscles on her left began fluttering, she got a hint that something good was about to happen. And the only good that could happen to her was freedom from captivity in Lanka, and if that was to actually happen it meant that Lord Ram is on his way. This is also what Hanuman had promised her when he took leave for going back to Lord Ram.

<sup>2</sup>What is good for a female as far as signs and omens are concerned, it is bad for a male. So if fluttering of the left side of the body was good for Sita, the same kind of fluttering of muscles was a bad sign for Ravana.

Hence, the omens indicated that what cheered Sita would dismay Ravana. So, if the omens meant Sita would find joy by way of meeting Lord Ram and finding herself delivered, the same omens meant that Ravana would be devastated.]

चला कटकु को बरनैं पारा । गर्जहि बनर भालु अपारा ॥ ८ ॥

नख आयुध गिरि पादपधारी । चले गगन महि इच्छाचारी ॥ ९ ॥

केहरिनाद भालु कपि करहीं । डगमगाहिं दिग्गज चिक्करहीं ॥ १० ॥

calā kaṭaku kō baranaim̐ pārā. garjahim̐ bānara bhālu apārā. 8.  
nakha āyudha giri pādapadhārī. calē gagana mahi icchācārī. 9.  
kēharināda bhālu kapi karahim̐. ḍagamagāhim̐ diggaja cikkarahim̐. 10.

The army made its departure and marched towards its destination. Say, who can ever describe it (both the army and the way it marched)? Uncountable numbers of the monkeys and bears were roaring and thundering violently, and there was no measurement of the army's strength and extent. (8)

The warriors had large piercing nails (which they would use as knives, daggers and swords), and all were armed with huge rocks and boulders as well as trees. They moved in the way that suited them—some walked on foot and others took the path of the sky<sup>1</sup>. (9)

The monkeys and bears were roaring like lions, and this caused the legendary Diggajas (“diggaja”; the elephants said to support the earth from below in its eight cardinal points or directions<sup>2</sup>) to shake and trumpet loudly in great alarm.

[To wit, as the army of Lord Ram moved ahead, there was a great tumult on the surface of the earth; the energetic activity of the marching army, the uproarious shouts of the warriors and the angry stamping of their feet made the earth shake and tremble as if an earthquake was taking place.] (10)

[Note—<sup>1</sup>So there was no wonder if Hanuman could fly across the ocean to go and come back from Lanka.

<sup>2</sup>The ‘Diggajas’ support the earth at four corners—north, east, south and west, as well as the four angles of north-east, south-east, south-west and north-west. When the army of Lord Ram moved, the earth shook, giving the impression that these eight strong elephants had begun to tremble and squirm.]

छं०. चिक्करहिं दिग्गज डोल महि गिरि लोल सागर खरभरे । १ ।  
मन हरष सभ गंधर्ब सुर मुनि नाग किंनर दुख टरे ॥ २ ॥  
कटकटहिं मर्कट बिकट भट बहु कोटि कोटिन्ह धावहीं । ३ ।  
जय राम प्रबल प्रताप कोसलनाथ गुन गन गावहीं ॥ ४ ॥

chanda.

cikkarahim̐ diggaja ḍōla mahi giri lōla sāgara kharabharē. 1.  
mana haraṣa sabha gandharba sura muni nāga kinnara dukha ṭarē. 2.  
kaṭakaṭahim̐ markaṭa bikaṭa bhaṭa bahu kōṭi kōṭinha dhāvahim̐. 3.  
jaya rāma prabala pratāpa kōsalanātha guna gana gāvahim̐. 4.

The Diggajas (the eight elephants supporting the earth at the eight cardinal points) trumpeted wildly; the earth shook violently; the mountains rumbled and rocked; the

water of the ocean began churning and heaving massively (producing huge waves). (Chanda line no. 1)

The Sun-God, the Moon-God and all other Gods, the sages, the ascetics and other pious souls, the Naagas (serpents and all other reptiles), and the Kinnars (the dancers in heaven; a sort of demi-god)—all of them felt exhilarated and elated in their minds and hearts (“Mana”) because this event marked the beginning of the end of their sufferings and miseries (caused to them by the ferocious demons)<sup>1</sup>. (Chanda line no. 2)

Fierce and redoubtable monkey warriors gnashed and ground their teeth in anger even as they rushed forward in countless multitudes, in a bellicose mood. (Chanda line no. 3)

They were hailing the glory of Lord Ram in a thunderous voice, calling out in a shrill cry, ‘Glory to Lord Ram who is extremely powerful, strong and valiant, and who is the king of Kaushal (the kingdom of Ayodhya)!’ (Chanda line no. 4)

[Note—<sup>1</sup>All the gods and the holy men were suffering intensely under the reign of horror and terror unleashed by the demons under their merciless king Ravana. When Lord Ram marched with his formidable army on his mission to take on these cruel demons head on and eliminate them, it was definitely something to celebrate for those who suffered immensely under the demons. How ruthless and cruel the demons were, and the sort of horrors they had spread everywhere has been narrated in Ram Charit Manas, Baal Kand, Chaupai line no. 1 that precedes Doha no. 179—to Chaupai line no. 2 that precedes Doha no. 184. We have already read about it in Chapter no. 3 of our Book.

Fed up by a life full of sorrows, the gods and mother earth, the latter representing all the creatures that dwelt on earth, had made a fervent appeal to the Supreme Being to intervene on their behalf and restore law and order in this world. The Lord had then promised them that he would personally come down in the form of Lord Ram and eliminate the scourge of the demons. We have also read about it in Chapter no. 4 of our Book which narrates this episode as it is described in Ram Charit Manas, Baal Kand, Chaupai line no. 4 that precedes Doha no. 184—to Chaupai line no. 5 that precedes Doha no. 188.

That moment has arrived, so definitely it was the time to rejoice. The physical tumult caused by the marching of Lord Ram’s army as narrated in these verses may have momentarily terrified all living beings as they may have thought that the doomsday has finally arrived, but the gods and the learned sages and ascetics who were privy to the actual cause of this tumult were very happy.]

सहि सक न भार उदार अहिपति बार बारहिं मोहई । ५ ।

गह दसन पुनि पुनि कमठ पृष्ठ कठोर सो किमि सोहई ॥ ६ ॥

रघुबीर रुचिर प्रयान प्रस्थिति जानि परम सुहावनी । ७ ।

जनु कमठ खर्पर सर्पराज सो लिखत अबिचल पावनी ॥ ८ ॥

sahi saka na bhāra udāra ahipati bāra bārahim mōha'ī. 5.  
 gaha dasana puni puni kamaṭha prṣṭa kaṭhōra sō kimi sōha'ī. 6.  
 raghubīra rucira prayāna prasthiti jāni parama suhāvanī. 7.  
 janu kamaṭha kharpara sarparāja sō likhata abicala pāvanī. 8.

Lord Seshnath (the legendary serpent-king with a thousand-hoods; the celestial serpent who is said to hold the world aloft on his hoods) could not cope with the excessive heavy weight exerted by the marching army on his head (because the weight of hundreds and thousands of monkey and bear warriors was now concentrated on a limited area of the surface of the earth, thereby exerting excess pressure at some selected points on his hood), and so he began to reel and feel dizzy and uneasy due to the excessive burden put on his head by the belligerent army, inspite of his being very magnanimous and forgiving because he had never complained about the weight of the earth that he carried on his hoods since eternity.

[To wit, perhaps it was the first time in creation when Seshnath felt that he is unable to bear this heavy weight of the army of Lord Ram, so massive and extensive it was.] (Chaupai line no. 5)

Feeling that he would collapse and sink if he did not find a support, Seshnath sought help from the legendary Tortoise (who also supports the earth on the back of his hard shell) by grasping the sharp protuberances on the rough outer surface of the latter's shell by the means of his sharp teeth.

[To wit, when Seshnath felt a sort of vertigo overtaking him, he hooked his teeth around the sharp spike-like extensions on the back of the Tortoise's shell in order to tether himself to them and avoid a disaster.] (Chaupai line no. 6)

It appears that this wonderful development of Lord Ram, the brave warrior of king Raghu's line, making his departure to accomplish the great mission for which he had come down to earth was so momentous, singular and glorious one that Lord Seshnath wished to immortalize it by writing it down for posterity. So he decided to carve this marvelous story by etching it on the hard shell of the Tortoise by scratching with his teeth, and it is for this purpose that he had clung himself on the back of the shell of the Tortoise so that he can write down Lord Ram's feat and leave it for posterity by scratching the shell by his sharp teeth as he moved backward and forward on it, apparently to maintain his balance.

[Seshnath had sharp teeth, and the shell of the Tortoise was hard as rock. So therefore, just as ancient people left edicts and carvings on rocks to make them permanent, Seshnath decided to immortalize this glorious story of Lord Ram by carving it on the back of the shell of the Tortoise by scratching on it with his teeth even as he had to toss and turn by the shifting of weight by the movement of the Lord's army.] (Chaupai line nos. 7-8)

दो०. एहि बिधि जाइ कृपानिधि उतरे सागर तीर ।

जहँ तहँ लागे खान फल भालु बिपुल कपि बीर ॥ ३५ ॥

dōhā.

ēhi bidhi jā'i kṛpānidhi utarē sāgara tīra.

jaham̐ taham̐ lāgē khāna phala bhālu bipula kapi bīra. 35.

In this fascinating manner Lord Ram, who is an ocean of mercy, compassion, kindness and grace (krpānidhi), reached the shore of the ocean and pitched his camp.

Once there, the multitudes of brave monkeys and bears began refreshing themselves by eating fruits<sup>1</sup>. (Doha no. 35)

[Note—<sup>1</sup>After leaving Kishkindha, the army had not halted even for a brief break; it marched relentlessly ahead, without any stop—apropos: (i) Adhyatma Ramayan, Lanka Kand, Canto 1, verse no. 40; and (ii) Valmiki Ramayan, Lanka Kand, Canto 4, verse nos. 71-72.

Naturally the soldiers were hungry. So now, when their progress was halted by the ocean, they found some time to refresh themselves, while their commanders and Lord Ram would hold a conference to decide how to overcome this barrier symbolized by the endless stretch of water of the ocean—apropos: Valmiki Ramayan, Lanka Kand, Canto 4, verse nos. 102-105.

When the ocean was finally crossed by the means of a bridge built across it, and the army landed on the shores of Lanka, once again some time was needed to plan the future strategy. So once again Lord Ram ordered the monkeys and bears to go and eat fruit to refresh themselves—refer: Ram Charit Manas, Lanka Kand, Chaupai line nos. 3-6 that precede Doha no. 5.]

(b) Construction of the bridge across the ocean, and landing of Lord Ram's huge and formidable army on the soil of Lanka: Lanka Kand, Chaupai line no. 7 that precedes Doha no. 3—to Doha no. 5:-

बाँधा सेतु नील नल नागर । राम कृपाँ जसु भयउ उजागर ॥ ७ ॥  
 बूझिँ आनहि बोरहिं जेई । भए उपल बोहित सम तेई ॥ ८ ॥  
 महिमा यह न जलधि कइ बरनी । पाहन गुन न कपिन्ह कइ करनी ॥ ९ ॥

bāṁdhā sētu nīla nala nāgara. rāma kṛpām̐ jasu bhaya'u ujāgara. 7.  
 būṛahim̐ ānahi bōrahim̐ jē'ī. bha'e upala bōhita sama tē'ī. 8.  
 mahimā yaha na jaladhi ka'i baranī. pāhana guna na kapinha ka'i karanī. 9.

Meanwhile, Nala and Neela completed the construction of the legendary bridge. This miraculous feat of theirs, that was however made possible by the grace of Lord Ram, granted the two brothers (Nala and Neela) eternal fame; their glory shone and spread far and wide in the whole world (like the sun's light). (7)

The stones, rocks and boulders that have the characteristic quality of sinking in the water themselves, and drown anything else that is attached to them, even those stones, rocks and boulders miraculously and magically floated on the surface of the ocean like boats usually do! (8)

Verily indeed, those who are in the know and are enlightened about facts do not give credit to the ocean for successful construction of this floating bridge, nor do they ascribe this success and the achievement of this marvelous feat to the construction skills of Nala and Neela, or to any especial quality of the stones, rocks and boulders used for the construction that they could float on water. [Then who should be given

credit for this miraculous event? The answer is given in the next Doha no. 3 herein below.] (9)

दो०. श्री रघुबीर प्रताप ते सिंधु तरे पाषाण ।  
ते मतिमंद जे राम तजि भजहिं जाइ प्रभु आन ॥ ३ ॥

dōhā.

śrī raghubīra pratāpa tē sindhu tarē pāṣāṇa.  
tē matimanda jē rāma taji bhajahiṁ jā'i prabhu āna. 3.

In all sooth and without gainsay there is no doubt that those stones, rocks and boulders floated on the surface of the ocean due to the grace of Lord Ram; there is no other way to explain this unusual phenomenon.

Verily indeed, he who does not worship Lord Ram (the Lord whose grace and mere wishes could make lifeless stones float magically on water against all established norms and laws of Nature), and instead goes to worship some other deity, is a dumb-witted and utterly foolish fellow. (Doha no. 3)

[Note—To wit, the stones floated on the surface of the turbulent waters of the ocean due to the grace and blessings of Lord Ram; they floated because the Lord wished them to do so. This proves the supremacy of Lord Ram over all other forces of creation—for the Lord can make possible that which is impossible. This being the case, why would a sensible person not worship Lord Ram and seek his blessings for his own welfare? Say, why would any intelligent person go to someone else to seek fulfillment of his wishes when all that he wants can be granted by Lord Ram very easily?]

चौ०. बाँधि सेतु अति सुदृढ़ बनावा । देखि कृपानिधि के मन भावा ॥ १ ॥  
चली सेन कछु बरनि न जाई । गर्जहिं मर्कट भट समुदाई ॥ २ ॥  
सेतुबंध ढिग चढ़ि रघुराई । चितव कृपाल सिंधु बहुताई ॥ ३ ॥

caupāī.

bām̐dhi sētu ati sudṛṛha banāvā. dēkhi kṛpānidhi kē mana bhāvā. 1.  
calī sēna kachu barani na jā'ī. garjahiṁ markṭa bhaṭa samudā'ī. 2.  
sētubandha ḍhiga caḍhi raghurā'ī. citava kṛpāla sindhu bahutā'ī. 3.

The bridge was finally completed; all precautions were taken to make it exceptionally strong and secure<sup>1</sup>.

When Lord Ram, who is an ocean of mercy, compassion and grace, saw this fantastic bridge, a wonderful creation of outstanding ingenuity, skill and creativity, he appreciated it very much. Verily, the bridge pleased the Lord's heart and mind (kṛpānidhi kē mana bhāvā). (1)

The army of monkeys and bears marched enthusiastically on this bridge, presenting a sight so wonderful and fascinating that it cannot be described in words. All the valiant warriors, individually as well as in groups, were roaring and yelling loudly. (2)

Then Lord Ram (the Lord of the Raghus; “*raghurāṭ*”) set his foot on this wondrous bridge that was exceptionally strong and secure. He looked around him and saw the wide expanse of the ocean spreading majestically on all the sides (to his right and left, to the front and to the rear)<sup>2</sup>. (3)

[Note—<sup>1</sup>How long did it take Nala and Neela to finish the bridge? Well, according to (a) Valmiki’s Ramayana, Lanka Kand, Canto 22, verse nos. 64-68, and (b) Adhyatma Ramayan, Lanka/Yuddha Kand, Canto 4, verse nos. 5-6, the entire bridge, spanning a length of 100 Yojans (approx. 800 miles) was completed in five days.

How long and wide was this bridge? Well, it was 100 Yojans (roughly 800 miles) long, and 10 Yojans (80 miles) wide—apropos: Valmiki’s Ramayana, Lanka Kand, Canto 22, verse no. 72.

On the 1<sup>st</sup> day of the construction, 14 Yojans length of the bridge was laid; on the 2<sup>nd</sup> day another 20 Yojans were added; on the 3<sup>rd</sup> day a further span of 21 Yojans was completed; on the 4<sup>th</sup> day, further 22 Yojans were finished; and on the 5<sup>th</sup> and the final day, the remaining part of the bridge covering 23 Yojans was put into place. After completion this bridge stretched for 800 long miles, its one end was at the northern shore of the ocean that touched the mainland, and its other end was on the further end of the ocean that touched the shore of the island of Lanka at its northern tip.

However, in Devi Puran Mahabhogwat Ramayan, it is said that the bridge was completed in a record time of ‘2 Prahars’, which means roughly 6 hours. [1 Prahara = 3 hours.] {Refer: Devi Puran Mahabhogwat Ramayan, Canto 40, verse nos. 6-7.}

The existence of this bridge has been established by satellite images taken by the Indian satellite IRS-1A which in 1962 had taken photographs of the remnants of a stone bridge. It appeared as an underground streak from Dhanushkoti in India to Talai Manner in Sri Lanka. This was corroborated by U.S. astronauts aboard gemini XI satellite launched on 14/9/1966.

One wonders ‘what happened to this bridge later on’? It is said in the story of the Ramayana that Lord Ram returned to Ayodhya with his wife Sita and younger brother Laxman, along with many of his friends from Kishkindha as well as Vibhishan who had all helped the Lord in his Lanka campaign, by an air-plane called ‘Pushpak’. {Refer: Ram Charit Manas, Lanka Kand, Chaupai line nos. 1-6 that precede Doha no. 119; and Uttar Kand, Doha no. 4.}

This means he went back home by the path of the sky, and not overland. So this bridge was not used for the Lord’s return journey. What then was its fate? Well, the fate of the unique bridge is narrated in Padma Puran, Shristi Khand, Chapter 38, verse 28-32 as follows: When the airplane was above the bridge, Vibhishan requested Lord Ram to demolish it. The Lord first struck the bridge with the tip of his formidable bow, rupturing the bridge somewhere from the center. Hence, the 100 Yojan bridge collapsed into two segments. Then the Lord broke each of these two segments into three smaller parts; then each of these parts further into still smaller units measuring roughly 10 Yojans each. To make it sink completely below the surface of the water, and render it useless for all times to come, each of these 10-Yojan units were further broken down into smaller parts measuring 1 Yojan in length. So finally, Lord Ram broke the bridge into 100 units, each fraction measuring 1 Yujan (approx. 8 miles) in length.



Why did Vibhishan wish to get the bridge demolished by Lord Ram himself? In all probability he feared for the future of safety of Lanka; he feared an invasion in the future from the mainland. He had witnessed the war and watched how the army of Kishkindha, consisting of ferocious, strong and fearless monkeys and bears, had completely ravaged and recklessly destroyed what was once a golden city of Lanka, a prosperous, thriving and almost impenetrable citadel of the demons that rivaled heaven in its beauty and magnificence. The warriors of Kishkindha were the victors; they were the conquerors who regarded the remnants of the demon race as vanquished and vile. So Vibhishan feared that in the future there was a probability that once he managed to make Lanka prosperous and beautified once again, these same warriors of Kishkindha, who are now his friends and are restrained because of Lord Ram, would turn hostile in due time; they will be tempted to tease him every now and then, coming to Lanka and running amok in the reconstructed city, uprooting trees in parks and occupying buildings, and may be even going to the extent of extracting tributes from him to let him live in peace. What would he do then? Lord Ram would not be there always to protect him.

In case he decided to break the bridge on his own, then that would be a dangerous step. Why? Because the army of Kishkindha wouldn't let him do so, arguing that he had no right over it as it was constructed by them on the express orders of Lord Ram. They would tell Vibhishan: "Oh, stop! We have built this bridge. It was on the orders of Lord Ram. So first go and get the Lord's permission, and then only, mind you, can you remove a single stone from it; not before that."

So Vibhishan thought that it would be very wise and prudent to get it demolished by the Lord himself while he is here. He was sure that the Lord would not go against his wish, for the Lord was wise and intelligent enough to guess what was in Vibhishan's mind. And Vibhishan was correct in his assumption, as the Lord willingly obliged him and broke the bridge without asking 'why'.

<sup>2</sup>Only a person who has an experience of standing on a long suspension bridge across a wide river that has rapidly flowing currents and frothy waters can understand how Lord Ram must have felt on this bridge. The thrill is indescribable. To the left and the right, as far as the eyes could see, there was nothing but water. When the Lord moved ahead on this bridge, say for a mile or two, the mainland was much behind him, almost lost to sight. What the Lord saw was the bridge spreading like a ribbon across the surface of the water of the ocean, with water on its two sides and underneath it. The bridge swayed gently with the movement of the water of the ocean, majestically heaving slightly upwards and downwards as well as to the left and the right from its median plane; it was wobbling on the surface of the ocean like a lifebuoy, a raft, or a balloon. It was virtually like being suspended on water; or like being on a swing, swaying to the left and the right.]

देखन कहूँ प्रभु करुना कंदा । प्रगट भए सब जलचर बृंदा ॥ ४ ॥  
मकर नक्र नाना झष ब्याला । सत जोजन तन परम बिसाला ॥ ५ ॥  
अइसेउ एक तिन्हहि जे खाहीं । एकन्ह कें डर तेपि डेराहीं ॥ ६ ॥  
प्रभुहि बिलोकहिं टरहिं न टारे । मन हरषित सब भए सुखारे ॥ ७ ॥

dēkhana kahum<sup>3</sup> prabhu karunā kandā. pragaṭa bha'ē saba jalacara brndā. 4.  
makara nakra nānā jhaṣa byālā. sata jōjana tana parama bisālā. 5.  
a'isē'u ēka tinhaḥi jē khāhīm. ēkanha kēm ḍara tēpi ḍērāhīm. 6.  
prabhuhi bilōkahīm ṭarahīm na ṭārē. mana haraṣita saba bha'ē sukhārē. 7.

All the marine creatures that lived in the ocean around the bridge came on the surface of the water<sup>1</sup> to have a divine glimpse of Lord Ram who is a treasury of mercy, compassion and kindness (prabhu karunā kandā).

There were many kinds of alligators, crocodiles, fish and sea-serpents, of all shapes and sizes, of different families and classes, who gathered on the surface of the water. Some were small, but others were of gigantic proportions with bodies extending even up to a hundred Yojans in length, width or height. (5)

Each one of these creatures was ferocious in its own right and large enough to be able to devour other creatures, but there were many more like them that were far more ferocious and larger in size who could terrorize and devour the former very easily. The variety of such marine animals was so wide and large that those who were terrifying themselves were fearful for their lives from others<sup>2</sup>. (6)

All these creatures watched Lord Ram with awe and wonder; they were so amazed at the divine sight of the Lord that they were stunned and refused to move. Their heart and mind felt, and they were very glad that they had this opportunity<sup>3</sup>. (7)

[Note—<sup>1</sup>The Bridge obstructed the flow of the water of the ocean. It was like a modern day dam or a dyke, albeit built not on land but in the middle of the ocean, effectively blocking its normal flow. This caused a build-up of marine animals such as fish and others that normally swam freely in the water of the ocean; their path was now choked by the bridge. So one by one they piled up along the two sides of this great bridge; as the number of animals increased there was pushing and shoving, first gently and then angrily as each agitated creature growled and snarled, trying to elbow out others in order to get ahead in the crowd milling around the bridge's two sides. In the chaos that followed, smaller marine animals such as fish etc. got crushed; some were drowned and others were angrily eaten by their larger neighbours, say whales and sharks, or even crocodiles who bit ferociously at any other creature that blocked their way and gobbled it.

<sup>2</sup>To wit, the marine creatures were all exceptionally ferocious and dangerous. It appeared that there was no end to the large variety of creatures present in the bosom of the ocean who surfaced to look at the sight of the wonderful bridge that had blocked their way, and also watch the magnificent sight of Lord Ram, surrounded by his army, walking majestically across this bridge as it swayed on the surface of the ocean.

<sup>3</sup>It ought to be remembered that 'Ram Charit Manas' is a telling of the Story of Lord Ram, which is known universally as the Ramayana, with a high devotional quotient in it. Lord Ram is a personified form of the Supreme Being, so his presence is naturally appealing and pleasant to the creature's soul, known as the creature's Atma. The individual Atma of a creature is an image of the Parmatma, the Supreme Atma that is pure Consciousness and also known as the Supreme Being. Hence, a natural affinity

exists between the creature's own Atma, which in effect is the creature's true 'self', and Lord Ram who personifies the universal Atma. Therefore, when a creature sees Lord Ram he feels a natural affection for the Lord; for the Atma of a creature there is no one dearer than Lord Ram.

Like the case of two siblings having a natural bond between them arising out of their being of the same stock of blood, resulting in creating a sense of natural affection for each other and an untold familiarity that when they meet each other for the first time in their lives after ages of separation they find that some intangible force seems to pull them together, creating a bond between the two, the creature too is naturally related to Lord Ram, and whenever the creature feels the presence of Lord Ram nearby he experiences natural affection for the Lord as if he has met his kith and kin after a long time.

So therefore, when these marine creatures saw Lord Ram for the first time in their lives, their Atma got naturally attracted to the Lord; the creatures felt exhilarated as if they have met their long-time friend and a lost parent after passing through the many phases of cycle of birth and death.

And this good news spread quickly and widely in the community of marine creatures. So even those who had yet not come made all haste to arrive. The result was that the crowd of excited marine creatures around the bridge got thicker and wilder with each passing moment, with each creature trying to squeeze himself ahead of the others to be closer to the bridge so as to get a more close-up view of their beloved Lord Ram.]

तिन्ह की ओट न देखिअ बारी । मगन भए हरि रूप निहारी ॥ ८ ॥

चला कटकु प्रभु आयसु पाई । को कहि सक कपि दल बिपुलाई ॥ ९ ॥

tinha kī ōṭa na dēkhi'a bārī. magana bha'e hari rūpa nihārī. 8.

calā kaṭaku prabhu āyasu pā'ī. kō kahi saka kapi dala bipulā'ī. 9.

The marine creatures were so densely packed around the sides of the bridge that the water of the ocean could not be seen. Verily indeed, the creatures were mesmerized by the charming sight of Lord Hari (Lord Ram) so much so that they did not want to move away. (8)

Meanwhile, on the orders of Lord Ram, the huge and formidable army of monkeys and bears marched ahead on the bridge. No one can say what the numbers of the warriors were, for they were countless. (9)

दो०. सेतुबंध भइ भीर अति कपि नभ पंथ उड़ाहिं ।

अपर जलचरन्हि ऊपर चढ़ि चढ़ि पारहि जाहिं ॥ ४ ॥

dōhā.

sētubandha bha'i bhīra ati kapi nabha pantha uṛāhiṁ.

apara jalacaranhi ūpara caḍhi caḍhi pārahi jāhiṁ. 4.

There was such a large crowd of warriors on the bridge that it seemed to be jam-packed with them. Finding insufficient space on the bridge, some of these warriors went ahead through the path of the sky (i.e. they jumped for long distances over others, or probably flew across the sky much like Hanuman had done earlier), while others walked (jumped, hopped and skipped) across over to the other side on the back of the marine creatures who had gathered together in a tight pack on either side of the bridge. (Doha no. 4)

चौ०. अस कौतुक बिलोकि द्वौ भाई । बिहँसि चले कृपाल रघुराई ॥ १ ॥

सेन सहित उतरे रघुबीरा । कहि न जाइ कपि जूथप भीरा ॥ २ ॥

caupāī.

asa kautuka bilōki dvau bhāī. bihamśi calē krpāla raghurāī. 1.  
sēna sahita utarē raghubīrā. kahi na jā'i kapi jūthapa bhīrā. 2.

The two brothers, Lord Ram and Laxman, watched with fascination this wonderful spectacle. They smiled at this sight, and marched ahead (with their army). (1)

By-and-by, Lord Ram reached the other end of the bridge and set foot on the shore of Lanka along with his army<sup>1</sup>. No one can say how large this army was<sup>2</sup>. (2)

[Note—<sup>1</sup>How long did the army take to cross the bridge and land on the shores of Lanka? Well, according to (a) Skanda Puran, Brahm Khand, Canto 30, and (b) Padma Puran, Patal Khand, Canto 36—the Lord and his army crossed the bridge in “three days”.

And what was the formation of this army when it landed at Lanka? Valmiki Ramayan, Lanka Kand, Canto 24, verse nos. 14-18 describes it as follows: “Lord Ram and Laxman would lead from the front; Nala and Angad were to follow them from behind with their troops; to their right should be Rishava and to their left should be Durghash Gandhamaadan with their monkey troops; Jamvant and Sushen should take control of the remaining troops that follow from behind by being at the center, and the rear should be under the command of Sugriv and his troops.”

<sup>2</sup>Refer: Chaupai line no. 9 that precedes Doha no. 4 herein above.]

सिंधु पार प्रभु डेरा कीन्हा । सकल कपिन्ह कहूँ आयसु दीन्हा ॥ ३ ॥

खाहु जाइ फल मूल सुहाए । सुनत भालु कपि जहँ तहँ धाए ॥ ४ ॥

sindhu pāra prabhu ḍērā kīnhā. sakala kapinha kahum' āyasu dīnhā. 3.  
khāhu jā'i phala mūla suhā'ē. sunata bhālu kapi jaham' taham' dhā'ē. 4.

The Lord pitched his camp on the other side of the ocean (on the soil of Lanka). Then the Lord instructed all the monkeys --- (3)

--- ‘Go and eat to your heart’s content as many sweet fruits and edible roots and stems as you wish’. Hearing this instruction (and getting Lord Ram’s permission), all the monkeys and bears ran in all the directions wherever they wished<sup>1</sup>. (4)

[Note—<sup>1</sup>The warriors were very hungry as they had not got anything to eat while crossing the ocean. So naturally as soon as they got Lord Ram’s permission they ran in all the directions in search of fruits, stems and roots.

They feared nothing; they were not scared of meeting demons. These verses also show that the place where Lord Ram landed in Lanka with his army was deserted; they did not meet any demon guard or lookout, or any resistance. In all probability any demon who may have been there earlier ran away out of fear of his life as soon as he saw the army set foot on land. The common demons were already demoralized and terrified of the prospect of having to face the wrath of the monkey warriors after the horrifying experience they have had with Hanuman who had killed many of them, even Ravana’s own son Akshaya Kumar, and had burnt Lanka to a dark hull. So, Lord Ram and his army found the field clear upon arrival!

The next verse shows that this place was lively and verdant, lush with greenery, having a lot of edible roots and stems as well as fruit-bearing trees.

Earlier, when Hanuman had arrived in Lanka in search of Sita, he too had landed at this same place because we have read that he too saw a wonderful forest with animals and birds as well as fine fruit-bearing green trees—apropos: Ram Charit Manas, Sundar Kand, Chaupai line nos. 6-7 that precede Doha no. 3.]

सब तरु फरे राम हित लागी । रितु अरु कुरितु काल गति त्यागी ॥ ५ ॥

खाहिं मधुर फल बिटप हलावहिं । लंका सन्मुख सिखर चलावहिं ॥ ६ ॥

saba taru pharē rāma hita lāgī. ritu aru kuritu kāla gati tyāgī. 5.  
khāhiṁ madhura phala biṭapa halāvahiṁ. laṅkā sanmukha sikhara calāvahiṁ.  
6.

All the trees had been in full blossom, whether or not it was the season and the time of the year for them to bear sweet fruits or edible stems and roots, for the sake of the convenience of Lord Ram and his army<sup>1</sup>. (5)

The hordes of monkey and bear warriors went wild while eating sweet-and-succulent fruits from trees, shaking the trees (uprooting some of them and breaking the branches of others) and picking up rocks of all shapes and sizes from the adjoining hills and mountains and hurling them in the direction of the fort (or citadel) of Lanka.

[The excited monkeys and bear warriors vented their anger at the demons by pelting stones and rocks in the direction of their city. Perhaps they wanted to instigate or provoke the demons to retaliate so they would get a chance to pounce upon them.] (6)

[Note—<sup>1</sup>The members of the Plant kingdom decided to do their bit to serve the Supreme Being who had come visiting them in the form of Lord Ram. They thought that it was their moment of glory and honour that they would be able to serve the Lord, that the gracious Lord had been kind enough to give them an opportunity to serve him. So they must not miss this chance because by serving Lord Ram they

would be freed from the sin of growing up in the land of the demons and serving their interests all their lives till now.

Here ‘Prakriti’, or Mother Nature, had stepped in to serve her own Lord known as the ‘Viraat Purush’, the cosmic form of the supreme Consciousness that is also known as ‘Brahm’, and is deemed to be the one who had created this world in conjunction with Prakriti. A similar thing had happened earlier too while Lord Ram was on his way to the forest when Nature had done its best to provide as much comfort to the Lord by giving him the shade of clouds to protect him from the heat of the sun, and making the earth soft below his tired legs—apropos: Ram Charit Manas, Ayodhya Kand, Doha no. 113 along with Chaupai line nos. 6-8 that precede it.

Then when Lord Ram reached Chitrakoot mountain and decided to stay there for some time, all facets of Nature became pleasant to please the Lord—apropos: Ram Charit Manas, Ayodhya Kand, Chaupai line nos. 5 that precedes Doha no. 137—to Chaupai line no. 7 that precedes Doha no. 139.

Later on during the Lord’s sojourn in Panchavati, the part of the dense forest from where Sita was abducted by Ravana, Mother Nature once again went out of her way to serve Lord Ram—apropos: Ram Charit Manas, Aranya Kand, Chaupai line nos. 1-4 that precede Doha no. 14.

Once again we read how Nature was at its vibrantly colourful best in order to give comfort to and please Lord Ram during his stay on Mt. Prabarshan in Kishkindha prior to the time the messengers were dispatched in search of Sita—apropos: Ram Charit Manas, Kishkindha Kand, Doha no. 12—to—Doha no. 17.]

जहँ कहँ फ़िरत निसाचर पावहिँ । घेरि सकल बहु नाच नचावहिँ ॥ ७ ॥  
दसनन्हि काटि नासिका काना । कहि प्रभु सुजसु देहिँ तब जाना ॥ ८ ॥

jaham̐ kahum̐ phirata nisācara pāvahim̐. ghēri sakala bahu nāca nacāvahim̐.

7.

dasananhi kāṭi nāsikā kānā. kahi prabhu sujasu dēhim̐ taba jānā. 8.

If they chanced to find any demon roaming around, they caught hold of him, surrounded him from all sides and then teased him by making him dance to their tune, poking fun at the helpless captive, mocking him and humiliating him in various ways. (7)

They bit the demon’s ears or nose with their sharp teeth while telling him about the glory of Lord Ram, and only then (when the monkeys and bears had enough fun from their captive and had thoroughly bashed him) would they let the demon go<sup>1</sup>. (8)

[Note—<sup>1</sup>We have observed that the army of Lord Ram landed on the shores of Lanka without any resistance. All the demons who may have guarded the front facing the ocean ran away in fear as they saw the colossal army of ferocious monkeys and bears aggressively heading towards the shore of Lanka over the ocean. The majority of these demon sentries took to the safety of the fort, but some may have strayed, deciding to stay back in order to do some reconnaissance work.

The monkeys and bears were itching for a fight, but while they rampaged through the forested area around the fort of Lanka they were dismayed to find no trace of demon forces on which to vent their ire. But however they found some isolated

demon here and there, so they immediately pounced upon this poor and helpless fellow and made a good time teasing and ragging him in different ways. They made the captured demon dance, do sit-ups and many other things to mock him; they snarled at him, pinched and poked at him, and unable to suppress their anger they even bit the demon in his ears and nose, leaving the poor fellow bleeding profusely and gravely wounded. Then they let him go so that when he went back to the city the rest of the demons would get a stern warning—that the brave warriors of Lord Ram have finally arrived, and they are eager for war.]

जिन्ह कर नासा कान निपाता । तिन्ह रावनहि कही सब बाता ॥ ९ ॥

सुनत श्रवन बारिधि बंधाना । दस मुख बोलि उठा अकुलाना ॥ १० ॥

jinha kara nāsā kāna nipātā. tinha rāvanahi kahī saba bātā. 9.  
sunata śravana bāridhi bandhānā. dasa mukha bōli uṭhā akulānā. 10.

These demons who had got their noses and ears bitten off ran back into the city of Lanka, and reported all the developments to their king Ravana. (9)

As soon as Ravana heard that the virtually un-crossable and indomitable ocean had been finally tamed and tied with a bridge, he was exceedingly amazed and confounded. He was so agitated and exasperated beyond measure that he could not suppress his dread and blurted out his utter astonishment at this alarming development by speaking all at once with his ten mouths<sup>1</sup>. (10)

[Note—<sup>1</sup>Normally Ravana would speak with one of his ten mouths. But on this occasion he was so utterly shaken by surprise and became so extremely dreadful and alarmed of the fact that his arch enemy, Lord Ram, had actually landed in Lanka that all his wits went for a toss and all his mouths opened at once, as if to exclaim: “Awe, oh gosh; what am I hearing? Is it really possible that the mighty ocean known for its stubbornness and independence has been actually tamed and tied by a bridge? Is it true or am I having delusions? Am I not hearing properly, or have these messengers gone mad? Oh come on, you fools; don’t joke with me. Is what you say true? Mind you, I shall get you roasted alive if it turns out to be wrong information. I just can’t believe it.”]

दो०. बाँध्यो बननिधि नीरनिधि जलधि सिंधु बारीस ।

सत्य तोयनिधि कंपति उदधि पयोधि नदीस ॥ ५ ॥

dōhā.

bām̐dhyō bananidhi nīranidhi jaladhi sindhu bārīsa.

satya tōyanidhi kampati udadhi payōdhi nadīsa. 5.

‘Is it really true that someone can actually bind and tie the fathomless abode of water, of the waves and the billows that is known by various names such as the ocean and the sea which is also the lord of the clouds that produce rain, that which is full of heaving and swirling tides, that which is full of brine and sour liquid, that which is

deep, measureless and endless, and that which is also the lord of the rivers?<sup>1</sup> (Doha no. 5)\*

[Note—We have read in the preceding verse that Ravana could not suppress his emotions and spoke with all his ten heads at once. Each head used one epithet to describe the ocean, and they are the following: (1) *bananidhi*, (2) *nīranidhi*, (3) *jaladhi*, (4) *sindhu*, (5) *bārīsa*, (6) *tōyanidhi*, (7) *kampati*, (8) *udadhi*, (9) *payōdhi*, and (10) *nadīsa*. All these terms are synonyms for the ocean because it is a vast habitat of marine life, is an endless reservoir of water, it has no end as all its different divisions are seamlessly joined together, it has huge waves and high tides, is always on the move, is turbulent, is the origin of rain-bearing clouds, and is where all the rivers end or empty themselves.

The way Ravana expresses his amazement and disbelief shows that never before in the history of the world the ocean had ever been bridged and tamed. It was therefore a miraculous feat, never achieved hitherto, that took Ravana by surprise and left him stunned.

When told by the demons who had run to him to report after being released by the monkeys and bears as we have just read above, that a bridge had been constructed over the mighty ocean and Lord Ram's army has landed on the shore of Lanka, Ravana was dumb-founded and taken aback. Till now he was rest assured that it is absolutely impossible that someone can cross the ocean by making a bridge over its surface. This proves that his own spies and look-outs whom he had assigned the job of keeping an eye on the frontiers had betrayed him, or perhaps they were too terrified of him to come and tell him some unpleasant news which he did not want to hear because they all feared for their own lives, not wishing to annoy Ravana and invite his wrath.

Ravana had been feeling secure in Lanka so far because the island-city and its fort were surrounded on all the four sides by the ocean which effectively formed a deep and exceptionally wide moat around them, making Lanka inaccessible from all sides. That security has now been breached and compromised. Ravana was not prepared for this sudden rupturing of his defenses. So he was exceedingly alarmed and upset, not knowing how to cope with this new and un-imagined challenge; it was a danger for which the demons were not prepared.

\*If we carefully analyse the Story of the Ramayan and ponder over the question as to why Ravana was ultimately defeated and killed we find that there are four crucial points which cannot escape our attention as being the primary reasons for Ravana's undoing. These are the following:

(i) Ravana was surrounded by many close aides and subordinates on whom he had great faith, but who were disgruntled and disenchanted with him. Some had openly expressed their displeasure at his attitude, his way of thinking and doing things, while others may have remained quiet out of fear of their own safety but were nevertheless unhappy with him. In the first category come Mandodari, Ravana's wife, Vibhishan, his youngest brother, Kumbhakaran, another younger brother of his, Shuk (or Shuka), his trusted spy and messenger, Malyawan, an old demon who was very close to him, his maternal grandfather and one of his senior ministers, and so on. In the second category come Lankini, the female demon tasked with the security of the gates of the fort of Lanka, Trijata, the old demoness tasked to guard Sita in her captivity, and may be many more of whom we have no account.



Mandodari had tried to persuade Ravana on four different occasions to abandon his confrontationalist attitude towards Lord Ram and make peace with him (refer: Ram Charit Manas, (i) Sundar Kand, Chaupai line no. 4 that precedes Doha no. 36—to Chaupai line no. 6 that precedes Doha no. 37; (ii) Lanka Kand, Chaupai line no. 2 that precedes Doha no. 6—to Chaupai line no. 6 that precedes Doha no. 8; (iii) Lanka Kand, Chaupai line no. 6 that precedes Doha no. 14—to Chaupai line no. 8 that precedes Doha no. 16; and (iv) Lanka Kand, Doha no. 35-b—to Doha no. 37).

Vibhishan was kicked out by Ravana when he had attempted to dissuade the latter from pursuing a hostile attitude towards Lord Ram, the reason why Vibhishan decided to go and join Lord Ram (refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 2 that precedes Doha no. 38—to Doha no. 39; and Chaupai line no. 4 that precedes Doha no. 40—to Doha no. 41).

Malyawan had endorsed Vibhishan's advice, but he too was shouted down by Ravana (refer: Ram Charit Manas, Sundar Kand, Chaupai line nos. 1-4 that precede Doha no. 40).

Shuk was sent by Ravana behind Vibhishan to spy on him, and when he came back to report he very strongly rebuked Ravana and pleaded with him to stop his madness and make peace with Lord Ram (refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 8 that precedes Doha no. 51—to Chaupai line no. 12 that precedes Doha no. 57).

Kumbhakaran too had sternly chided Ravana when he was asked to go and fight Lord Ram during the heat of battle (refer: Ram Charit Manas, Lanka Kand, Chaupai line no. 6 that precedes Doha no. 62—to Chaupai line no. 6 that precedes Doha no. 63).

Then we have the instances of the two female demons named Lankini and Trijata who weren't happy at all with Ravana, and had predicted his demise. For (a) Lankini, refer to Ram Charit Manas, Sundar Kand, Chaupai line no. 2 that precedes Doha no. 4—to Chaupai line no. 4 that precedes Doha no. 5; and for (b) Trijata, refer to refer: Ram Charit Manas, Sundar Kand, Chaupai line nos. 1-7 that precede Doha no. 11; and Lanka Kand, Chaupai line no. 1 that precedes Doha no. 99—to Chaupai line no. 1 that precedes Doha no. 100).

(ii) The second prominent reason of Ravana's fall was lack of an efficient and skilled network of spies. Having a good and competent network of spies and informers who are diligent and dedicated and loyal to their masters and their country are absolutely vital and a most important feature for success in politics and statecraft. Ravana's spies failed him. There are two glaring examples of this failure: (a) When the gods and mother earth had gathered to pray to Lord Vishnu to protect them against Ravana and his demon horde, and Vishnu promised them he would come down himself as Lord Ram to fulfil their needs, Ravana did not get a wind of this meeting. Had he been informed then it is most certain that he would have gone there and chased away the gods and grabbed mother earth like he had done with Sita. (b) The second glaring example of his failed intelligence apparatus is that a huge bridge was being built right next door to his kingdom, literally right under his nose, and he had no inkling of it as he was kept in the dark. This is very clear when he was taken aback with astonishment and expressed his dismay when finally informed that a bridge was in place and Lord Ram's army has landed (refer: Ram Charit Manas, Lanka Kand, Doha no. 5 along with Chaupai line no. 10 that precede it). Obviously, the bridge was not built surreptitiously or in a clandestine manner without any sound emanating. Why was Ravana not informed?

(iii) The third most obvious reason for his fall was his own nature. He was egoist, arrogant, stubborn and haughty to the extreme. He was over-confident of himself, and over-estimated his own invincibility, valour, strength, abilities and powers. He was transformed so blind and deaf in his self-pride and ego that he failed to see the reality and hear sane voices.

It is to be noted here that Ravana was not weak or lacking in courage, valour, strength and abilities as he himself has asserted so many times, but he misgauged the actual measure of these virtues in him when they were compared with those of his opponent, who in this case was Lord Ram. When put on a scale to measure and compare these qualities between Lord Ram and Ravana, the scale tilted heavily in favour of the Lord, which unfortunately Ravana, in his egoist haughtiness, could not come to terms with.

(iv) And the fourth and perhaps the main reason why Ravana would not listen to anyone is this:

Lord Vishnu, the cosmic form of the Supreme Being that is known as the ‘Viraat Purush’, had assumed a human form as Lord Ram to eliminate the scourge of the evil demons led by their king Ravana of the demon kingdom of Lanka. The Gods and Mother Earth had prayed to Lord Vishnu to protect them from Ravana’s merciless reign of terror and mayhem. In order to fulfill his promise made to them, Lord Ram was on his mission to Lanka from his capital city of Ayodhya. During his journey through the forests, he, along with his wife Sita and brother Laxman, took a break and rested for some time at a place endowed with nature’s bounty of exceptional beauty; it was called Panchvati. Sage Agastya had advised the Lord to abide here for some time, and during his retreat he must devise a device by which the next phase of his mission could be realized—which was to find out a way that would give the Lord an honourable excuse to go to Lanka and get rid of Ravana.

Lord Ram pondered over the subject and decided that the only way to get the ball rolling was to use his powerful force known as ‘Maya’ (which is the Lord’s magical cosmic powers that create an overriding sense of delusion and conjures up a world of illusions so real that even the wisest of sages are taken for a ride) and have Sita abducted by Ravana. To keep the momentum going and ensure success in his mission, the Lord decided that he would employ this Maya of his to the full, and in such a way that no matter what happens Ravana would not see the reality and listen to no one who might advise him to give Sita back to the Lord and end hostility.]

(c) The Battle-field of Lanka: Lanka Kand, (i) Chaupai line no. 3 that precedes Doha no. 43—to Doha no. 45; (ii) Chaupai line nos. 1-4 that precede Doha no. 51; (iii) Chaupai line nos. 2-7 that precedes Doha no. 65 (duel with Kumbhakaran); (iv) Doha no. 83—to Chaupai line no. 3 that precedes Doha no. 84 (duel with Ravana); (v) Chaupai line nos. 1-8 that precede Doha no. 95 (2<sup>nd</sup> duel with Ravana):-

(c) (i) Chaupai line no. 3 that precedes Doha no. 43—to Doha no. 45:

निज दल बिकल सुना हनुमाना । पच्छिम द्वार रहा बलवाना ॥ ३ ॥  
मेघनाद तहँ करइ लराई । टूट न द्वार परम कठिनाई ॥ ४ ॥

nija dala bikala sunā hanumānā. pacchima dvāra rahā balavānā. 3.  
mēghanāda taham̐ kara'i larā'i. ṭūṭa na dvāra parama kaṭhinā'i. 4.

The brave Hanuman, who was near the western gate of the fort, heard that his group is in distress and needs help. (3)

He was fighting with Meghanad (the valiant son of Ravana) at this gate, but despite all efforts breaking this strong gate was found to be very difficult. (4)

पवनतनय मन भा अति क्रोधा । गर्जेउ प्रबल काल सम जोधा ॥ ५ ॥  
कूदि लंक गढ़ ऊपर आवा । गहि गिरि मेघनाद कहूँ धावा ॥ ६ ॥  
भंजेउ रथ सारथी निपाता । ताहि हृदय महुँ मारेसि लाता ॥ ७ ॥  
दुसरें सूत बिकल तेहि जाना । स्यंदन घालि तुरत गृह आना ॥ ८ ॥

pavanatanaya mana bhā ati krōdhā. garjē'u prabala kāla sama jōdhā. 5.  
kūdi laṅka gaṛha ūpara āvā. gahi giri mēghanāda kahum̐ dhāvā. 6.  
bhanjē'u ratha sārathī nipātā. tāhi hṛdaya mahum̐ mārēsi lātā. 7.  
dusarēn sūta bikala tēhi jānā. syandana ghāli turata gṛha ānā. 8.

When the son of the wind god (Hanuman) heard this alarming news he became extremely angry; the mighty warrior roared like the god of death himself would when he is filled with wrath. (5)

Hanuman instantly leapt across the walls of the fort and entered it. Once inside, he grabbed a large hill-like rock and lunged furiously at Meghanad (who was leading his demon troops from within the western gate of the fort). (6)

He (Hanuman) broke the chariot into splinters, killed its charioteer, and then kicked violently on the chest of Meghanad. (7)

Another charioteer (who was kept as a reserve with a second chariot-in-waiting for contingencies) saw that his master (Meghanad) was seriously hurt and very agitated; so he immediately lifted him into his reserve chariot and took him home<sup>1</sup>. (8)

[Note—<sup>1</sup>Meghanad was taken aback as he hadn't expected this sudden attack from his rear; he couldn't imagine that someone would suddenly come from behind him, destroy his chariot and kick him violently in the chest. This sudden and unexpected assault from inside the fort therefore left Meghanad vulnerable and made him an easy target for attack by Hanuman. Meghanad couldn't even retaliate.]

दो०. अंगद सुना पवनसुत गढ़ पर गयउ अकेल ।  
रन बाँकुरा बालिसुत तरकि चढ़ेउ कपि खेल ॥ ४३ ॥  
dōhā.

aṅgada sunā pavanasuta gaṛha para gaya'u akēla.  
rana bām̐kurā bālīsuta taraki caṛhē'u kapi khēla. 43.

Meanwhile, Angad learnt that the son of the wind god (Hanuman) had gone on the fort all alone. So the son of Baali (Angad), who was gallant in battle, reached the top of the fort in one single bound as if it was a sporting activity for him<sup>1</sup>. (Doha no. 43)

[Note—<sup>1</sup>As we have noted earlier, since both Hanuman and Angad were on the battle-field below the fort, monitoring and leading their troops from there and making attempts to break the gates of Lanka, there was no one to lead the group of monkeys who had jumped over the fort and entered Lanka to create havoc inside the city as narrated previously—apropos: Doha no. 40—to Doha no. 42.

That is why when the monkeys rampaging inside Lanka were scattered in a complete disorderly manner by a fierce counter-attack by the demons within the walls of the fort, the retreating monkey warriors couldn't find any commander to guide them and wondered where Hanuman, Angad, Nala and Divid were—apropos: Chaupai line no. 2 that precedes Doha no. 43.]

चौ०. जुद्ध बिरुद्ध क्रुद्ध द्वौ बंदर । राम प्रताप सुमिरि उर अंतर ॥ १ ॥  
रावन भवन चढ़े द्वौ धाई । करहिं कोसलाधीस दोहाई ॥ २ ॥  
कलस सहित गहि भवनु ढहावा । देखि निसाचरपति भय पावा ॥ ३ ॥

caupāī.

jud'dha birud'dha krud'dha dvau bandara. rāma pratāpa sumiri ura antara. 1.  
rāvana bhavana caṛhē dvau dhāī. karahim̐ kōsalādhīsa dōhāī. 2.  
kalasa sahita gahi bhavanu ḍhahāvā. dēkhi nisācarapati bhaya pāvā. 3.

The two monkey warriors (Hanuman and Angad), who had become furious and vicious with the heat of battle, let loose their anger on the enemy. They had a lot of confidence and bravery in them by the virtue of invoking the grace and blessing of Lord Ram in their hearts. (1)

Both of them climbed atop the palace of Ravana, all the while cheering and proclaiming the glory of Lord Ram, the Lord of Kaushal (karahim̐ kōsalādhīsa dōhāī). (2)

Once there, they shook the 'Kalash'<sup>1</sup> atop the palace so violently that not only was it uprooted and tumbled down to the ground but it also brought the whole structure of the palace crashing down with it as the violent shaking had made it crack.

When the helpless king of the demons (Ravana) watched this happen, he was horrified with anger and terrified with fear<sup>2</sup>. (3)

[Note—<sup>1</sup>The Kalash is a ceremonial structure shaped like an urn or a pitcher that adorns the top of important buildings. It was a cupola on the palace's top. When Angad and Hanuman shook it violently, the building developed cracks because the Kalash was firmly grouted into the terrace and formed a part of the main structure that

supported the building. When the Kalash shook it was similar to the effect of an earthquake that results in wide cracks in a building and makes it fall down.

<sup>2</sup>Ravana was in a state of shock. The shaking and the demolishing of the palace occurred so quickly and without warning that he had little time to gather his wits and think what to do. As the gigantic structure came crashing down with a mighty thud and a storm of dust, Ravana stood dazed, not knowing how to react. He had become immobile for some moments, so dismayed and shocked he was.

Up until now his own palace was spared any particular damage; it was not burnt while the rest of Lanka was razed to the ground in the fire lit by Hanuman, and it was not climbed by the invading monkeys who had leapt across the walls of the fort and rode atop the terraces of the major buildings of Lanka a little while ago.

One may wonder where Ravana would have stayed after his palace was demolished. The answer is that, being a king, it is certain that he had many other such palaces at his disposal. So he immediately shifted to some other palace.]

नारि बृंद कर पीटहिं छाती । अब दुइ कपि आए उतपाती ॥ ४ ॥

कपिलीला करि तिन्हहि डेरावहिं । रामचंद्र कर सुजसु सुनावहिं ॥ ५ ॥

nāri bṛnda kara pīṭahim chātī. aba du'i kapi ā'ē utapātī. 4.

kapilīlā kari tinhahi ḍērāvahim. rāmacandra kara sujasu sunāvahim. 5.

The women folk residing in the palace (Ravana's ladies, maids, queens and mistresses) beat their chests with their hands and wailed, 'Behold there; now there are two rioting monkeys here (instead of one)<sup>1</sup>.' (4)

The two monkeys (thoroughly enjoyed this scene, and they) teased the horrified demonesses and terrified them further by their menacing acts<sup>2</sup>, all the while proclaiming the glories of Lord Ram and making these dazed ladies listen to them<sup>3</sup>. (5)

[Note—<sup>1</sup>The demon ladies raised an alarm when they saw Angad and Hanuman menacingly rampaging around together. Earlier they had witnessed how much havoc one single monkey can cause when Hanuman had single-handedly destroyed the city of Lanka during his first visit when he had burnt it. Now with two such violent monkeys determined to unleash their ire on the city in their midst, there was no surety of what worse was to come. So the terrified demonesses wailed and yelled and shrieked in horror.

<sup>2</sup>Angad and Hanuman scared the poor women of Ravana's palace by making menacing faces at them with wide open mouths that showed their sharp teeth; they threatened the ladies by rushing at them with claws extended as if they would grab and kill them; they hopped and jumped and stomped their feet violently on the ground around these shrieking and terrified demonesses; they made ferocious gestures at them.

The net effect was that the petrified women folk of Ravana's inner palace were shrieking, yelling and wailing alarmingly in the same way as the female demon citizens had done earlier when the invading monkey troops had first entered the city

and run through it spreading terror everywhere. {Apropos: Lanka Kand, Chaupai line nos. 4-5 that precede Doha no. 42 herein before.}

<sup>3</sup>The ladies living in the inner courtyards of Ravana's palace lived a secluded life as they were isolated from the outside world. So they probably had yet not heard the war cries of the invading monkeys who had entered the city a little ago by jumping over the walls of the fort, and had then run through the city and climbed its buildings, all the while loudly cheering and boldly proclaiming the glories of Lord Ram at the top of their voices. This was now done by Angad and Hanuman—i.e. they made the ladies of the inner-chambers of Ravana's palace become aware of who Lord Ram was and why he was so famed and revered in the world.]

पुनि कर गहि कंचन के खंभा । कहेन्हि करिअ उत्पात अरंभा ॥ ६ ॥  
 गर्जि परे रिपु कटक मझारी । लागे मर्दै भुज बल भारी ॥ ७ ॥  
 काहुहि लात चपेटन्हि केहू । भजहु न रामहि सो फल लेहू ॥ ८ ॥

puni kara gahi kañcana kē khambhā. kahēnhi kari'a utapāta arambhā. 6.  
 garji parē ripu kaṭaka majhārī. lāgē mardai bhuja bala bhārī. 7.  
 kāhuhi lāta capēṭanhi kēhū. bhajahu na rāmahi sō phala lēhū. 8.

Then they (i.e. Hanuman and Angad) grabbed two thick golden pillars (of the demolished palace) each, and said to each other that they should now begin their job of ravaging through the demon forces and trouncing them. (6)

With this mutual understanding, the two valiant warriors roared ferociously as they plunged head-on in the middle of the enemy forces, pounding their adversaries mercilessly, right, left and center, with their mighty arms. (7)

They kicked some and slapped others, stomping on one demon, punching someone else and cuffing another, telling all of them menacingly that it is their punishment for not being devoted to Lord Ram, for not honouring and adoring him<sup>1</sup>. (8)

[Note—<sup>1</sup>Angad and Hanuman joined hands to start pounding and crushing the demon army. It is to be noted that their emphasise is on these demons not being devoted to Lord Ram and honouring him. The two friends did not tell their opponents that they are being punished for fighting for Ravana, the king of the demon race, for they were aware that it was their duty to fight for their king. The mistake the demons were actually making was that they chose the wrong cause to fight, for this war was sparked because Ravana had kidnapped Sita, the wife of Lord Ram, which is an evil deed and must be punished.]

दो०. एक एक सों मर्दहिं तोरि चलावहिं मुंड ।  
 रावन आगें परहिं ते जनु फूटहिं दधि कुंड ॥ ४४ ॥

dōhā.

ēka ēka sōm mardahim tōri calāvahim muṇḍa.  
rāvana āgēm parahim tē janu phūṭahim dadhi kuṇḍa. 44.

They randomly caught hold of one demon and violently pressed him against another, thereby squashing them and making a pulp of both. After the demons died in this manner, the two warriors twisted their heads and yanked them off their corpses, and then flung them.

These heads landed heavily in front of Ravana and broke down into many pieces like so many earthen pots filled with curd that would break apart instantly when they fall from a height on the hard ground below, spilling out their contents. (Doha no. 44)

[Note—<sup>1</sup>The severed heads of killed demon warriors started falling before a stunned Ravana like so many earthen pitchers filled with curd or any other liquid being pelted at him. They rained all around Ravana, falling with heavy thuds and immediately splitting wide open to spill out their contents—blood, brain and other tissue. The ground around the demon king resembled a garbage dumping area as it got rapidly filled with cracked and splintered skulls, blood, flesh and soft tissue of the damaged brains.

It appeared to a beholder that Ravana was being pelted heavily by rounded balls of baked earth stuffed with stinking garbage that littered the area around him, as these earthen balls split open immediately after crashing to the ground, spilling their dirty contents all around.]

चौ०. महा महा मुखिआ जे पावहिं । ते पद गहि प्रभु पास चलावहिं ॥ १ ॥  
कहइ बिभीषनु तिन्ह के नामा । देहिं राम तिन्हू निज धामा ॥ २ ॥  
caupāī.

mahā mahā mukhi'ā jē pāvahim. tē pada gahi prabhu pāsa calāvahim. 1.  
kaha'i bibhīṣanu tinha kē nāmā. dēhim rāma tinhahū nija dhāmā. 2.

Whenever they (Hanuman and Angad) found a high general or chief commander of the demon army, they would seize him by the leg, swirl him round and round rapidly in the air (like a ball tied to a string), and then flung the dazed captive so violently that he flew straight (literally like a javelin or a ball released by a swinging sling) and landed right before Lord Ram. (1)

Vibhishan (who was standing close to Lord Ram) introduced the Lord to these great demon warriors by telling him their names (and designations). The Lord (who is by his inherent nature compassionate, merciful and forgiving) sent these dying demon warriors to his own abode in the heaven<sup>1</sup>. (2)

[Note—<sup>1</sup>To wit, Lord Ram granted these demon commanders and generals the boon of deliverance of their souls; they were granted emancipation and salvation of their souls. Though normally they ought to have gone to hell due the evil life they had led, but since they died in front of the Lord and at his feet, the Lord lived up to his reputation of showing mercy and grace to all those who come to him and die before

him by blessing these demons and giving them a place in heaven instead of leaving them to face their fate, which was surely hell.

One may ask: If Lord Ram is so merciful that he granted this privilege of going to the heaven to generals and commanders of the demon army, what about the poor ordinary demon soldiers who laid down their lives almost at the same time and in the same war as these generals?

The answer is to be found later on when we read that at the time the war ended and the Lord saw the battle-field littered with dead bodies of dead demons warriors, he cast his benevolent glance around and blessed the soul of all those dead demons with liberation, deliverance, emancipation and salvation. In fact, all the demons who had died remembering Lord Ram and his divine name, albeit it was done not with devotion but out of either fear or animosity, found a destiny that is the envy of great hermits, seers, sages and saints, so magnanimous and kind Lord Ram is.

The Lord decided that no one who laid down his life to help him fulfil his mandate—one of which was to physically come down to earth as a human being and then bless his devotees with the story of his life that they would sing for generations to come to derive spiritual joy and happiness and feel blessed—must be punished; rather each individual is to be duly rewarded. The Lord was not vengeful; the Lord was an ocean of love and compassion. So he deemed it his moral obligation to send the demons to his own abode in the heaven, and not condemn them to hell.

The next relevant question is: Well then, what about the monkeys and bears who had died? The answer is this: Lord Ram asked Indra, the king of gods, to rain Amrit (the nectar of eternity; the ambrosia that can revive the dead) on the battle-ground. All the monkeys and bears were revived by this rain. {Apropos: Ram Charit Manas, Lanka Kand, Chaupai line nos. 1-10 that precede Doha no. 114.}

But then, another question arises: Why was one group, the demons, allowed to die and go to heaven, while the other, the monkeys and bears, allowed to live? The answer is this: One of the Lord's mandates was to 'eliminate the cruel and sinful demons from the earth because they were tormenting all other creatures', so he was bound to uphold this promise that he had made to the gods and mother earth. On the other hand, the monkeys and bears who fought on the side of Lord Ram were actually the gods themselves as they had assumed these forms to help the Lord in his mission. Hence, the demons had to die, and the monkeys and bears would live. To wit, at the end of the day, evil and sinful forces represented by the demons had to be got rid of, and good virtues represented by the monkeys and bears were allowed to survive. {Refer: Ram Charit Manas, Baal Kand, Chaupai line no. 4 that precedes Doha no. 184—to Chaupai line no. 5 that precedes Doha no. 188.}

The following verse nos. 3-5 reiterate these above observations.]

खल मनुजाद द्विजामिष भोगी । पावहिं गति जो जाचत जोगी ॥ ३ ॥  
 उमा राम मृदुचित करुणाकर । बयर भाव सुमिरत मोहि निसिचर ॥ ४ ॥  
 देहिं परम गति सो जियँ जानी । अस कृपाल को कहहु भवानी ॥ ५ ॥  
 अस प्रभु सुनि न भजहिं भ्रम त्यागी । नर मतिमंद ते परम अभागी ॥ ६ ॥

khala manujāda dvijāmiṣa bhōgī. pāvahim gati jō jācata jōgī. 3.  
 umā rāma mṛducita karunākara. bayara bhāva sumirata mōhi niscara. 4.  
 dēhim parama gati sō jiyam' jānī. asa kṛpāla kō kahahu bhavānī. 5.



asa prabhu suni na bhajahim bhrama tyāgī. nara matimanda tē parama abhāgī. 6.

[It's indeed a wonder of wonders that—] The demons who were wicked, enemies of the entire human race, who killed and ate flesh of Brahmins (i.e. of those who were elders of the society and learned ones), and who remained engrossed in enjoyment of sensual pleasures—even such vile ones attained a destiny which great ascetics aspire for.

[To wit, these demons were so lucky that they got liberation and deliverance for their souls; they attained emancipation and salvation; they found beatitude and felicity for their tormented souls.] (3)

[Why was it so? Lord Shiva answers this when he said to his consort Uma: ] ‘Oh Uma! Lord Ram is so immensely kind by his nature, and so full of mercy, compassion and grace that he thought to himself: “These demons had been remembering me (and repeating my divine name), albeit it was done in an inimical way.

[So I must keep my hallowed reputation in mind, that anyone who remembers me and utters my divine name even once becomes eligible to receive my grace and blessing. Hence, I must ensure that these demons get their due share; I must ensure that their souls find peace and beatitude. After all, it was their gross body that was sinful, and with its death this blot on their soul is wiped out. Their soul, which is inherently pure as it is consciousness personified, was unfortunately trapped inside their demon body, and now that body is history. So I must grant them emancipation and salvation in spite of them fighting with me and opposing me.]” (4)

Oh Bhavani (another name of Uma)! Thinking thus, Lord Ram granted these dead demon warriors a destiny that is regarded as supreme for all living beings<sup>1</sup>. Say, who else in this world is so nice, graceful, merciful, compassionate and understanding (*asa kṛpāla kō*) as Lord Ram is? (5)

Verily indeed, in all sooth and without gainsay, those who do not adore and have devotion for such a merciful and gracious Lord Ram even after knowing his excellent character and benevolent nature, then truly and without doubt such people are most unfortunate, dumb and ill-fated.<sup>2</sup> (6)

[Note—<sup>1</sup>The best destiny of a creature is when his soul, known as his Atma or his ‘true self’, which in turn is a personified form of pure consciousness, leaves the creature’s gross body and finds eternal freedom. This eternal freedom means that the Atma will not have to take a birth again; it finds permanent deliverance from the cycle of transmigration wherein the soul keeps returning to this gross mortal world by entering one or the other forms that the creatures take. This grants the soul liberation from the sufferings associated with life in this mortal world. The effect is that the soul of the creature finds eternal rest and peace; it attains a state of beatitude and felicity that grants it eternal bliss.

To wit, Lord Ram granted eternal freedom to the souls of the demons and ensured that they would not take a rebirth again. From spiritual and metaphysical perspective it means a great reward for these demons, a reward that even great ascetics, sages and hermits yearn for. On the other hand, from more worldly perspective it means that Lord Ram ensured that the earth is freed from the prospect of it being re-inhabited once again by these demons, for if that happened, if the earth

was once again filled by cruel demons after all the efforts to get rid of them, then the time and the energy invested to eliminate them would have been wasted in the first place.

<sup>2</sup>Truly it would be an irony if a person does not honour and adore such a great Lord as Lord Sri Ram is who goes out of his way to accept even the fallen and lowly, and welcome them with a smile. The Lord does not demur or think twice to grant them a high place inspite of their past wrongdoings—with only one caveat, and it is that they turn themselves over to his care without reservations or deceit in their hearts.]

अंगद अरु हनुमंत प्रबेसा । कीन्ह दुर्ग अस कह अवधेसा ॥ ७ ॥  
लंकाँ द्वौ कपि सोहहिं कैसें । मथहिं सिंधु दुइ मंदर जैसें ॥ ८ ॥

aṅgada aru hanumanta prabēsā. kīnha durga asa kaha avadhēsā. 7.  
laṅkāṁ dvau kapi sōhahim kaisēm. mathahim sindhu du'i mandara jaisēm. 8.

Lord Ram, the Lord of Ayodhya (avadhēsā), said to his senior advisors or ministers who were near him (such as Sugriv, Vibhishan etc.), ‘Angad and Hanuman have entered the fort. (7)

These two great warriors must be looking awesome in Lanka as they rampage wildly through it, and while on their spree of causing havoc in the city and battering the demon forces, resulting them to be scattered in complete chaos, helter-skelter in panic, they surely must resemble two mighty mountains known as Mandrachal that are churning the ocean simultaneously<sup>1</sup>.’ (8)

[Note—<sup>1</sup>In some ancient time, the gods and the demons had used Mt. Mandrachal to churn the celestial ocean. In this war which has resulted in a great churn in Lanka, the gods are represented by the monkey warriors in general, and Ravana’s soldiers are obviously the demons. Just like Mt. Mandrachal which was at the focal point of the ancient churning of the ocean, Angad and Hanuman are presently the focus of the great upheaval and chaos prevailing in Lanka. The turmoil in Lanka is like the immense tumult produced in the water of the celestial ocean as it wildly roared, heaved, swirled, splashed and foamed when it was churned in ancient time.

How did Lord Ram come to the conclusion that Angad and Hanuman had entered the fort of Lanka? Well, one reason obviously is that he was being updated by a network of spies on the ground who reported every development back to the command center monitored by the Lord and his close aides. The other reason is the sudden falling on the ground of demon commanders, some wounded and in a state of daze, and some others already dead, as they came in flying like balls when they were hurled out of Lanka by Angad and Hanuman. The gates of the fort were still not breached, and the higher ranking demon commanders were still within the fort. So when they started arriving and falling on the ground in a confused hail of bodies, it surely meant that the two valiant warriors, Angad and Hanuman, had reached within the fort and kicking these commanders out after seizing them from the inside it.

The Lord already had witnessed this skill of Angad when the latter had kicked Ravana’s crowns so precisely that they landed right in his front—apropos: Ram Charit

Manas, Lanka Kand, Doha no. 32 along with Chaupai line nos. 5-10 that precede it; and Chaupai line no. 7 that precedes Doha no. 38.

Lord Ram also was aware that Angad and Hanuman kept close company; they were virtually inseparable from one another like two fast friends. So the Lord deduced that if Angad had gone inside the fort, then surely Hanuman too must be there.

A very vivid picture of the chaos in Lanka created by Hanuman's assault is presented in Tulsidas' book "Kavitawali Ramayan", in its Lanka Kand, verse nos. 40-41.]

दो०. भुज बल रिपु दल दलमलि देखि दिवस कर अंत ।

कूदे जुगल बिगत श्रम आए जहँ भगवंत ॥ ४५ ॥

dōhā.

bhuja bala ripu dala dalamali dēkhi divasa kara anta.

kūdē jugala bigata śrama ā'ē jaham' bhagavanta. 45.

After having crushed the forces of the enemy by the might and punch of their arms, and seeing that the day was coming to an end, the two brave warriors (Angad and Hanuman) jumped back over the walls of the fort effortlessly, as if they weren't tired at all due to the strenuous activities of the day, and came back to their camp where the Lord (Ram) was. (Doha no. 45)

(c) (ii) Chaupai line nos. 1-4 that precede Doha no. 51:

चौ०. देखि पवनसुत कटक बिहाला । क्रोधवंत जनु धायउ काला ॥ १ ॥

महासैल एक तुरत उपारा । अति रिस मेघनाद पर डारा ॥ २ ॥

caupāī.

dēkhi pavanasuta kaṭaka bihālā. krōdhavanta janu dhāya'u kālā. 1.

mahāsaila ēka turata upārā. ati risa mēghanāda para ḍārā. 2.

When the son of the wind god ("pavanasuta"; Hanuman) observed that the army was in a dire strait and panicky, he immediately dashed forward angrily, as if the god of death had himself lunged forward, filled with vengeance<sup>1</sup>. (1)

He immediately uprooted a huge mountain (i.e. a gigantic boulder or rock) and threw it on Meghanad very wrathfully, with full force (in order to crush him underneath it)<sup>2</sup>. (2)

[Note—<sup>1</sup>It is believed that Hanuman was a manifestation of Lord Shiva's form known as 'Rudra'. This form of the Lord is his angry form, and Shiva assumes this form at the time of conclusion of creation when, at the time of doomsday, hellfire and brimstone burns and consumes everything in this world. This form of Lord Shiva is also synonym of death, and hence represents the 'god of death' known as Kaal. This is why Hanuman's angry rush at Meghanad is compared to the rush of the god of death, known as Kaal, in order to punish the demon prince.

<sup>2</sup>This is the third confrontation between Hanuman and Meghand.

The first occurred when Hanuman had come to Lanka to search for Sita—apropos: Ram Charit Manas, Sundar Kand, Chaupai line no. 1 that precedes Doha no. 19—to Chaupai line no. 2 that precedes Doha no. 20.

The second occasion was in Lanka when Meghanad was defending the western gates of the fort of Lanka and the monkey army was unable to breach it. At that time too the monkeys had fled in terror when the demons had launched a fierce counter-attack on them. Hanuman leapt on the fort and attacked Meghanad with a huge mountain-like rock, breaking the demon prince's chariot, killing his charioteer, and kicking Meghanad in the chest, making him swoon and fall to the ground. This episode is narrated in Ram Charit Manas, Lanka Kand, Chaupai line nos. 3-8 that precede Doha no. 43.

This is the third occasion, and it is presently being described between Doha no. 49—to Chaupai line 4 that precedes Doha no. 51.]

आवत देखि गयउ नभ सोई । रथ सारथी तुरग सब खोई ॥ ३ ॥  
बार बार पचार हनुमाना । निकट न आव मरमु सो जाना ॥ ४ ॥

āvata dēkhi gaya'u nabha sō'ī. ratha sārathī turaga saba khō'ī. 3.  
bāra bāra pacāra hanumānā. nikaṭa na āva maramu sō jānā. 4.

When he (Meghanad) saw that Hanuman was coming to him with a mighty rock ready to be hurled at him, he (having had a bitter experience of such an attack by Hanuman and its serious consequences) immediately ascended to the sky, abandoning his chariot, charioteer and horses in great haste<sup>1</sup>. (3)

Hanuman challenged him repeatedly to come down and face him like a bold warrior, but Meghanad was overcome with sore affright as he recalled the bitter experience he had had of a similar attack by Hanuman on an earlier occasion<sup>2</sup> that he durst not come near. (4)

[Note—<sup>1</sup>Meghanad saw it coming; he had witnessed such an attack by Hanuman previously when he had managed to survive by the breadth of his hair. It happened during their second confrontation near the western gates of the fort of Lanka when Hanuman had similarly dumped a huge mountain-like rock on Meghanad, breaking his war chariot and killing his charioteer, and when Meghanad fell to the ground, kicking him viciously in the chest so furiously that he swooned and became unconscious. Another charioteer, driving a reserve chariot, had taken the seriously wounded Meghanad back into the fort of Lanka. This episode is narrated in: Ram Charit Manas, Lanka Kand, Chaupai line nos. 3-8 that precede Doha no. 43.

<sup>2</sup>Meghanad could not forget it, and the mere sight of Hanuman furiously dashing towards him with a gigantic rock in his hand, ready to smash the light of life out of him, chilled Meghanad, and sucked the courage and the wit out of him. So he left his chariot instantly to escape from being crushed with it when the rock hit hard, with a great velocity. Meghanad managed to jump into the air in the nick of time, just at the moment the rock came down heavily upon his chariot, managing to save himself by the width of his skin.

Meghanad therefore dared not come on the ground to face Hanuman physically; so he decided instead to use the many magical tricks he knew from a distance, from the safe environ of the sky itself, so that if anything went awry, he would be able to escape quickly.]

(c) (iii) Chaupai line nos. 1-7 that precedes Doha no. 65 (duel with Kumbhakaran):

चौ०. बंधु बचन सुनि चला बिभीषन । आयउ जहँ त्रैलोक बिभूषन ॥ १ ॥  
नाथ भूधराकार सरीरा । कुंभकरन आवत रनधीरा ॥ २ ॥

caupāī.

bandhu bacana suni calā bibhīṣana. āya'u jaham̐ trailōka bibhūṣana. 1.  
nātha bhūdharākāra sarīrā. kumbhakarana āvata ranadhīrā. 2.

Hearing the words of his brother (Kumbhakaran), Vibhishan left him immediately and came to the place where Lord Ram, the jewel of the whole world consisting of three divisions (trailōka bibhūṣana) was present. [To wit, after meeting his brother and paying his respects to him, Vibhishan came back to Lord Ram's place.]<sup>1</sup> (1)

On reaching Lord Ram, Vibhishan reported, 'Oh Lord! The mighty Kumbhakaran who has a colossus body resembling a living mountain, and who is very resolute and firm in battle, is coming to the battle-field.' (2)

[Note—<sup>1</sup>When the news arrived that Kumbhakaran has emerged from the gates of the fort of Lanka, Vibhishan went to meet him. He was with Lord Ram at that time like other senior commanders of the Lord's army, and so naturally it follows that he had the Lord's permission to go and meet Kumbhakaran. Even if it is argued that there is no proof that Vibhishan was by the side of Lord Ram when Kumbhakaran stepped into the battle-field, but it certainly Vibhishan would not dare to take the bold step of going to meet his elder brother without the Lord's explicit permission, as it would not be taken lightly by his fellow commanders in the Lord's army who were always suspicious of him and doubtful of his intentions because he was Ravana's brother; besides this, it would be tantamount to breach of discipline and against probity for him to openly go and meet someone from the side of the Lord's enemy.

So therefore, Vibhishan had gone to meet Kumbhakaran with the full knowledge of Lord Ram.

As to why he came directly to the Lord immediately after meeting his elder brother, this has already been explained in a note to Doha no. 64 herein above. Remember: Kumbhakaran has explicitly told him to go away, but he implicitly meant to tell Vibhishan that he should go to Lord Ram and report to him that Kumbhakaran is coming his way.]

एतना कपिन्ह सुना जब काना । किलकिलाइ धाए बलवाना ॥ ३ ॥  
लिए उठाइ बिटप अरु भूधर । कटकटाइ डारहिं ता ऊपर ॥ ४ ॥

ētanā kapinha sunā jaba kānā. kilakilā'i dhā'ē balavānā. 3.  
li'ē uṭhā'i biṭapa aru bhūdhara. kaṭakaṭā'i dārahiṃ tā ūpara. 4.

As soon as the brave monkey (and bear) warriors heard this (and received a signal from Lord Ram, their supreme commander), they rushed forward with a shrill cry and a sharp yell. (3)

They picked up huge boulders and large trees, and dumped them violently upon him (Kumbhakaran). (4)

कोटि कोटि गिरि सिखर प्रहारा । करहिं भालु कपि एक एक बारा ॥ ५ ॥  
मुख्यो न मनु तनु टख्यो न टख्यो । जिमि गज अर्क फलनि को माख्यो ॥ ६ ॥

kōṭi kōṭi giri sikhara prahārā. karahiṃ bhālu kapi ēka ēka bārā. 5.  
muryō na manu tanu ṭaryō na ṭaryō. jimi gaja arka phalani kō māryō. 6.

The monkeys and bears simultaneously hurled countless rocks that were as large as summits of mountains upon him, and such attacks were repeated in quick succession. (5)

But none of them had any effect on Kumbhakaran, for he remained firm on his ground and stuck to his position, neither feeling intimidated internally in his heart and mind, nor showing any external sign of fear or alarm by turning back in the same way as hurling fruits of the swallow wort plant (*Calotropis Gigantea*; “arka phala”) makes no effect on a mighty elephant (i.e. the elephant is not at all hurt or distracted in any way if someone hurls fruits of the swallow wort plant on it)<sup>1</sup>. (6)

[Note—<sup>1</sup>Kumbhakaran was not deterred or distracted in the least by the ferocity of the attack by the monkeys and bears. He not only stood his ground, but even moved ahead fearlessly and relentlessly as if nothing bothered him, bludgeoning his way through the rank and file of the monkey army like a gigantic battle-ram, crushing some underfoot and devouring others whom he grabbed and squeezed tight in his hands before tucking them in his cave-like mouth—apropos: Chaupai line nos. 2-5 that precedes Doha no. 67 herein below.

We read about a similar attack by the monkeys in Valmiki's Ramayan, in its Lanka Kand, Canto 66, verse nos. 10-11.]

तब मारुतसुत मुठिका हन्यो । पख्यो धरनि व्याकुल सिर धुन्यो ॥ ७ ॥

taba mārutasuta muṭhikā han'yō. paryō dharani byākula sira dhun'yō. 7.

Observing the predicament of his companions, the son of the wind god (i.e. Hanuman) stepped in the fray; he punched Kumbhakaran with his clenched fists so ferociously that the demon couldn't bear the force of it and fell down on the ground quite agitated, beating his head in frustration and annoyance<sup>1</sup>. (7)

[Note—<sup>1</sup>Kumbhakaran was so confident of his own strength and invincibility that he had never, even in his wildest of dreams, imagined that someone would dare to hit him so powerfully and with such a mighty force that he would swoon and fall down under its impact. So when Hanuman posted a clenched fistful on him, Kumbhakaran was for a shock of his life; he was stunned and confounded that it would actually come to happen one day to him. He beat his head in disgust and to curse himself that he wasn't prepared for this eventuality; that he had not taken due precautions and kept himself alert when he saw Hanuman approaching him menacingly. Kumbhakaran swore to himself that if he had been a little more careful, this wouldn't have happened.]

(c) (iv) Doha no. 83—to Chaupai line no. 3 that precedes Doha no. 84 (1<sup>st</sup> duel with Ravana):

दो०. देखि पवनसुत धायउ बोलत बचन कठोर ।  
आवत कपिहि हन्यो तेहिं मुष्टि प्रहार प्रघोर ॥ ८३ ॥

dōhā.

dēkhi pavanasuta dhāya'u bōlata bacana kaṭhōra.  
āvata kapihi han'yō tēhiṁ muṣṭi prahāra praghōra. 83.

When the son of the wind god (i.e. Hanuman) saw Ravana making attempts to lift Laxman, he dashed forward (to intervene and stop him from doing so), shouting at him and strongly admonishing Ravana by using harsh words against him.

Almost simultaneously, when Ravana observed that Hanuman is approaching him menacingly, he raised himself and hit the latter hard with his clenched fists as if a mighty Vajra (a very hard and strong weapon used by Indra, the king of gods) was used to strike Hanuman<sup>1</sup>. (Doha no. 83)

[Note—<sup>1</sup>A very interesting observation can be made here. Earlier on in the war, when Laxman was shot and made unconscious by Meghanad (Ravana's son), the latter too had tried to lift Laxman, but had failed. Then Meghanad left the wounded Laxman lying on the ground and went away. So by the time Hanuman came there to lift and take Laxman away to Lord Ram, there was no one to oppose him. {Apropos: Ram Charit Manas, Lanka Kand, (i) Doha no. 54 along with Chaupai line nos. 6-8 that precede it; (ii) Chaupai line nos. 5-6 that precede Doha no. 55.}

But now in the case of Ravana we find that he did not go away, but continued to make efforts to lift Laxman till the time Hanuman came to intervene.]

चौ०. जानु टेकि कपि भूमि न गिरा । उठा सँभारि बहुत रिस भरा ॥ १ ॥  
मुठिका एक ताहि कपि मारा । परेउ सैल जनु बज्र प्रहारा ॥ २ ॥

caupāī.

jānu ṭēki kapi bhūmi na girā. uṭhā saṁbhāri bahuta risa bharā. 1.  
muṭhikā ēka tāhi kapi mārā. parē'u saila janu bajra prahārā. 2.

Hanuman tottered a bit but overall succeeded in overcoming the force of the blow by kneeling down on his knees and supporting himself on the ground; this strategy prevented him from falling down flat on the ground.

He soon recovered himself and got up, full of excess of fury and seething with vehement wrath<sup>1</sup>. (1)

Hanuman retaliated viciously by striking Ravana ferociously with his clenched fists; the blow was so hard that it struck Ravana as if the Vajra (the hard and strong weapon of Indra) itself had hit him with its full force. (2)

[Note—<sup>1</sup>Why was Hanuman's anger so mightily provoked? First it was because he saw Ravana felling Laxman by hitting the latter with Brahm's weapon, then whatever little anger was yet left unprovoked inside Hanuman was stoked when Ravana hit him with his fists. That was intolerable for Hanuman, so he decided to teach this villain some bitter lesson by giving him his own medicine by way of a counter fist-attack.]

मुरुछा गै बहोरि सो जागा । कपि बल बिपुल सराहन लागा ॥ ३ ॥

muruchā gai bahōri sō jāgā. kapi bala bipula sarāhana lāgā. 3.

[What was the effect of Hanuman's mighty strike?] Ravana fell down unconscious by the mighty force of the fist blow, but he soon recovered his senses and praised Hanuman's valour and courage<sup>1</sup>. (3)

[Note—<sup>1</sup>This indeed was the way great and true warriors thought and behaved in ancient times. Instead of cursing and abusing Hanuman and calling him several filthy names in uncouth language, Ravana praised him for his gallantry and valour; he recognized and gave credit to Hanuman's astounding strength and stupendous powers that succeeded in felling Ravana, a feat that of course was not easy.

In today's world, we kill each other from hiding, using guns and rockets and remote controlled bombs raining down from the sky upon the helpless enemy on the ground, and then we claim victory over a much weaker adversary. How cowardly this is; what kind of 'victory' is it? A true soldier worth his honour and name is one who praises the valour and martial skills of the other soldier, even though the latter is his mortal enemy.]

(c) (v) Chaupai line nos. 1-8 that precede Doha no. 95 (2<sup>nd</sup> duel with Ravana):

चौ०. देखा श्रमित बिभीषनु भारी । धायउ हनूमान गिरि धारी ॥ १ ॥

रथ तुरंग सारथी निपाता । हृदय माझ तेहि मारेसि लाता ॥ २ ॥

caupāī.

dēkhā śramita bibhīṣanu bhārī. dhāya'u hanūmāna giri dhārī. 1.

ratha turaṅga sārathī nipātā. hṛdaya mājha tēhi mārēsi lātā. 2.

Hanuman, who was watching the proceedings from the sidelines, observed that Vibhishan was getting exhausted. So he decided to come to Vibhishan's aid, and



holding a huge boulder that resembled a mountain, he leapt forward with a mighty dash. (1)

He (Hanuman) dumped this mountain-like boulder with a great force on Ravana's chariot, crushing it to smithereens, and killing the horses as well as the charioteer. Thence he kicked Ravana viciously in the chest<sup>1</sup>. (2)

[Note—<sup>1</sup>This is not the first time that Hanuman had intervened during one-to-one duels, for he had reacted with the same swiftness and agility earlier also during the confrontation between Ravana and Laxman when the latter was shot down and felled unconscious by a powerful Shakti shot by Ravana, whereat Hanuman had dashed forward to intervene, giving a violent fist-blow to Ravana that made him swoon and fall down. {Apropos: Ram Charit Manas, Lanka Kand, Chaupai line no. 8 that precedes Doha no. 83—to Chaupai line no. 5 that precedes Doha no. 84.}

At other times too when Hanuman found that his companions were in dire danger, he was the first to come to their aid; there are several instances of it. {Refer: Ram Charit Manas, Lanka Kand, (i) Chaupai line nos. 1-8 that precede Doha no. 43; (ii) Chaupai line nos. 1-4 that precede Doha no. 51.}}

ठाढ़ रहा अति कंषित गाता । गयउ बिभीषनु जहँ जनत्राता ॥ ३ ॥  
पुनि रावन कपि हतेउ पचारी । चलेउ गगन कपि पूँछ पसारी ॥ ४ ॥

ṭhārḥa rahā ati kampita gātā. gaya'u bibhīṣanu jaham̐ janatrātā. 3.  
puni rāvana kapi hatē'u pacārī. calē'u gagana kapi pūm̐cha pasārī. 4.

Ravana stood stunned and shaken by the blow, with his body trembling for a while (like the leaves that shake on a tree when a gust of wind passes through).

Meanwhile, Vibhishan went back to the place where Lord Ram, the protector of devotees, was. (3)

Recovering himself, Ravana challenged Hanuman and hit him hard; but Hanuman lengthened his tail and went up in the sky<sup>1</sup>. (4)

[Note—<sup>1</sup>Hanuman's blow left Ravana shuddering for a moment, but he did not fall down. Gathering his wits together, Ravana struck back at his assailant, thrusting a clenched fist at him. But Hanuman was prepared for it, and so before the fist-cuff could actually land on him he cleverly escaped unharmed by using his long tail as a lever to spring himself into the sky. Why did Hanuman employ this strategy? It is explained below.]

गहिसि पूँछ कपि सहित उड़ाना । पुनि फिरि भिरेउ प्रबल हनुमाना ॥ ५ ॥  
लरत अकास जुगल सम जोधा । एकहि एकु हनत करि क्रोधा ॥ ६ ॥

gahisi pūm̐cha kapi sahita urānā. puni phiri bhirē'u prabala hanumānā. 5.  
larata akāsa jugala sama jōdhā. ēkahi ēku hanata kari krōdhā. 6.

Ravana caught hold of Hanuman's tail and flew alongside him into the sky. After some time (i.e. after a brief pause when both the champions were at a distance from the place where Ravana had first fought with Lord Ram, and later with Vibhishan), the mighty Hanuman turned back and clashed violently with Ravana<sup>1</sup>. (5)

The two valiant and courageous warriors, who were equal in gallantry and bravado, fought each other in the sky, bravely and fiercely, with gusto and dare-devilry. They punched and boxed each other vehemently, both highly enraged and seething with anger. (6)

[Note—<sup>1</sup>Hanuman wished to take Ravana away from the sight of where Lord Ram was. Remember: the Lord was struck and made unconscious by Ravana's Shakti, so Hanuman thought it was wise to take Ravana away from the sight and engage him in a duel so as to deflect his attention from Lord Ram, for which purpose he went some distance away into the sky, with Ravana in hot pursuit. When Hanuman felt that they were at a safe distance from Lord Ram, he turned back to clash with Ravana in a fierce duel.]

सोहहिं नभ छल बल बहु करहीं । कज्जल गिरि सुमेरु जनु लरहीं ॥ ७ ॥  
बुधि बल निसिचर परइ न पाख्यो । तब मारुत सुत प्रभु संभाख्यो ॥ ८ ॥

sōhahim nabha chala bala bahu karahīm. kajjala giri sumēru janu larahīm. 7.  
budhi bala niscara para'i na pāryō. taba māruta suta prabhu sambhāryō. 8.

The two mighty warriors were engaged in a close combat that was fought most fiercely and valiantly in the sky, with both using myriads of tricks and maneuverings. The sight was akin to Mt. Kajjal clashing with Mt. Sumeru<sup>1</sup>. (7)

After having failed to subdue the demon king ("niscara"; Ravana) inspite of using all his wits and skills as well as his might, the son of the wind god ("māruta suta"; Hanuman) remembered Lord Ram (i.e. prayed to the Lord for help)<sup>2</sup>. (8)

[Note—<sup>1</sup>Here, Hanuman is compared to Mt. Sumeru, and Ravana to Mt. Kajjal. The reason is that Ravana had a dark body like Mt. Kajjal, which means a mountain of black soot. On the other hand, Hanuman's complexion was fair, resembling the mountain with a golden hue, i.e. Mt. Sumeru.

Ravana has been likened to Mt. Kajjal earlier also, when Angad saw him for the first time—refer: Ram Charit Manas, Lanka Kand, Chaupai line no. 4 that precedes Doha no. 19.

Similarly, Hanuman was likened to Mt. Sumeru in the invocation at the beginning of Sundar Kand—refer: Ram Charit Manas, Sundar Kand, Sanskrit verse line no. 9 that precedes the Chaupais before Doha no. 1.

<sup>2</sup>No matter how hard Hanuman tried, yet he failed to vanquish Ravana. So at last he invoked the glory and blessings of Lord Ram, praying for help.]

**(3.8) (c) Kavitawali Ramayan, Lanka Kand, verse nos. 30-47:**

### The Demon-Monkey War

रोष्यो रन रावनु, बोलाय बीर बानइत,  
 जानत जे रीति सब संजुग समाजकी ।  
 चली चतुरंग चमू, चपरि हने निसान,  
 सेना सराहन जोग रातिचरराजकी ।।  
 तुलसी बिलोकि कपि-भालु किलकत  
 ललकत लखि ज्यों कँगाल पातरी सुनाजकी ।  
 रामरुख निरखि हरष्यो हिउँ हनूमानु,  
 मानो खेलवार खोली सीसताज बाजकी ।।30 ।।

30. rōśyō rana rāvanu, bōlāya bīra bāna'ita,  
 jānata jē rīti saba sanjuga samājakī.  
 calī caturaṅga camū, capari hanē nisāna,  
 sēnā sarāhana jōga rāticararājakī..  
 tulasī bilōki kapi-bhālu kilakata  
 lalakata lakhi jyōm kamḡāla pātārī sunājakī.  
 rāmarukha nirakhi haraśyō hiyam hanūmānu,  
 mānō khēlavāra khōlī sīsataja bājakī..30..

Verse no. 6/30—Then Ravana angrily summoned very famous and able warriors who were experts in the art of warfare. All the four arms of the demon army (infantry, armour, cavalry and elephants) started for the battle-front as the war-drums suddenly sounded the battle-cry, chillingly and loudly. The demon army of Ravana looked most magnificent and awe-inspiring at that moment.

Tulsidas says that seeing them, the monkeys and bears laughed derisively and merrily as if beggars greedily look at platters full of delicious food. On a signal from Lord Ram, Hanuman became excited as if a hunter had opened the cage of the falcon (and given it freedom to hunt its prey).

[Note—The war between the monkey army and the demon army has been described in detail also in Ram Charit Manas, Lanka Kand, from Chaupai line no. 1 that precedes Doha no. 39—to Doha no. 103.]

साजि कै सनाह-गजगाह सउछाह दल,  
 महाबली धाए बीर जातुधान धीरके ।  
 इहाँ भालु-बंदर बिसाल मेरु-मंदर-से  
 लिए सैल-साल तोरि नीरनिधितीरके ।।  
 तुलसी तमकि-ताकि भिरे भारी जुद्ध क्रुद्ध,  
 सेनप सराहे निज निज भट भीरके ।  
 रुंडनके झुंड झूमि-झूमि झुकरे-से नाचै,  
 समर सुमार सूर मारै रघुबीरके ।।31 ।।

31. sāji kai sanāha-gajagāha sa'uchāha dala,  
 mahābalī dhā'ē bīra jātudhāna dhīrakē.  
 ihām bhālu-bandara bisāla mēru-mandara-sē  
 li'ē saila-sāla tōri nīranidhitīrakē..

tulasī tamaki-tāki bhirē bhārī jud'dha krud'dha,  
 sēnapa sarāhē nija nija bhaṭa bhīrakē.  
 ruṇḍanakē jhuṇḍa jhūmi-jhūmi jhukarē-sē nācaim,  
 samara sumāra sūra mārāim raghubīrakē..31..

Verse no. 6/31—The courageous Ravana's great warriors advanced armed with shields and supported by war-elephants (1).

Here, large monkeys, who were as huge as Mt. Sumeru and Mt. Mandar, uprooted mountains and Shal Trees from near the sea shore (2).

Tulsidas says that then both the groups, full of anger, faced each other, and roaring loudly clashed with each other furiously. The commanders encouraged the warriors under their respective commands (3).

The bodies, whose heads were cut (headless trunks) begin to totter and swoon but refused to fall, so excited was their blood; and Lord Ram's champion warriors began to hit hard at the enemy in the battle (4).

तीखे तुरंग कुरंग सुरंगनि साजि चढ़े छँटि छैल छबीले ।  
 भारी गुमान जिन्हें मनमें, कबहुँ न भए रनमें तन ढीले ।।  
 तुलसी लखि कै गज केहरि ज्यों झपटे, पटके सब सूर सलीले ।  
 भूमि परे भट भूमि कराहत, हाँकि हने हनुमान हठीले ।।32 ।।

32. tikhē turaṅga kuraṅga suraṅgani sāji caṛhē chamṭi chaila chabīlē.  
 bhārī gumāna jinhēm manamēm, kabahūm'na bha'e ranamēm tana ḍhīlē..  
 tulasī lakhi kai gaja kēhari jyōm jhapatē, paṭakē saba sūra salīlē.  
 bhūmi parē bhaṭa bhūmi karāhata, hāmki hanē hanumāna haṭhīlē..32..

Verse no. 6/32—Those who were very proud of their bravery and courage, whose bodies never relaxed (i.e. were ever eager to fight and engage themselves in robust activity)—such warriors mounted horses as swift as deer. Fully prepared to go into battle, the cavalry brigade charged. (1)

Tulsidas says even as a lion leaps at an elephant at the sight of it, so did Hanuman leapt forward and playfully began to knock the cavalry down, and they swooned, fell to the ground and wailed. This way the adamant Hanuman started slaying the demons by repeatedly challenging them. (2)

सूर सँजोइल साजि सुबाजि, सुसेल धरैं बगमेल चले हैं ।  
 भारी भुजा भरी, भारी सरीर, बली बिजयी सब भाँति भले हैं ।।  
 'तुलसी' जिन्ह धाएँ धुकै धरनी, धरनीधर धौर धकान हले हैं ।  
 ते रन-तीक्खन लक्खन लाखन दानि ज्यों दारिद दाबि दले हैं ।।33 ।।

33. sūra samjō'ila sāji subāji, susēla dharāim bagamēla calē hairm.  
 bhārī bhujā bhārī, bhārī sarīra, balī bijayī saba bhāmṭi bhalē hairm..  
 'tulasī' jinha dhā'ēm' dhukai dharanī, dharanīdhara dhaura dhakāna halē hairm.  
 tē rana-tikkhana lakkhana lākhana dāni jyōm dārida dābi dalē hairm..33..

Verse no. 6/33—Famous and valiant warriors mounted decorated horses, were armed with sharp spears, and rode to the battle in close formation. They had big muscular

arms and well-built bodies, and they appeared attractive, brave and victorious by all means. (1)

Tulsidas says that lakhs of artful and witty warriors, who shook the earth when they ran and the mountains swayed when pushed by them, were defeated and destroyed by Laxman in the battle-field as if a great donor eliminates poverty by immense charity. (2)

गहि मंदर बंदर-भालु चले, सो मनो उनये घन सावनके ।  
‘तुलसी’ उत झुंड प्रचंड झुके, झपटै भट जे सुरदावनके ।।  
बिरुझे बिरुदैत जे खेत अरे, न टरे हठि बैरु बढावनके ।  
रन मारि मची उपरी-उपरा भलें बीर रघुप्पति रावनके ।।34 ।।

34. gahi mandara bandara-bhālu calē, sō manō unayē ghana sāvanakē.  
‘tulasī’ uta jhuṇḍa pracaṇḍa jhukē, jhapaṭaim̐ bhaṭa jē suradāvanakē..  
birujhē birudaita jē khēta arē, na ṭarē haṭhi bairu baṛhāvanakē.  
rana māri macī uparī-uparā bhalēm̐ bīra raghuppati rāvanakē..34..

Verse no. 6/34—The monkeys and bears charged forward, armed with mountains in their hands. The two armies looked like two huge banks of thick black clouds appearing on the horizon simultaneously.

Tulsidas says that at the same time, the multitudes of demons who could instill fear in the hearts of Gods, also charged and yelled.

Numerous famed warriors of Ravana, who had stood staunchly in the battle-field, clashed with each other because they were literally itching for a fight with anyone who came their way. They were stubborn and resolute, and refused to move or yield their ground. The warriors of Ram and Ravana crowded and swirled around each other as furious and no-holds-barred battle ensued.

सर-तोमर सेलसमूह पँवारत, मारत बीर निसाचरके ।  
इत तें तरु-ताल-तमाल चले, खर खंड प्रचंड महीधरके ।।  
‘तुलसी’ करि केहरिनादु भिरे भट, खग्ग खगे, खपुआ खरके ।  
नख-दंतन सों भुजदंड बिहंडत, मुंडसों मुंड परे झरके ।।35 ।।

35. sara-tōmara sēlasamūha pam̐vārata, mārata bīra nisācarakē.  
ita tēm̐ taru-tāla-tamāla calē, khara khaṇḍa pracaṇḍa mahīdharakē..  
‘tulasī’ kari kēharinādu bhirē bhaṭa, khagga khagē, khapu’ā kharakē.  
nakha-dantana sōm̐ bhujadaṇḍa bihaṇḍata, muṇḍasōm̐ muṇḍa parē  
jharakē..35..

Verse no. 6/35—Ravana's warriors are using arrows, spikes and mountains for the attack, and on this side (Ram's side) they are being repulsed with uprooted Tal and Tamaal Trees (both having stout and long stems), and large boulders which are sharp and pointed. (1)

Tulsidas says all the warriors roared like a lion and clashed. The brave plunged in the sea of swords while the cowards stealthily slithered away. The monkeys are piercing the arrows of the demons with their teeth and claws, while the severed heads of the brave lie on the ground and insult each other. (2)

रजनीचर-मत्तगयंद-घटा बिघटै मृगराजके साज लरै।  
झपटै भट कोटि महीं पटकै, गरजै, रघुबीरकी सौह करै॥  
'तुलसी' उत हाँक दसाननु देत, अचेत भे बीर, को धीर धरै।  
बिरुझो रन मारुतको बिरुदैत, जो कालहु कालुसो बूझि परै॥३६॥

36. rajanīcara-mattagayanda-ghaṭā bighaṭai mrgarājakē sāja larai.  
jhapaṭai bhaṭa kōṭi mahīm paṭakai, garajai, raghubīrakī saunha karai..  
'tulasi' uta hāmka dasānanu dēta, acēta bhē bīra, kō dhīra dharai.  
birujhō rana mārutakō birudaita, jō kālahu kālusō būjhi parai..36..

Verse no. 6/36—Hanuman destroys the demon army like a lion amongst mad and wild elephants. [A single lion can create havoc in a group of wild elephants. Hanuman is compared to this lion.] He leaps and dashes numerous warriors to the ground and raises the cry of Lord Ram's name (1).

Tulsidas says Ravana raises war cries from the opposite side, hearing which the monkeys become unconscious out of fear- who can have courage to withstand that ferocious challenge of Ravana? The champion-of-all Hanuman, seeing the monkeys unconscious and losing ground against the enemy, rushed and crashed in the enemy so furiously that even the God of death trembled out of fear (2).

जे रजनीचर बीर बिसाल, कराल बिलोकत काल न खाए।  
ते रन-रोर कपीसकिसोर बड़े बरजोर परे फग पाये॥  
लूम लपेटि, अकास निहारि कै, हाँकि हठी हनुमान चलाए।  
सूखि गे गात, चले नभ जात, परे भ्रमबात, न भूतल आए॥३७॥

37. jē rajanīcara bīra bisāla, karāla bilōkata kāla na khā'ē.  
tē rana-rōra kapīsakisōra barē barajōra parē phaga pāyē..  
lūma lapēṭi, akāsa nihāri kai, hāmki haṭhī hanumāna calā'ē.  
sūkhi gē gāta, calē nabha jāta, parē bhramabāta, na bhūtala ā'ē..37..

Verse no. 6/37—Those huge, war-hardened and brave demon warriors whom even death could not eat (i.e. kill) out of fear of their ferocity (death was afraid to go near them), were caught by the son of Kesari (Hanuman) in his trap, who challenged them contemptibly, and then coiling them in his tail, he flung them skywards. The demons' bodies shriveled (shrank) in fear and they kept on flying upwards (as if caught in a tornado and sucked upwards or moved upwards in a spiral of air), and they never returned to earth (it is said that the comets and other cosmic debris originated from this incident).

जो दससीसु महीधर ईसको बीस भुजा खुलि खेलनिहारो।  
लोकप, दिग्गज, दानव, देव सबै सहमे सुनि साहसु भारो॥  
बीर बड़ो बिरुदैत बली, अजहूँ जग जागत जासु पँवारो।  
सो हनुमान हन्यो मुठिकाँ गिरि गो गिरिराजु ज्यों गाजको मारो॥३८॥

38. jō dasasīsu mahīdhara īsakō bīsa bhuja khuli khēlanihārō.  
lōkapa, diggaja, dānava, dēva sabai sahamē suni sāhasu bhārō..

bīra barō birudaita balī, ajahūm̐ jaga jāgata jāsu pam̐vārō.  
sō hanumāna han'yō muṭhikām̐ giri gō girirāju jyōm̐ gājakō mārō..38..

Verse no. 6/38—Ravana, who could uproot the abode of Lord Shiva, Mt. Kailash, with his 20 arms and play with it unhindered and without qualms; even the Gods, demons and guardians of all the directions of the Universe (Dikpals) were afraid of whose strength and courage (1); who was very brave and immensely courageous and whose fame is still being sung in the world, the same Ravana fell to the ground on being punched by the clenched fists of Hanuman as if a huge mountain crashes on being hit by thunderbolt (2).

दुर्गम दुर्ग, पहारतें भारे, प्रचंड महा भुजदंड बने हैं।  
लक्खमें पक्खर, तिक्खन तेज, जे सूरसमाजमें गाज गने हैं।।  
ते बिरुदैत बली रनबाँकुरे हाँकि हठी हनुमान हने हैं।  
नामु लै रामु देखावत बंधुको घूमत घायल घायँ घने हैं।।39।।

39. durgama durga, pahāratēm̐ bhārē, pracaṇḍa mahā bhujadaṇḍa banē  
haim̐.  
lakkhamēm̐ pakkhara, tikkhana tēja, jē sūrasamājamēm̐ gāja ganē haim̐..  
tē birudaita balī ranabām̐kurē hām̐ki haṭhī hanumāna hanē haim̐.  
nāmu lai rāmu dēkhāvata bandhukō ghūmata ghāyala ghāyam̐ ghanē  
haim̐..39..

Verse no. 6/39—Those demon warriors, whose arms are more invincible than an impregnable fortress and are larger than mountains, those who are ace among countless warriors and whose valour and energy are very famous and matchless, and those who are considered as 'lightening' among the society of warriors—all those famous veterans, war-hardened, valorous, valiant and brave demon warriors were slayed by a stubborn Hanuman. Some of them who did not die, but were seriously wounded and roamed in the battle-field, were shown to Laxman by Lord Ram and identified by their individual names. [This shows that Lord Ram was well acquainted with the individual commanders, senior warriors and braves of the demon army.]

हाथिन सों हाथी मारे, घोरेसों सँघारे घोरे,  
रथनि सों रथ बिदरनि बलवानकी।  
चंचल चपेट, चोट चरन चकोट चाहें,  
हहरानी फौजें भरानी जातुधानकी।।  
बार-बार सेवक-सराहना करत रामु,  
'तुलसी' सराहै रीति साहेब सुजानकी।  
लाँबी लूम लसत, लपेटि पटकत भट,  
देखौ देखौ, लखन! लरनि हनुमानकी।।40।।

40. hāthina sōm̐ hāthī mārē, ghōrēsōm̐ sam̐ghārē ghōrē,  
rathani sōm̐ ratha bidarani balavānakī.  
caṇcala capēṭa, cōṭa carana cakōṭa cāhēm̐,  
haharānī phaujēm̐ bhaharānī jātudhānakī..

bāra-bāra sēvaka-sarāhanā karata rāmu,  
 'tulasī' sarāhai rīti sāhēba sujānakī.  
 lām̐bī lūma lasata, lapēṭi paṭakata bhaṭa,  
 dēkhau dēkhau, lakhana! larani hanumānakī..40..

Verse no. 6/40—Hanuman dashed elephants against elephants, killed horses by swinging other horses against them, crashed chariots against chariots and broke them into splinters (1). The demon army staggered and swooned when it was punched, bitten, kicked and thrashed by Hanuman (2).

Lord Ram again and again (repeatedly) praised the astounding valour and the magnificent feats of Hanuman, and said, 'Look, Laxman! Just have a look at the expertise in war of dear Hanuman. How marvelous his tail looks, by which he entraps the demons and dashes them against the ground.'

Tulsidas also praises the affection of his Lord towards his devoted servants (Hanuman) (3-4).

दबकि दबोरे एक, बारिधिमें बोरे एक,  
 मगन महीमें, एक गगन उड़ात हैं।  
 पकरि पछारे कर, चरन उखारे एक,  
 चीरि-फारि डारे, एक मीजि मारे लात हैं॥  
 'तुलसी' लखत, रामु, रावनु, बिबुध, बिधि,  
 चक्रपानि, चंडीपति, चंडिका सिहात हैं।  
 बड़े-बड़े बानइत बीर बलवान बड़े,  
 जातुधान, जूथप निपाते बातजात हैं॥41॥

41. dabaki dabōrē ēka, bāridhimēm bōrē ēka,  
 magana mahīmēm, ēka gagana urāta haiṁ.  
 pakari pachārē kara, carana ukhārē ēka,  
 cīri-phāri ḍārē, ēka mīji mārē lāta haiṁ..  
 'tulasī' lakhata, rāmu, rāvanu, bibudha, bidhi,  
 cakrapāni, caṇḍīpati, caṇḍikā sihāta haiṁ.  
 baṛē-baṛē bāna'ita bīra balavāna baṛē,  
 jātudhāna, jūthapa nipātē bātajāta haiṁ..41..

Verse no. 6/41—He (Hanuman) squeezed someone stealthily, drowned some in the ocean, buried others in the earth, flung some in the air (1), dashed someone by the hands, tore the legs from the trunk of still others, lacerated and tore-apart the flesh here and ground some one with his legs there (2).

Tulsidas says that, watching him in action, Lord Ram, Ravana, Gods, Brahma, Vishnu, Shiva and Chandi began to praise him and his skills in their hearts (3).

Hanuman killed the great commanders and the famed warriors of the demon army (4).

प्रबल प्रचंड बरिबंड बाहुदंड बीर  
 धाए जातुधान, हनुमानु लियो घेरि कै।  
 महाबलपुंज कुंजरारि ज्यो गरजि, भट  
 जहाँ-तहाँ पटके लँगूर फेरि-फेरि कै।



मारे लात, तोरे गात, भागे जात हाहा खात,  
 कहैं, 'तुलसीस ! राखि' रामकी सौं टेहि कै ।  
 ठहर-ठहर परे, कहरि-कहरि उठैं,  
 हहरि-हहरि हरु सिद्ध हँसे हेरि कै ।।42।।

42. prabala pracaṇḍa baribaṇḍa bāhudaṇḍa bīra  
 dhā'ē jātudhāna, hanumānu liyō ghēri kai.  
 mahābalapum̐ja kunjārāri jyōm̐ garaji, bhaṭa  
 jahām̐-tahām̐ paṭakē lam̐gūra phēri-phēri kai.  
 mārē lāta, tōrē gāta, bhāgē jāta hāhā khāta,  
 kahaim̐, 'tulasīsa! rākhi' rāmaki saum̐ tēri kai.  
 ṭhahara-ṭhahara parē, kahari-kahari uṭhaim̐,  
 hahari-hahari haru sid'dha ham̐sē hēri kai..42..

Verse no. 6/42—Then, those demons whose arm's strength were very potent and violent and others who were very brave, strong and ferocious, rushed forward and surrounded Hanuman on all sides. But Hanuman, who was a fountain of immense valour and bravery, roared like a lion and dashed those demon warriors to the ground everywhere by swinging his stern tail repeatedly. He broke and crushed the bones of the demons by his kicks and blows. They ran away pleading and crying in plight, and invoking the name of Lord Ram, they beseeched Hanuman to spare them and protect them. Lying scattered here and there, they moaned in agony and tried to raise themselves; Lord Shiva and mystics laughed heartily on seeing their condition.

जाकी बाँकी बीरता सुनत सहमत सूर,  
 जाकी आँच अबहूँ लसत लंक लाह-सी ।  
 सोई हनुमान बलवान बाँको बानइत,  
 जोहि जातुधान-सेना चल्यो लेत थाह-सी ।।  
 कंपत अकंपन, सुखाय अतिकाय काय,  
 कुंभऊकरन आइ रह्यो पाइ आह-सी ।  
 देखैं गजराज मृगराजु ज्यो गरजि धायो,  
 बीर रघुबीरको समीरसूनु साहसी ।।43।।

43. jākī bām̐kī bīratā sunata sahamata sūra,  
 jākī ām̐ca abahūm̐ lasata laṅka lāha-sī.  
 sō'i hanumāna balavāna bām̐kō bāna'ita,  
 jōhi jātudhāna-sēnā calyō lēta thāha-sī..  
 kampata akampana, sukhāya atikāya kāya,  
 kumbha'ūkarana ā'i rahyō pā'i āha-sī.  
 dēkhēm̐ gajarāja mrgarāju jyōm̐ garaji dhāyō,  
 bīra raghubīrakō samīrasūnu sāhasī..43..

Verse no. 6/43—He, hearing whose peerless bravery even brave warriors feel afraid (to face him) and Lanka appears like red hot ambers from the fire which he had ignited—the same brave and strong Hanuman moved about, as if trying to measure the strength of the demons' army. At that moment, Ravana's son 'Akampan' (literally meaning one who never shakes) began to tremble and shake (out of fear), the body of 'Atikaya' (literally one who has an extra large body) shriveled and shrunk, and even Kumbhakaran came and exclaimed in surprise, and felt dejected. Like a lion rushes

towards a herd of elephants, Lord Ram's brave and courageous son of Pawan (Hanuman) roared and rushed at them immediately on sighting them.

### Jhulna

मत्त-भट-मुकुट, दसकंठ-साहस-सइल-  
 सुंग-बिदरनि जनु बज्र-टाँकी ।  
 दसन धरि धरनि चिक्करत दिग्गज, कमटु,  
 सेषु संकुचित, संकित पिनाकी ।।  
 चलत महि-मेरु, उच्छलत सायर सकल,  
 बिकल बिधि बधिर दिसि-बिदिसि झाँकी ।  
 रजनिचर-घरनि घर गर्भ-अर्भक स्रवत,  
 सुनत हनुमानकी हाँक बाँकी ।। 44 ।।

44. matta-bhaṭa-mukūṭa, dasakaṇṭha-sāhasa-sa'ila-  
 sr̥ṅga-biddarani janu bajra-ṭāmkī.  
 dasana dhari dharani cikkarata diggaja, kamaṭhu,  
 sēṣu saṅkucita, saṅkita pinākī..  
 calata mahi-mēru, ucchalata sāyara sakala,  
 bikala bidhi badhira disi-bidisi jhāmī.  
 rajanicara-gharani ghara garbha-arbhaka ōvata,  
 sunata hanumānakī hāmīka bāmīkī..44..

Verse no. 6/44—Hearing the terrible war-cry of Hanuman—who is like the strike of Bajra (thunderbolt) for crushing the pinnacle of the mountain representing the strength of Ravana, who is the most exalted among the furious and wild demon warriors—the Diggals (custodians of the directions) clasped the earth in their teeth and shrieked; the legendary tortoise and serpent wriggled, squirmed and shriveled out of fear; Lord Shiva became doubtful; the earth and Mt. Sumeru became uneasy and shook; all the seven seas heaved, bounced, buffeted and splashed; Brahma became agitated, worried and nervous and started peering in all the directions (to ascertain the fate of his creation); and the pregnant demonesses aborted in all the house-holds of Lanka.

कौनकी हाँकपर चौक चंडीसु, बिधि,  
 चंडकर थकित फिरि तुरग हाँके ।  
 कौनके तेज बलसीम भट भीम-से  
 भीमता निरखि कर नयन ढाँके ।।  
 दास-तुलसीसके बिरुद बरनत बिदुष,  
 बीर बिरुदैत बर बैरि धाँके ।  
 नाक नरलोक पाताल कोउ कहत किन  
 कहाँ हनुमानु-से बीर बाँके ।। 45 ।।

45. kaunakī hāmīkapara cauṅka caṇḍīsu, bidhi,  
 caṇḍakara thakita phiri turaga hāmīkē.  
 kaunakē tēja balasīma bhaṭa bhīma-sē  
 bhīmatā nirakhi kara nayana ḍhāmīkē..  
 dāsa-tulasīsakē biruda baranata biduśa,  
 bīra birudaita bara bairi dhāmīkē.

nāka naralōka pātāla kō'u kahata kina  
kahām'hanumānu-sē bīra bām'kē..45..

Verse no. 6/45—On whose war-cry do Brahma and Shiva become alarmed and stunned, while the sun has to spur the horses of his chariot once again (because they had stopped in their track out of fear)?

Who is he whose blinding splendour and dazzling shine forced warriors like Bhimsen to close their eyes with their hands? [This refers to the Mahabharat war when Hanuman sat atop the war chariot of Arjun, and it is believed that it was Hanuman who led Arjun to his victory in the war. Bhimsen was a very strong warrior of the opposite camp. Here it means that Bhimsen was dazed when he saw Hanuman sitting on the chariot, and he lost all hopes of ever defeating Arjun who was protected by Hanuman. The splendour and shine are metaphors for Hanuman's great fame and majestic glory as an invincible warrior that made his enemies wince and close their eyes out of his fear.]

Wise people sing the valour and glory of Tulsidas' Lord (Hanuman) and say that he has established his majestic fame and stupendous glory over his well-known enemies who were famed for their strength and valour. Can anyone say that there is anyone who can be compared to Hanuman in bravery and strength in the heaven, on the earth and in the subterranean worlds?

जातुधानावली-मत्तकुंजरघटा  
निरखि मृगराजु ज्यो गिरितें दूट्यो ।  
बिकट चटकन चोट,चरन गहि, पटकि महि,  
निघटि गए सुभट, सतु सबको छूट्यो ।।  
'दास तुलसी' परत धरनि धरकत, झुकत  
हाट-सी उठति जंबुकनि लूट्यो ।  
धीर रघुबीरको बीर रनबाँकुरो  
हाँकि हनुमान कुलि कटकु कूट्यो ।।46 ।।

46. jātudhānāvalī-mattakumjaraghaṭā  
nirakhi mrgarāju jyōm giritēm ṭūṭyō.  
bikaṭa caṭakana cōṭa,carana gahi, paṭaki mahi,  
nighaṭi ga'e subhaṭa, satu sabakō chūṭyō..  
'dāsa tulasī' parata dharani dharakata, jhukata  
hāṭa-sī uṭhati jambukani lūṭyō.  
dhīra raghubīrakō bīra ranabām'kurō  
hām'ki hanumāna kuli kaṭaku kūṭyō..46..

Verse no. 6/46—Hanuman pounced on demons like a lion jumps upon a herd of wild elephants from the top of a mountain. All the warriors became hopeless and lost their courage and strength on being smitten by Hanuman's slaps and were dashed to ground by their legs. Tulsidas says that the earth shivered (shook) when the warriors fell on it, and jackals snatched at and ran away dragging falling warriors like robbers loot bulging purses in a market place. Lord Ram's brave and courageous warrior Hanuman repeatedly challenged the army of demons and crushed/beat them to pulp with great agility and ferocity.

## Chappai

कतहुँ बिटप-भूधर उपादि परसेन बरषत ।  
 कतहुँ बाजिसों बाजि मर्दि, गजराज करषत ।।  
 चरनचोट चटकन चकोट अरि-उर-सिर बज्जत ।  
 बिकट कटकु बिद्वरत बीरु बारिदु जिमि गज्जत ।।  
 लंगूर लपेटत पटकि भट, 'जयति राम, जय!' उच्चरत ।  
 तुलसीस पवननंदनु अटल जुद्ध क्रुद्ध कौतुक करत ।।47।।

47. katahum' biṭapa-bhūdhara upāri parasēna baraśśata.  
 katahum' bājisōm bāji mardī, gajarāja karaśśata..  
 caranacōṭa caṭakana cakōṭa ari-ura-sira bajjata.  
 bikaṭa kaṭaku biddarata biru bāridu jimi gajjata..  
 laṅgūra lapēṭata paṭaki bhaṭa, 'jayati rāma, jaya!' uccarata.  
 tulasīsa pavananandanu aṭala jud'dha krud'dha kautuka karata..47..

Verse no. 6/47—Somewhere he (Hanuman) uproots trees and mountains, and showers them on the enemies' army; elsewhere, he crushes horses against horses and kills elephants by dragging them on the ground and then dashing them on it. The thud of his slaps and kicks on the chest and heads of the enemy resound and reverberate in the battle-field. That brave warrior (Hanuman) thunders and roars like a cloud while slaying the formidable army of demons. He shouts 'Jai Ram, Jai Ram!' while dashing the demon warriors to the ground by wrapping his tail around their legs. In this way, the Lord of Tulsidas, son of Wind-God (Hanuman) performs wondrous and marvellous war-deeds in the battle-field.

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### 3.9 Hanuman saving the life of Laxman, Lord Ram's brother, during the course of the war; Lord Ram once again expressing his thanks to him.

During the course of the war, Laxman was attacked by Meghanad, the ferocious son of the demon king Ravana, with an infallible which caused Laxman to faint. At that time, Lord Ram chose Hanuman to be his life-saver by first bringing a doctor from inside the city of Lanka, a medicine-man named Sushen, and then on the latter's advice to go to the remote northern mountains in the mainland to bring the life-restoring herb immediately, before the break of dawn. Hanuman did both the assigned job with aplomb and alacrity, thereby not only reviving Laxman but also receiving Lord Ram's special blessings as well as a resounding applause and cheer from the rest of the monkey-and-bear army who hailed him as a great hero of his time. During the process, Hanuman slayed a demon named Kaalnemi who had been dispatched by Ravana to stop Hanuman from bringing the herb, and if possible even to kill him.

This episode is narrated vividly in Ram Charit Manas, Lanka Kand, Chaupai line no. 2 that precedes Doha no. 54—to Chaupai line no. 4 that precedes Doha no. 62.

Further, it has been briefly described in Kavitawali Ramayan, Lanka Kand, verse nos. 52-55.

A variation of this episode wherein it was Ravana who shot and wounded Laxman leading to the latter fainting is narrated in Adhyatma Ramayan. Here we also read that when Hanuman saw Ravana hitting and wounding Laxman, the former leapt forward and viciously struck back at Ravana with his clenched fists, the hit of which was no less than the strike of Vajra, Indra's strong weapon resembling a mace. By-and-by, Hanuman was dispatched to the northern mountains to fetch the life-saving which finally revived Laxman. During this process, we also read how Hanuman had slain Kaalnemi, the demon who was sent by Ravana to somehow stop Hanuman. All this is narrated in Adhyatma Ramayan, Lanka Kand, (i) Canto 6, verse nos. 1-17; 31-34; (ii) Canto 7, verse nos. 1-37.

Now, let us commence with our narration of this episode by directly quoting from the above classic:

**(3.9) (a) Ram Charit Manas, Lanka Kand, Chaupai line no. 2 that precedes Doha no. 54—to Chaupai line no. 4 that precedes Doha no. 62:**

लछिमन मेननाद द्वौ जोधा । भिरहिं परसपर करि अति क्रोधा ॥ २ ॥  
एकहि एक सकड़ नहिं जीती । निसिचर छल बल करड़ अनीती ॥ ३ ॥

caupāī.

lachimana mēghanāda dvau jōdhā. bhirahim parasapara kari ati krōdhā. 2.  
ēkahi ēka saka'i nahim jīti. nisicara chala bala kara'i anīti. 3.

Now the time came for a direct confrontation between Laxman and Meghanad; both of them clashed with each other very furiously. (2)

Both were equal in valour, gallantry and skills, so no matter how hard they tried to subdue their opponents, they could not succeed.

Seeing that Laxman would not be so easily overcome, the demon (Meghanad) started cheating by employing unfair means and using dirty tricks to force himself upon Laxman and vanquish him<sup>1</sup>. (3)

[Note—<sup>1</sup>When Meghanad observed that he is unable to overcome Laxman by using fair means of warfare, he decided to employ foul methods and resort to cheating. Being a 'demon', someone who has no qualms in using dirty tricks and employing unrighteous methods to serve his goal, Meghanad had not the slightest compunctions in using unfair means to overcome his opponent Laxman.

He knew many magical tricks that he had used earlier also in the battle-field—apropos: Ram Charit Manas, Lanka Kand, Chaupai line no. 7 that precedes Doha no. 51—to Chaupai line no. 5 that precedes Doha no. 52.

So he decided to use them once again. Meghanad would also employ these dirty magical tricks that create a lot of illusions, such as making him suddenly vanish and reappear again somewhere else, during the second battle with Laxman when he was finally killed—apropos: Ram Charit Manas, Lanka Kand, Chaupai line nos. 11-12 that precede Doha no. 76.]

क्रोधवन्त तब भयउ अनन्ता । भंजेउ रथ सारथी तुरन्ता ॥ ४ ॥

नाना बिधि प्रहार कर सेषा । राच्छस भयउ प्रान अवसेषा ॥ ५ ॥  
 रावन सुत निज मन अनुमाना । संकठ भयउ हरिहि मम प्राना ॥ ६ ॥

krōdhavanta taba bhaya'u anantā. bharjē'u ratha sārathī turantā. 4.  
 nānā bidhi prahāra kara sēṣā. rācchasa bhaya'u prāna avasēṣā. 5.  
 rāvana suta nija mana anumānā. saṅkaṭha bhaya'u harihi mama prānā. 6.

Then (i.e. when Meghanad started cheating and using foul and unfair methods in the duel) Laxman (who is also known as “Anant”<sup>1</sup>) became vehemently angry. He immediately broke Meghanad’s chariot into splinters and killed the charioteer.

[To wit, Laxman became so furious when Meghanad started using unfair means in the battle that he angrily retaliated by shooting a powerful volley of arrows that slammed into Meghanad’s chariot with such a mighty force that they smashed it smithereens and killed the charioteer.] (4)

Laxman, who is a manifestation of Sheshnath (sēṣā), launched a vicious attack on his adversary, hitting him hard and furious in a variety of ways so much so that the demon’s life was almost on the edge of being sniffed out. (5)

The son of Ravana (“rāvana suta”; Meghanad)<sup>2</sup> thought to himself that the situation was extremely alarming, and soon Laxman would snatch his life away from him (i.e. would kill him). (6)

[Note—<sup>1</sup>“Anant” means: ‘one who has no end; one who is eternal; one who does not die’. Use of this epithet for Laxman is very significant here because soon we shall read that he is seriously wounded and on the verge of death when Meghanad shot him with a fiery arrow that usually sucked the life of its victim. This epithet mentally prepares the reader for that moment when Laxman falls unconscious on the ground; it psychologically acclimatises the reader and assures him that when he comes to the point where Laxman is grievously wounded and falls to the ground, there should be no cause worry, as Laxman is “Anant”, i.e. he cannot die. That simply means that there is no cause of alarm, that Laxman’s fainting is part of the game, a part of the show, for he will be revived before long.

“Anant” is also the name of Lord Sheshnath, the celestial Serpent who had manifested himself as Laxman. Lord Vishnu, the macrocosmic and invisible form of Brahm, the Supreme Being, reclines on the coiled body of Sheshnath as it floats on the surface of Kshir-Sagar, the celestial ocean of milk from which the first elements of creation emerged at the time of its origin.

<sup>2</sup>Like the case of the word “Anant” for Laxman, another interesting word is used here when referring to Meghanad; it is “the son of Ravana— rāvana suta”.

What is so remarkable with the use of this term? The word “Ravana” means ‘one who makes others weep’. Since the demon king used to torment the world so much, the word ‘Ravana’ is used for him. Now, his son Meghanad would soon create a situation when Lord Ram too would weep and lament for Laxman when he is wounded by Meghanad’s powerful arrow.

Like his father Ravana, his son Meghanad was about to create a situation which would make Lord Ram weep and his companions feel sorrowful. So therefore, Meghanad is addressed as the ‘son of Ravana’; “like father, like son”.]

बीरघातिनी छाड़िसि साँगी । तेज पुंज लछिमन उर लागी ॥ ७ ॥  
 मुरुछा भई सक्ति के लागें । तब चलि गयउ निकट भय त्यागें ॥ ८ ॥

bīraghātinī chāḍisi sām̃gī. tēja puñja lachimana ura lāgī. 7.  
 muruchā bha'ī sakti kē lāgēm̃. taba cali gaya'u nikaṭa bhaya tyāgēm̃. 8.

Frustrated and extremely irritated because he felt he was in a dire strait and his life was in danger if he allowed a moment more to Laxman, Meghanad struck back at his opponent by throwing a special spear (sām̃gī) that never failed in felling (and even probably killing) the greatest of warriors<sup>1</sup>. This powerful weapon glowed with energy, and it slammed into Laxman's chest. (7)

Laxman fainted (and fell to the ground unconscious) when this powerful weapon, that had immense energy and dynamism inbuilt in it, hit him hard with all its punch (sakti kē lāgēm̃). Then Meghanad overcame his fear (of Laxman) and went near his adversary<sup>1</sup>. (8)

[Note—<sup>1</sup>As long as Laxman was on his legs fighting Meghanad, the latter dared not go near him; but when Laxman swooned and collapsed on the ground, Meghanad gathered enough courage to go near him.

Why did Meghanad go near Laxman? The answer is to be found in the next Doha no. 54—it was to lift and bring Laxman to Lanka. Why? It was to make Laxman a hostage if he was still alive, and use him as a bait to make a stiff bargain with Lord Ram, or as a prized trophy of war if he wasn't alive. It would be a great victory for Meghanad and an act of unmatched valour and gallantry if he could bring Laxman to Lanka in whatever state Laxman was, and in whatever way Meghanad could.

There are two other significant reasons why Laxman was wounded and fell to the ground unconscious.

One is that at the time of asking Lord Ram to give him permission to go and face Meghanad, Laxman had not properly shown his respect to the Lord by bowing his head before the latter, which he ought to have done. It was perhaps because Laxman was very angry at the time, and in his anger he had lost his wisdom to act in a proper way. Besides this, Laxman was so confident of his own abilities that he thought that he is competent enough to tackle Meghanad on his own accord independently, and so he felt that there was no need to seek Lord Ram's full protection by way of seeking the Lord's blessings and invoking the Lord's grace and mystical powers. The result was that Laxman lacked the full backing and the complete support of Lord Ram's grace, his divine abilities and mystical powers that would have given him an impregnable shield of protection against harm when he was fighting Meghanad, and so he fell down unconscious. This event shows us that if we are to succeed in any enterprise in life, we must first seek the Lord God's blessings, and then rely on the Lord's powers to enable us to move ahead towards the goal of obtaining success in our efforts. Refer to a note appended to Doha no. 52 herein above where this aspect has been further explained.

The second reason is this: At the time when Lord Ram was preparing to leave Ayodhya to proceed to the forest, he had tried his best to dissuade Laxman from joining him. The Lord had told Laxman that it will do good if he did not accompany

him to the forest, because then he would have to bear a lot of sorrows and miseries—apropos: Ram Charit Manas, Ayodhya Kand, Chaupai line no. 7 that precedes Doha no. 70—to Chaupai line no. 7 that precedes Doha no. 71. Now, this fainting of Laxman was to prove that the Lord's words were true.

A similar situation occurred when Sita insisted on accompanying Lord Ram to the forest. In her case the Lord had been very explicit in outlining the immensity of sufferings one encounters in a forest, telling her that if she insists in going to the forest with the Lord then she will get only sufferings in return—apropos: Ram Charit Manas, Ayodhya Kand, Chaupai line no. 3 that precedes Doha no. 62—to Chaupai line no. 8 that precedes Doha no. 63. And the Lord was proved correct once again by the developments later on—when Sita was kidnapped by Ravana and kept as a prisoner in Lanka, where she was subjected to great horrors.]

दो०. मेघनाद सम कोटि सत जोधा रहे उठाइ ।

जगदाधार सेष किमि उठै चले खिसिआइ ॥ ५४ ॥

dōhā.

mēghanāda sama kōṭi sata jōdhā rahē uṭhā'i.  
jagadādhāra sēṣa kimi uṭhai calē khisi'ā'i. 54.

Countless warriors, who were truly as strong and powerful as Meghanad, tried their best to lift Laxman from the ground, but failed.

Say, how is it practically possible to lift Sheshnath who is the support of the entire world (or who supports the whole universe upon his thousand hoods)<sup>1</sup>?

No matter how much and how hard these warriors tried, they could not lift Laxman; so at last they gave up in frustration and went away distraught, smarting with shame and feeling extremely humiliated. (Doha no. 53)

[Note—<sup>1</sup>Laxman was a manifested form of Lord Sheshnath, the celestial serpent who is believed to hold the world aloft on his thousand hoods—Ram Charit Manas, (i) Baal Kand, Doha no. 197; and (ii) Ayodhya Kand, Chanda line no. 3 that precedes Doha no. 126.

Trying to lift Laxman would be like trying to lift the earth upon which one is standing; it is like lifting the ground from below one's own foot while one is standing on it. It's impossible. One can't hold the ground underneath his own foot and lift it up along with himself.

Similarly, trying to lift Laxman was tantamount to lifting the earth on which these demon warriors were standing.

A very interesting development is about to occur now. While the demon warriors were unable to lift Laxman from the ground where he was lying unconscious, Hanuman would very easily lift him and take his limp body to place it before Lord Ram at the end of the day's war—apropos: Chaupai line no. 6 that precedes Doha no. 55 below.

The question is: How could Hanuman lift Laxman when the demons couldn't? Well, one reason is that the demons, being sinful, pervert and unholy, lacked any spiritual power and the special abilities that come with it, while Hanuman had an abundance of such powers and abilities.



Secondly, from the perspective of metaphysics, the demons represented ‘gross’ elements in creation, and such elements are always heavy themselves; their heaviness acted as a drag on their ability to lift and move Laxman because he was extremely heavy himself as he supported the whole world on his hood in his primary form as Lord Sheshnath.

On the other hand, Hanuman represented the lighter, the subtler elements of creation as he was the son of the ‘wind’ god, and ‘wind or air’ is one of the five subtle elements in creation. In this interpretation, Laxman represented the ‘sky’ element, because one of the names of Lord Sheshnath is ‘Anant’\*, which means eternal and without an end, which are the characteristics of the ‘sky’ element. {\*Refer: Chaupai line no. 4 that precedes this Doha no. 54.}

The air and sky are almost identical in subtlety; so therefore Hanuman and Laxman made a perfect match.

The power of wind is well known; a powerful storm can cause unprecedented havoc; a fierce wind can as easily lift a humble twig as it can topple ships and carry away heavier things that falls in its path, as will be observed when a tornado or hurricane strikes. The wind turns a windmill, and the latter, with the aid of the wind, can lift water from the bowls of the earth if connected to a pump, and then use it for irrigation. The wind can move ships by filling its sails. The air lifts balloons, and the wind can steer it.

In brief, the element ‘wind’ that Hanuman represented enabled him to lift Laxman because he represented the ‘sky’ element as explained herein above, making him very light.

Earlier on in the story of the Ramayan we read that Lord Shiva’s Bow had become so heavy that a large number of strong kings and princes, who had gathered during the marriage ceremony of Sita at Janakpur, could not lift it, while the same Bow became so light that Lord Ram could not only easily lift it but as easily break it into two pieces. {Apropos: Ram Charit Manas, Baal Kand, (i) Chaupai line no. 7 that precedes Doha no. 250—to Chaupai line no. 2 that precedes Doha no. 251; and (ii) Chaupai line nos. 7-8 that precede Doha no. 261.}

In this case, every citizen present on the occasion had made a fervent plea to the deity of the Bow, i.e. to Lord Shiva, requesting that the Bow become very light. {Apropos: Ram Charit Manas, Baal Kand, Chaupai line nos. 7-8 that precede Doha no. 255.}

Similarly, it’s quite probable here that Hanuman too had prayed silently to Lord Sheshnath, the primary form of Laxman, to make his manifested form, i.e. Laxman, very light so that he can be lifted. This the third plausible reason as to why Hanuman was able to lift Laxman.

Another interesting reason, and the fourth one, is this: Lord Shiva is depicted in iconography, based on the reading and interpretation of ancient mythological texts known as the ‘Purans’, as having a number of serpents wrapped around his body; these serpents are his ornamentation. This means simply that Lord Shiva is able to carry the weight of these serpents in the same way as we wear garlands or other ornaments on our bodies. Now, Hanuman is a manifestation of ‘Rudra’, the eleventh form of Lord Shiva that is concerned with annihilation of everything, it is the angry form of Shiva that brings about the end of this creation; and Laxman is a manifestation of the celestial serpent known as Sheshnath. This means obviously that the weight of the body of Laxman poses no problem for Hanuman to carry just like the case of the weight of the serpents posing no problem for Lord Shiva when he wears them around his body.

To wit, a combination of factors came into play that enabled Hanuman to lift Laxman, whereas the demons failed.]

चौ०. सुनु गिरिजा क्रोधानल जासू । जारइ भुवन चारिदस आसू ॥ १ ॥  
 सक संग्राम जीति को ताही । सेवहिं सुर नर अग जग जाही ॥ २ ॥  
 यह कौतूहल जानइ सोई । जा पर कृपा राम कै होई ॥ ३ ॥  
 caupāī.

sunu girijā krōdhānala jāsū. jāra'i bhuvana cāridasa āsū. 1.  
 saka saṅgrāma jīti kō tāhī. sēvahiṁ sura nara aga jaga jāhī. 2.  
 yaha kautūhala jāna'i sōī. jā para krpā rāma kai hōī. 3.

[Lord Shiva continued his narration and said to his consort Uma, who is also known as Girija as she is the daughter of the Kingdom of Mountains. Shiva said:- ]

‘Listen Girija. He whose anger is so fierce that its hell-like fire can burn all the fourteen divisions of this creation<sup>1</sup> [1], ---

--- And who is served not only by the gods and the human beings but also by all other living beings in this creation, both immortal as well as mortal, both gross as well as subtle—say, who can defeat such a majestic and almighty Lord of the World in the battle-field? [2]

[Of course the answer is “no one can”. So then if that is the case, how do we explain what is happening on the ground in the war of Lanka, where we see that the monkeys and bears, who represent Lord Ram and form his army, are often times beaten back and thrashed by the demons, and we also read that Laxman has been gravely wounded and felled by their prince Meghanad. The answer to this vexing question is given below in the following verse.] (1-2)

The actual reason for what is happening on the ground in the war of Lanka, the reality behind the external deceptions created (which has presently created an impression that Laxman has been subdued and wounded by Meghanad) is known to only a few enlightened souls on whom Lord Ram (the Supreme Being and the bestower of gnosis, wisdom and knowledge) shows his grace<sup>2</sup>. (3)

[Note—<sup>1</sup>The “fourteen divisions of this creation”, known as the 14 Bhuvans or 14 abodes, are the following:

(A) The upper worlds called Urdhva Lokas (उर्ध्व लोक) are seven in number:—(i) Bhu/Bhūḥ (भूः), (ii) Bhuvaha/Bhuvah (भुवः), (iii) Swaha/Swah (स्वः), (iv) Maha/Mah (महः), (v) Janaha/Janaḥ (जनः), (vi) Tapaha/Tapaḥ (तपः), and (vii) Satyam/Satyam (सत्यम्).

(B) The seven nether worlds or lower worlds called Adhaha/Adhaḥ Loka (अधः लोक):— (i) Atal/Atala (अतल), (ii) Vital/Vitala (वितल), (iii) Satal/Sutala (सुतल), (iv) Rasaatal/Rasātala (रसातल), (v) Talaatal/Talātala (तलातल), (vi) Mahaatal/Mahātal (महातल), and (vii) Paataal/Pātāla (पाताल). The total number of Lokas is, therefore, fourteen.

<sup>2</sup>Only those who know who Lord Ram and Laxman actually were, that Lord Ram was a manifestation of Lord Vishnu, the invisible and all-pervading macrocosmic form of the Supreme Being, and that Laxman was a manifestation of Lord Sheshnath, the cosmic serpent who supports the whole creation on his thousand hoods and on whose coiled body Lord Vishnu reclines in the celestial ocean that fills the outer space in the form of ether, would know that all this fainting and fighting and all other things were merely for show to hide the reality of both Lord Ram as well as Laxman, because Ravana, the mighty king of demons, had a boon of immunity from death being caused by anybody except at the hands of human beings; so it had to be done that way, that a human being would one day succeed in slaying the mighty demon king, and to make it happen that way, the Lord had to take extra precautions to ensure that nothing is visibly done on the ground that would reveal his true identity, that could be construed as being reasonably beyond the powers of a human being to do, as far as possible, so that the sanctity of the boons granted to Ravana by the creator Brahma could be maintained, and the scourge of the demons could be brought to an end.

To wit, if the secret was leaked—that Lord Ram was not an ordinary human but the Supreme Being himself in the form of a prince—then most of the demons would have either run away or surrendered themselves without a fight. If this happened, the Lord would not have been able to eliminate them, and they would have lived, causing a piquant situation that would have defeated the very purpose for which Lord Vishnu came down to earth—because these cunning demons would have pretended to show remorse and promise the Lord that they would certainly change their sinful ways in order to escape death, but sooner or later, in all probability sooner rather than later, they would have invariably gone back on their words and reverted to their old bad habits of tormenting creatures and creating unfettered terror in this world.

Come to think of it: Lord Sheshnath who could turn the world upside down by merely shifting it or turning it over on his hoods or even tilting his head a little bit to one side, could have very easily make Lanka first heave and then splash and sink into the depths of the ocean that surrounded it from all the sides like a ship capsizing in rough waters of the ocean during a violent storm, so what was the great idea, except to ensure sanctity of Brahma's boons, that Laxman had to endure so much trouble?]

संध्या भइ फिरि द्वौ बाहनी । लगे सँभारन निज निज अनी ॥ ४ ॥

व्यापक ब्रह्म अजित भुवनेस्वर । लछिमन कहाँ बूझ करुनाकर ॥ ५ ॥

तब लगि लै आयउ हनुमाना । अनुज देखि प्रभु अति दुख माना ॥ ६ ॥

sandhyā bha'i phiri dvau bāhanī. lagē sam̐bhārana nija nija anī. 4.

byāpaka brahma ajita bhuvanēsvara. lachimana kahām̐ būjha karunākara. 5.

taba lagi lai āya'u hanumānā. anuja dēkhi prabhu ati dukha mānā. 6.

When it was eventide and the time of day when twilight approached, both the armies retired from the battle-field for the day (to go back to their respective camps). The commanders of the two armies (the demons as well as the monkeys and bears) surveyed their troops to take stock of the situation and review the condition of their respective forces<sup>1</sup>. (4)

Lord Ram—who is the all-pervading and omnipresent Brahm (the Supreme Being and cosmic Consciousness) in his primary form (*byāpaka brahma*), who is invincible and the almighty Lord of the entire creation (*ajita bhuvanēsvara*), and who shows mercy to others (*karunākara*)—asked where Laxman was (when he could not see him around). (5)

In the meantime, Hanuman brought the unconscious Laxman (and laid him on the ground before the Lord)<sup>2</sup>.

When the Lord saw his younger brother lying unconscious (and almost as if he was not alive), he became very sad and extremely sorrowful. (6)

[Note—<sup>1</sup>This is the end of the second day of the war in general, and the end of the first duel between Laxman and Meghanad.

A head count was done by the commanders of the two armies to determine who had died, how many were wounded, and how many and who had survived.

<sup>2</sup>We have already read in Doha no. 54 herein above that Meghanad and all other strong demon warriors had failed to lift Laxman and take him to Lanka with them. And now we read that the same Laxman was lifted and brought before Lord Ram by Hanuman.

How and why could Hanuman lift Laxman when the demons couldn't? This crucial question has been answered and explained in detail in a note appended to Doha no. 54 referred to above, as well as to Chaupai line no. 6 that precedes Doha no. 84 later on, during the narration of Ravana's battle with Lord Ram.]

जामवंत कह बैद सुषेना । लंकाँ रहइ को पठई लेना ॥ ७ ॥

धरि लघु रूप गयउ हनुमंता । आनेउ भवन समेत तुरंता ॥ ८ ॥

jā mavanta kaha baida suṣēnā. laṅkāṁ'raha'i kō paṭha'ī lēnā. 7.

dhari laghu rūpa gaya'u hanumantā. ānē'u bhavana samēta turantā. 8.

Jamvant (the old bear chieftain) said that a Vaidya (a doctor who treats patients using herbal medicines) named Sushen lives in Lanka<sup>1</sup>, and asked for advice as to who should be sent to bring him. (7)

[It was unanimously decided that Hanuman must be urgently dispatched to bring Sushen<sup>2</sup>. So therefore—] Hanuman assumed a small form (like the one he had assumed earlier to enter Lanka undetected when he had gone there the first time in search of Sita), and went to Lanka.

He immediately brought the doctor, along with his house, from there<sup>3</sup>. (8)

[Note—<sup>1</sup>How did Jamvant come to know about Sushen, the doctor? He was told about him by Vibhishan, the demon prince and brother of Ravana who had joined Lord Ram's camp.

Why did Vibhishan not himself disclose that a doctor by this name lived in Lanka, and instead confided this news to Jamvant and asked the latter to reveal this information? Well, Vibhishan was very intelligent; he thought that if he said something himself then there were chances that he would be misunderstood as if he

was contriving a devise by which to invite one of his confidantes from Lanka in the garb of a doctor, who would then administer some poison to Laxman that would cause his death.

Even if not actually giving poison to Laxman, no one could be absolutely sure how a medicine would react, as the best of medicines given by the best of doctors may sometimes prove ineffective or even fatal if it causes some serious reaction in the patient's body, which would cause Laxman's death. Should it unfortunately happen, then all the monkeys and bears would definitely conclude that Vibhishan had a malefic intention in suggesting the name of Sushen, with whom he was hand-in-glove secretly to manoeuvre things in a cunning way that would lead to Laxman death by administering a poison or a wrong medicine so as to weaken Lord Ram and make him regret for his decision to attack Lanka. If that happened, if the finger of suspicion rested on Vibhishan for any ill fate that befell Laxman, then that would be his end; he will definitely be killed to avenge Laxman.

Vibhishan weighed the pros and cons and came to the conclusion that there were fair chances that Lord Ram, who would be overcome with grief by then, would begin to doubt his integrity and question why he had advised that Sushen be brought to treat Laxman, and chances were that, driven by excess of sorrow at Laxman's ill fate, and under the wrong impression that Vibhishan was to be blamed for it, the Lord would approve putting him to death as punishment for betrayal.

Vibhishan pondered over the matter seriously and deduced that the aspect of the affair was very alarming and fraught with danger for him, and one unwise step on his part would land him in a grave situation should things go wrong and something unexpected and unfortunate befalls Laxman due to his intercession in this matter. So it was prudent and advisable under the circumstances to keep mum. But at the same time, thought Vibhishan, it was his moral obligation and duty to help his benefactor Lord Ram and his brother Laxman in these trying times, and if he had some knowledge that could be of certain help to them, then he ought to put it to good use while ensuring his own safety, or even putting himself to a little risk if a greater good is attained.

It was a horrifying prospect, but Vibhishan nevertheless decided to help Lord Ram, who had warmly welcomed him and given him unconditional refuge when he was ousted from his own kingdom by his brother Ravana, as best as he could while playing it safe for himself; and so he quietly approached Jamvant to give this confidential bit of information about the availability of an expert doctor named Sushen in Lanka.

It can be argued that Hanuman may have brought this information, about the presence of a doctor by the name of Sushen in Lanka, when he had gone there in search of Sita. But he would have told this to Angad as he was his fast friend, and probably not to Jamvant as the latter was very senior in the hierarchy as well as in age. Besides, Hanuman belonged to the 'monkey race' while Jamvant was the chief of the 'bear race'; hence the interaction between Hanuman and Jamvant must have been very limited and formal as compared to his interaction with Angad. Now here since Angad has kept quiet, it means he had no such knowledge of a doctor named Sushen in Lanka.

Therefore it is reasonable to conclude that this information was given by Vibhishan to Jamvant.

<sup>2</sup>Why was Hanuman chosen for the job of bringing Sushen from Lanka? The answer is given right here—it was because he could 'assume a minute form' that would

enable him to make his ingress and egress from Lanka without being detected.

Hanuman had experience of using this trick, because he had employed it when he had gone to Lanka earlier in search of Sita; he had not only made his ingress by assuming a small form (apropos: Ram Charit Manas, Sundar Kand, Chaupai line no. 1 that precedes Doha no. 4) but had also explored the city throughout the night in this form, without being detected (apropos: Sundar Kand, Chaupai line no. 4 that precedes Doha no. 5).

How then was his bringing the doctor with his whole house kept a secret? It is because it was night time, and he had lifted the house and become air-borne immediately. Then he silently cruised in the sky to exit the boundaries of the city.

<sup>3</sup>How did Hanuman do it? Well, Hanuman scooped up the house from the ground by digging the soil from underneath it and then lifting it in his hands to bring it to where Lord Ram was sitting by the side of wounded Laxman, just like a gardener transplants a sapling by lifting it from one place in the garden to transfer it to another place.

We shall soon read that Hanuman would employ this skill to lift up a mountain and bring it to Lanka when he could not descry the desired herb on it—apropos: Chaupai line no. 7 that precedes Doha no. 58 herein below.]

दो०. राम पदारबिंद सिर नायउ आइ सुषेन ।

कहा नाम गिरि औषधी जाहु पवनसुत लेन ॥ ५५ ॥

dōhā.

rāma padārabinda sira nāya'u ā'i suṣēna.

kahā nāma giri auṣadhī jāhu pavanāsuta lēna. 55.

Sushen arrived and paid his obeisance to Lord Ram by bowing his head at the Lord's feet. Then he named the mountain on which the required medicine (i.e. the medicinal herb) was to be found<sup>1</sup>, asking the son of the wind god ("pavanāsuta"; Hanuman)<sup>2</sup> to go and fetch it<sup>3</sup>. (Doha no. 55)

[Note—<sup>1</sup>Where was this mountain that bore the herb which could revive Laxman back to life? It is mentioned in Valmiki's Ramayan, Uddha Kand (Lanka Kand), canto 74, verse nos. 29-30 that Jamvant had told Hanuman: "Fly over the surface of the ocean and reach the northern mountains known as the Himalayas. Further on you will see a golden-hued mountain known as Rishav; the famed abode of Lord Shiva, known as Kailash, is visible beyond it. In between the two you will see a mountain where medicinal herbs glow in the night like so many fire-flies."

In Anand Ramayan, Sarkand, Canto 11, verse no. 46 it is said that this herb was located in the "Dronachal mountain". Then in verse no. 60 it is said that: "Hanuman went to this mountain and defeated the Gandharvas who were protecting it; then he lifted it and started on his journey back."

What were the special qualities of this unique herb? In Valmiki Ramayan we find the answer in its Lanka Kand, canto 101, verse nos. 30-31. "The herb is to be found on the southern summit of the Drona Mountain; it can heal wounds, restore the origin condition of the patient's body, revive a person who is almost dead, and can re-join or heal broken or ruptured parts of the body such as bones, skin, muscles, veins and tissues."

<sup>2</sup>The use of the term “son of the wind god” is very significant here. The wind is extremely swift in its movement; it can cover large distances in a short span of time. Hanuman had to travel a long distance to the mountain to bring the herb; he had to cross the ocean and the land beyond, with all the natural geographical obstacles he would have to contend with, in order to reach it. Only the wind can easily surmount all physical obstacles when traversing from one point to another on the surface of the earth.

Secondly, it was necessary to ‘fly’ in the sky all the way to the destination, and it was possible only if Hanuman’s primary form as the ‘son of the wind god’ is invoked. The wind god would surely help his son Hanuman to fly over the ocean and the land to reach his destination, and then return by the same path.

The ‘son’ of the wind god surely must possess the unique abilities of his father, the abilities to fly and move rapidly, to overcome all physical hindrances that come in the way of his path, and to be able to remain air-borne while carrying the weight of the bundle of herbs on his way back. As we will soon discover, this ability to remain air-borne while carrying a heavy weight was absolutely essential, because on his way back Hanuman had to carry the entire mountain loaded with herbs. It is because he could not decide which specific herb was needed, and so took along the whole mountain in order to avoid taking the risk of picking a wrong herb, or wasting precious time in searching for the correct herb.

<sup>3</sup>It is not clear from the reading of this verse who actually asked Hanuman to go to the mountain and bring the needed herb—was it Sushen, or was it Lord Ram?

Most probably it was the doctor himself—firstly it is because since Sushen was brought by Hanuman, he was better acquainted with the latter as compared to the rest of the ministers of Lord Ram who were standing around; and secondly it is because Lord Ram was so sad and woefully grieving for unconscious Laxman that he was not in a proper state of mind to talk about anything.

It is a common observance that when there is a patient lying in a serious condition and a doctor is called, the patient’s closest kin who love him dearly, such as his only son, parent or wife who is the most affected by grief and overcome with sorrows, is not in a proper state of mind to discuss the situation and relevant details coherently with the doctor, and it is usually done by others in the family who are in attendance; it is because the latter are able to maintain their cool and act dispassionately as compared to those who are directly affected by the shock of the serious illness of their dear one.

At the same time, it could have been Lord Ram who asked Hanuman to go and bring the required herb. The Lord was the commander-in-chief of the army, and a person who occupies this senior position in the hierarchy is expected to maintain his cool and exercise self-control during the gravest of situations and battle-field reversals. It was necessary for Lord Ram to maintain external calm to ensure that the morale of his troops is not affected negatively, at least till the time there was hope of Laxman’s revival.]

चौ०. राम चरन सरसिज उर राखी । चला प्रभंजन सुत बल भाषी ॥ १ ॥

उहाँ दूत एक मरमु जनावा । रावनु कालनेमि गृह आवा ॥ २ ॥

caupāī.

rāma carana sarasija ura rākhī. calā prabhanjāna suta bala bhāṣī. 1.  
uhām̐ dūta ēka maramu janāvā. rāvanu kālanēmi gr̥ha āvā. 2.

Enshrining Lord Ram's holy lotus-like feet in his heart (i.e. after invoking the Lord's glory and grace, and paying his due obeisance to him), and then reassuring the Lord that he will be able to successfully accomplish the mission (of bringing the requisite herb) by reiterating his own abilities, about his skills and strengths, in this regard<sup>1</sup>, the son of the wind god (i.e. Hanuman) started off on his journey. (1)

Meanwhile, there (in Lanka) a spy informed Ravana about the developments (that Laxman was lying wounded and unconscious on the ground in his camp, and Hanuman was dispatched to bring an herb from the northern mountains to revive him)<sup>2</sup>.

Being thus informed, Ravana went to the house of the demon named Kalnemi.  
(2)

[Note—<sup>1</sup>It is to be noted here that Hanuman commits the same mistake which Laxman had committed earlier when he had gone to engage Meghanad in the battle-field, and it is that Hanuman did not pay his full respects to Lord Ram by bowing his head before the Lord, nor did he seek the Lord's permission in express terms to proceed with the mission.

The first error, of not bowing his head before the Lord, was however compensated and made excusable to a great extent because Hanuman had 'invoked and enshrined the Lord's holy feet in his heart at the time of departure', a silent and subtle gesture that is equivalent to actually bowing the head before the Lord.

The second error can also be excused because Hanuman has been expressly requested to bring the needed medicinal herb and charged with this mission. Lord's permission was implied and implicit in this request; he was assigned this commission on an urgent basis, as there was no time left for observing formalities and courtesies.

But the third error Hanuman made, of 'speaking of his own abilities, his strength and skills' before the Lord, on his face, and in the presence of all those who had gathered around, was tantamount to boasting about himself. So what happened? Soon Hanuman would learn a bitter lesson, that his wisdom and intelligence and abilities to see things clearly were not as great and refined and sharp as he seemed to believe—for, first he fell in a trap laid by one of the demons, named Kalnemi, who was sent by Ravana to deceive Hanuman and block his way, and if possible, to kill him, because he could not see through the deception initially and was virtually caught by the demon, and on the second occasion a little while later Hanuman could not recognise the herb he was expected to bring to revive Laxman when he arrived at his destination in the northern mountains. These two failures were a sort of punishment for Hanuman, reminding him that whatever he had said about his stellar qualities and unique abilities were only loud talk and bloated assumptions. Thus, Hanuman was reminded to be modest and show more humbleness the next time. We shall read about these two events shortly.

<sup>2</sup>Ravana's spies were updating him about the developments in the battle-field. They must have surely told him about Sushen being taken to the camp of Lord Ram to treat Laxman. It is remarkable that Ravana did not put Sushen in prison or to death when he was brought back by Hanuman.



What may have been the reason of Ravana's not punishing Sushen for reviving his enemy's brother?

Well, the answer is this: First, it is a sacrosanct duty and moral obligation of any doctor to save a person's life, irrespective of whose life he saves; whether the patient is an enemy or a friend is immaterial in this moral obligation and fulfilment of a doctor's duty.

Secondly, Ravana too needed the services of an expert doctor; it was not in his interest to antagonise or irritate or offend Sushen, who was the best doctor in Lanka, at a crucial time when a fierce war was raging, and countless demon warriors too needed medical help from him. So no matter how much Ravana may have liked to wreak his vengeance upon Sushen, yet he decided in his wisdom to keep quiet for the time being and punish the doctor for treason or betrayal later on when calm returns and the war ends.

Ravana approached Kalnemi because he judged in his mind that this demon was the only one in Lanka who would have the guts and the wherewithal to face Hanuman. Ravana abandoned his usual arrogance and ego by personally approaching Kalnemi and visiting him at his home, instead of summoning him to his palace. We have already seen that earlier Ravana had adopted the same method when he had personally approached another demon named Marich in order to carry out his plans to steal Sita. {Apropos: Ram Charit Manas, Aranya Kand, Chaupai line no. 7 that precedes Doha no. 23.}

Ravana needed someone who can use the art of deception skilfully, as he intended to capture or kill Hanuman, or at least delay his journey to the northern mountains by blocking his way. Ravana, being a great king was expected to have a wide body of knowledge of virtually everything as kings usually are trained to have; so he had some basic knowledge of the science of herbal treatment, and he guessed that this herb must be administered to Laxman before day-break in order to be effective. So if he somehow managed to delay Hanuman and prevent him from bringing the herb by morning, then Laxman would not live. This fact is clearly hinted when we shall read a little later that Lord Ram lamented at the delay in Hanuman's coming back because it was past midnight and dawn was fast approaching. {Apropos: Ram Charit Manas, Lanka Kand, Chaupai line no. 2 that precedes Doha no. 61.}]

दसमुख कहा मरमु तेहिं सुना । पुनि पुनि कालनेमि सिरु धुना ॥ ३ ॥

देखत तुम्हहि नगरु जेहिं जारा । तासु पंथ को रोकन पारा ॥ ४ ॥

dasamukha kahā maramu tēhiṁ sunā. puni puni kālanēmi siru dhunā. 3.  
dēkhata tumhahi nagaru jēhiṁ jārā. tāsu pantha kō rōkana pārā. 4.

The ten-headed Ravana told Kalnemi the reason for his visit, learning which the latter became exceedingly alarmed and highly distraught, repeatedly beating his head in disgust and the doomed prospect of their race (by the recklessness of one single individual, Ravana, who stubbornly refused to see the consequences of his irrational, indefensible and senseless actions)<sup>1</sup>. (3)

Kalnemi sternly warned Ravana of the hazards he faced, and rebuked him in strong terms, saying: 'He (Hanuman) had burnt the city right before you, while you were watching helplessly<sup>2</sup>; say then, who can successfully create a hurdle in his path and

stop him? [To wit, who can stop this formidable person from progressing on his journey as you wish me to do?] (4)

[Note—<sup>1</sup>In the story of the Ramayana we come across three such individuals whom Ravana approaches to seek help when he was in dire straits, and all the three have sternly rebuked him, saying that what he has chosen to do is totally unjustified and wrong, that yet there was time for him to make amends and prevent a catastrophe from befalling on the demon race, that he is making a grave error of judgement in thinking that Lord Ram was an ordinary human prince whom he can easily vanquish; and in all the three cases Ravana stubbornly refused to relent, threatening two with death, and putting the third in an embarrassing situation wherein if he refused to cooperate with Ravana and toe his line, then it would be tantamount to betrayal of one's own family blood.

The first such individual was the demon named Marich; Ravana had approached him in order to employ his skills at assuming any form that he wished to have to a deception with the help of which he would abduct Sita. Marich had most politely warned Ravana of the grave and fatal error he is committing in creating animosity with Lord Ram without any reason, and had also told him about his personal experience in this regard, forewarning him of the dire consequences of his recklessness. {Apropos: Ram Charit Manas, Aranya Kand, (i) Chaupai line no. 7 that precedes Doha no. 23; and (ii) Chaupai line no. 6 that precedes Doha no. 24—to Chaupai line no. 7 that precedes Doha no. 26.}

The second instance is that of Kalnemi; we are reading it presently. He too advised Ravana in almost the same way as Marich had done, in no uncertain language that he is severely erring in creating animosity with Lord Ram who is no one else but the Supreme Lord himself in this form, and that he would do good to himself if he worshipped and adored the Lord instead. But again, Ravana bluntly refused, becoming aggressive and threatening Kalnemi with death. {Doha no. 56 along with Chaupai line nos. 4-8 directly herein below.}

The third person whom Ravana approached for help was his own brother Kumbhakaran. He too was shocked and gravely lamented to learn what Ravana had done and what he planned to do, about his sinful act of bringing Sita as a captive and unnecessarily provoking a war with Lord Ram, strongly taking him to task and admonishing him for his mad actions, for his pervert nature and wrong decisions. But on realising that his elder brother Ravana is in no mood to listen, and if he refused to enter the fray on his behalf in the war against Lord Ram, then history would accuse him of being disloyal to the king and betraying his own brother, Kumbhakaran reluctantly decided to enter the battle-field. He also saw in this a rare chance of attaining deliverance for his soul, and helping it to find liberation from the cage-like body of a demon, which was sinful, evil and gross. Besides these benefits, Kumbhakaran saw another great reward: that he would have a wonderful opportunity to see Lord Ram from very close quarters; it would be a rarest of rare privilege for him, because such a view is not available even to great sages, hermits and ascetics who spend their entire lives doing severe penances and great sacrifices and observance of vows just for a chance to have this divine glimpse even for a second. So therefore, instead of regretting, Kumbhakaran become joyous. We shall read about it shortly when we soon come to the third day of the war. {Apropos: Ram Charit Manas, Lanka Kand, Chaupai line no. 6 that precedes Doha no. 62—to Chaupai line no. 2 that precedes Doha no. 64.}

<sup>2</sup>Refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 8 that precedes Doha no. 25—to Chaupai line no. 8 that precedes Doha no. 26.

When Kalnemi came to know Ravana's intention, that the latter wanted him to obstruct Hanuman's way so that he fails to bring the herb to revive Laxman, Kalnemi became sore affright and saw death staring in his face. This is what he means here. He put Ravana in an embarrassing situation by asking this question: what was Ravana doing when Hanuman ran amok in the city and burnt it; couldn't Ravana himself stop him at that time? Why couldn't he ask Kalnemi at that time to stop Hanuman from having a free run in the city, burning it from street to street and house to house, if it was possible, and if Ravana thought that Kalnemi was capable of doing it? The prospects of stopping Hanuman were brighter then as compared to now, because at that time there was a whole army of demons to support Kalnemi if he was ordered to stop Hanuman, but now he has to do it all alone, prejudicing his own life and safety. This is nonsense and a virtual suicide. Ravana had no answer of course.]

भजि रघुपति करु हित आपना । छाँड़हु नाथ मृषा जल्पना ॥ ५ ॥  
नील कंज तनु सुंदर स्यामा । हृदयँ राखु लोचनाभिरामा ॥ ६ ॥  
मैं तैं मोर मूढ़ता त्यागू । महा मोह निसि सूतत जागू ॥ ७ ॥  
काल ब्याल कर भच्छक जोई । सपनेहुँ समर कि जीतिअ सोई ॥ ८ ॥

bhaji raghupati karu hita āpanā. chāṁṛahu nātha mṛṣā jalpanā. 5.  
nīla kanja tanu sundara syāmā. hrdayam' rākhu lōcanābhirāmā. 6.  
mairṁ tairṁ mōra mūṛhatā tyāgū. mahā mōha nisi sūtata jāgū. 7.  
kāla byāla kara bhacchaka jō'ī. sapanēhum' samara ki jīti'a sō'ī. 8.

[I sincerely advise you to—] Worship Lord Raghupati (Lord Ram) and pay your obeisance to him. To wit, by doing it you would ensure your own good and take care of your welfare.

My lord; stop useless talk, and discard all forms of worthless boast and hollow bluster (for these will not serve you any good at all). (5)

Instead of it (i.e. instead of wasting your time and energy in this futile pursuit), you ought to enshrine the beautiful image of the Lord that is dark complexioned like a blue-hued lotus flower in your heart. Verily indeed, in all sooth and without gainsay, this image of the Lord is so enchanting and beauteous that it bewitches the sight of its beholder and holds it in its thrall<sup>2</sup>. (6)

Discard your stupid idea that makes you differentiate between 'I', 'You', 'Mine (and yours)' etc<sup>3</sup>.

Wake up from the night of ignorance that has created darkness around you, preventing you from seeing the truth and the reality. (7)

He (i.e. Lord Ram) who can devour (bring to an end; conclude) even the serpent of Time (by bringing an end to the cycle of creation and destruction, known as Kaal)<sup>4</sup>, say who can even imagine to conquer him in a war fought in a mortal world<sup>5</sup>? (8)

[Note—<sup>1</sup>After telling Ravana of the impracticability of stopping Hanuman, Kalnemi gave him some sincere advice regarding his wrong decision of opposing Lord Ram and creating hostility with him that reflected what others too had told him in this matter: such as his wife Mandodari, his younger brother Vibhishan, and Suka, his messenger sent behind Vibhishan to spy on him, and Marich, the demon who was forced by Ravana to become a deer with a golden hide. A little later in the story, Ravana's brother Kumbhakaran too says a similar thing.

Refer:- (a) With respect to Mandodari—Ram Charit Manas, (i) Sundar Kand, Doha no. 36 along with Chaupai line nos. 5-10 that precede it; (ii) Lanka Kand, Chaupai line no. 4 that precedes Doha no. 7—to Doha no. 7; (iii) Chaupai line no. 6 that precedes Doha no. 14—to Doha no. 15; and (iv) Doha no. 35-b—to Doha no. 37.

(b) With respect to Vibhishan—Ram Charit Manas, Sundar Kand, (i) Chaupai line no. 2 that precedes Doha no. 38—to Doha no. 39; and (ii) Doha no. 40 along with Chaupai line nos. 1-4 that precede it.

(c) With respect to Suka—Ram Charit Manas, Sundar Kand, Chaupai line nos. 3-7 that precede Doha no. 57.

(d) With respect to Marich—Ram Charit Manas, Aranya Kand, Chaupai line no. 1 that precedes Doha no. 24—to Chaupai line no. 1 that precedes Doha no. 26.

(e) With respect to Kumbhakaran—Ram Charit Manas, Lanka Kand, Doha no. 62—to Chaupai line no. 6 that precedes Doha no. 63.

<sup>2</sup>When Ravana had forced Marich to become a golden deer and sent to deceive Sita, he (Marich) too had enshrined this image of Lord Ram in his heart to derive solace in embracing death; Marich was very happy at the prospect of his seeing Lord Ram's captivating beauty from so close a quarter—apropos: Ram Charit Manas, Aranya Kand, Doha no. 26 along with Chanda line nos. 1-4 that precede it.

A similar vision was invoked by Kumbhakaran when he had to go and fight Lord Ram, albeit most reluctantly; he had felt joyous that he will have a chance to see this enchanting image of the Lord from up so close. He minced no words in expressing his joy, and even asked Ravana to embrace him for giving him this chance of enjoying this view and attaining salvation for his soul—apropos: Ram Charit Manas, Lanka Kand, Doha no. 63 along with Chaupai line nos. 7-8 that precede it.

<sup>3</sup>Kalnemi tells Ravana about the basic principle of metaphysics and spirituality: that the true identity of all living beings is their Atma, their soul, which is pure consciousness, an entity that is subtle, invisible, eternal, universal and holy, and which is the same in all creatures irrespective of whatever external form they might have. To wit, the physical gross body that the world sees and recognises as an individual person is not that individual's 'true self'; it is his Atma resides in this body. Whereas the physical body has its limitations and is specific to an individual, the Atma is not subjected to any such limitations; it is not butted and bounded by lines and physical boundaries.

Hence, who is an enemy of whom; what is the difference between 'him' and 'me' and 'you'; none whatever—because the Atma is the same in all.

So therefore, how come Lord Ram is Ravana's enemy; how and why the former should become the latter's enemy. Why does Ravana think that way; what is the cause of the animosity and its resultant war? None of course.

Truly then if Ravana thinks this way, then he is definitely under the influence of darkness caused by ignorance of the facts.

<sup>4</sup>The eternal coil of Time that represents a ‘serpent’ because of its fatal nature and coiled structure that continuously wounds and un-wounds like the spring in a clock that keeps the clock’s hands moving, and which keeps the creature rotating in a continuous cycle of birth and death, even this otherwise in-conquerable and un-stoppable movement of Time can be stopped when the Supreme Being decides so; when he decides to bring to an end one cycle of creation and destruction, Time would come to a standstill.

The actual words used in this verse are “*kāla, byāla, bhacchaka*”. ‘Kaal’ also means ‘death’; or the god who presides over death. Since no one is immune to death, it is likened to a poisonous ‘serpent’ or the ‘byala’ that kills for sure when it bites.

Meanwhile, Lord Vishnu, the primary form of Lord Ram, has Garud, the celestial Eagle, as his mount, and this Garud has a special ability that it can easily devour serpents.

So in this verse it is said that Lord Ram can, if he so wishes, bring an end to Kaal, the god of death who kills all others, too, just like the Lord’s mount known as Garud can kill and devour all sorts of serpents, who themselves can kill all those they bite. This being the case, can anyone be so powerful and strong that he would overcome Lord Ram, the killer of Death-God himself? The obvious answer is: No, there is no one who can do it.

<sup>5</sup>An almost similar declaration was made by others such as Mandodari, Marich, Suka, Kumbhakran on different occasions.

Refer for instance: Ram Charit Manas, (i) Aranya Kand, Chaupai line no. 4 that precedes Doha no. 25 (by Marich); (ii) Sundar Kand, Chaupai line no. 1 that precedes Doha no. 39 (Vibhishan); (iii) Lanka Kand, Chaupai line no. 9 that precedes Doha no. 6 (Mandodari); (iv) Chaupai line no. 5 that precedes Doha no. 63 (Kumbhakran).]

दो०. सुनि दसकंठ रिसान अति तेहिं मन कीन्ह बिचार ।  
राम दूत कर मरौं बरु यह खल रत मल भार ॥ ५६ ॥  
dōhā.

suni dasakaṇṭha risāna ati tēhiṁ mana kīnha bicāra.  
rāma dūta kara marauṁ baru yaha khala rata mala bhāra. 56.

When the ten-necked Ravana (*dasakaṇṭha*) heard what Kalnemi had to say, he became wroth with exceeding wrath.

Observing Ravana’s angry reaction and fearing for his life, Kalnemi thought to himself that if he has to die then why should it be an ignominious death at the hands of this pervert fellow who is burdened with sins and vices (that would make his soul go to hell); why should it not be an exalted death at the hands of a messenger of Lord Ram (that would ensure that his soul goes to heaven)<sup>1</sup>. (Doha no. 56)

[Note—<sup>1</sup>Why dying at the hands of Lord Ram’s messenger Hanuman, who was also the Lord’s great devotee, so much preferred by Kalnemi? It is because such a death would bless his soul with beatitude and felicity which is equivalent to dying directly at the hands of the Lord himself.

The greatness of Hanuman, Lord Ram's devotee and messenger, is explicitly endorsed in Ram Charit Manas by those who met him personally, albeit under different situations. For instance we read in (i) Sundar Kand, Doha no. 4 alone with Chaupai line no. 8 that precedes it about the declaration made by Lankini; (ii) then again in Sundar Kand, Chaupai line nos. 4-5 that precede Doha no. 7 about the declaration made by Vibhishan; and (iii) finally in Lanka Kand, Chaupai line no. 1 that precedes Doha no. 58 about the declaration made by the alligator who found its deliverance when he was killed by Hanuman. All endorse this view—that one is very fortunate to meet Lord Ram's devotee and messenger.

We read earlier that Marich too had thought in a similar fashion when he was forced by Ravana to assume the form of a deer with a golden hide so that Sita could be abducted—that it would be better not to die at the hands of Ravana who was home to all sins and vices. {Refer: Ram Charit Manas, Aranya Kand, Chaupai line no. 5 that precedes Doha no. 26.}

The only difference between Marich and Kalnemi is the circumstance of their death, for while Marich was slayed by Lord Ram himself (apropos: Aranya Kand, Chaupai line no. 14 that precedes Doha no. 27), Kalnemi is now slayed by the Lord's favourite devotee named Hanuman (apropos: Lanka Kand, Chaupai line nos. 5-6 that precede Doha no. 58).]

चौ०. अस कहि चला रचिसि मग माया । सर मंदिर बर बाग बनाया ॥ १ ॥

मारुतसुत देखा सुभ आश्रम । मुनिहि बूझि जल पियौं जाइ श्रम ॥ २ ॥

caupāī.

asa kahi calā racisi maga māyā. sara mandira bara bāga banāyā. 1.  
mārutasuta dēkhā subha āśrama. munihi būjhi jala piyaum̐ jā'i śrama. 2.

Saying this to himself (as said in Doha no. 55 herein above), Kalnemi went to intercept Hanuman. Somewhere on the way, he (Kalnemi) used his crafty ability to create deceit and illusions to generate an impression of the presence of a fresh water pond, with a shrine on its bank that was surrounded by a lush garden. (1)

When the son of the wind god ("mārutasuta"<sup>1</sup>; Hanuman) saw this scene, he thought that it was the hermitage of a sage<sup>2</sup>; so he decided to go there to drink some fresh water to refresh himself and feel relaxed (i.e. overcome his tiredness of the long journey)<sup>3</sup>. (2)

[Note—<sup>1</sup>The use of the word "mārutasuta", the 'son of the wind god', for Hanuman is intentional here to indicate that he was going on his way the way 'wind goes', i.e. by the path of the sky, by flying over land, the way wind travels from one point to another.

Hanuman had to cover an enormous distance from Lanka to the northern mountains and then come back with the required herb, all within a short span of time, during the night itself, and before daybreak the next day. So, the path of the sky, in a straight line like the bird flies, would not only be the shortest distance to be covered but it would also circumvent all obstacles that would naturally be encountered if he had gone by the land route. To wit, the flight path through the path of the sky would

be free of all hindrances, and would make it possible to come back with the herb as quickly as possible.

Therefore it follows that Hanuman observed a beautiful garden with a pond and a shrine on the land below while he was cruising rapidly northwards in the sky. Remember: It was night time, so how did Hanuman see this hermitage? Surely there was some light burning in it that attracted his attention. Hence it follows that Kalnemi had played his trick to perfection; he took care to light a fire in the form of a small bonfire usually made in hermitages lying deep inside forests to ward off wild animals, or a fire-sacrifice pit where the remains of the fire lit during a religious ritual of the day was still burning.

<sup>2</sup>Another interesting point is this: In verse no. 1 herein above, it is merely said that “Kalnemi generated an impression of the presence of a pond, a shrine, and a surrounding garden”, whereas in the present verse no. 2 it is said that “Hanuman saw a hermitage”.

It clearly means that Kalnemi chose a place where a pond with an old shrine and a little garden already existed; what he actually did was to disguise himself as a hermit and went there to occupy it as its inhabitant. Then he quickly made arrangements for a fire so that its light would attract Hanuman’s attention as he passed overhead. The result of Kalnemi’s efforts was that the ancient place, which was probably un-inhabited and abandoned long ago, looked like a complete hermitage lived in by a lonely sage or a group of sages.

The next pertinent question that arises is this: Where was this artificial hermitage approximately located? The present verse clearly states that Hanuman decided to “visit the hermitage in order to refresh himself by drinking water that would also help him overcome his tiredness and fatigue of the journey”. It implies that he had been flying a very long distance till he reached the hermitage created by Kalnemi.

Surely some time must have passed between Hanuman’s departure from Lanka and the spot where he saw the hermitage—because, first, sometime must have passed while Ravana went to Kalnemi and persuaded the latter to go and intercept Hanuman, then secondly, more time must have elapsed while Kalnemi first planned what to do, and then actually carry out the cunning device that he had devised to trap Hanuman. All the while Hanuman was making rapid progress northwards towards his destination through the sky. Hence, by the time Kalnemi gave finishing touches to his deceit, Hanuman must have travelled quite a long distance from the shores of the southern ocean where Lanka was situated, making him “tired and thirsty”, and longing for some fresh water for refreshment and the need for some quick relaxation.

Kalnemi needed time, and during this time Hanuman was constantly flying to his destination in the northern mountains, nearing them as fast as he could fly, and by the passage of each hour he was feeling more and more tired. So it follows that this artificial hermitage was somewhere close to Hanuman’s destination in the north of the plains, some place close to the mountains in the north.

It is said in Anand Ramayan, Sarkand, Canto 11, verse nos. 46-47 that: “When asked by Ravana to go and intercept Hanuman, Kalnemi went and created a deception of a hermitage at a place near the Himwan Mountain, or the snow-covered Mountains in the northern Himalayas. This particular mountain where the herb was to be found was known as Mandrachal. Near this place Kalnemi created a false hermitage, and disguising himself as a senior sage who had a number of disciples, he sat down (to wait for Hanuman).”

Kalnemi also preferred a spot far away from Lanka and very near Hanuman's destination for three reasons:

First, because he decided that by this time Hanuman would be physically worn out by the exertion of the long journey, and would therefore need some water to drink to quench his thirst, and a place to relax a bit to recover his energy.

Secondly, with the destination in sight and being very near to it, Hanuman would think that sparing a few minutes to refresh himself and relax a wee whitt to recover his energy would not affect or hinder his mission in any tangible way; rather it would be helpful to him because he has to carry a load in the form of the herb on his return journey. So the chances would be good of his falling in the trap easily.

And thirdly, it would be easier for Kalnemi to subdue Hanuman because the latter would be sufficiently fatigued out and lacking in energy by this time to put up a vigorous resistance to Kalnemi should the necessity arise for a fierce battle between the two. Kalnemi was weary of facing Hanuman when the latter was in his prime form.

{The episode of Kalnemi, his deceit, and his subsequent slaying by Hanuman, has been narrated in Anand Ramayan, Sarkand, Canto 11, verse nos. 46-59½ .}

This location of Kalnemi's artificial hermitage being close to the northern mountains is also indirectly indicated in the verses herein below, because we read that soon after the events associated with Kalnemi, Hanuman had reached the mountain containing the required herb, and the gap of time between the two events seems to be apparently very small—apropos: Chaupai line nos. 6-7 that precede Doha no. 58 herein below.

<sup>3</sup>Another very interesting observation is to be made here. Hanuman goes against his own declaration made earlier to Mainak that “he is determined not to rest till Lord Ram's work was done” (apropos: Ram Charit Manas, Sundar Kand, Doha no. 1). But now he wishes to “refresh himself by taking a break and drinking water in the pond”! So why was he overcome with thirst and weariness this time, while all through the battle, and the burning of Lanka earlier, he had never felt either thirsty or the need to take rest to recover his energy?

The answer is this: He committed the same mistake that Laxman had committed which resulted in his suffering from fainting when hit by Meghanad, and this mistake was: Hanuman did not pay his obeisance properly to Lord Ram by bowing his head and seeking the Lord's express blessings for success in the enterprise at the time of departure from Lanka to bring the herb. This is clear when we closely examine Doha no. 55 and Chaupai line no. 1 that follows it, as well as the note appended to them in the case of Hanuman. In the case of Laxman, it is Doha no. 52 with the notes appended to it.

To wit, all successes that Hanuman, Laxman and the rest attained were the result of Lord Ram's grace and blessings upon them, and not due to their own abilities.

The irony of the matter is this that Hanuman ‘bows his head to Kalnemi who was disguised as a hermit or a sage’ as find in the next verse. It implies that Hanuman's legendary ability to perceive the truth behind the veil of deception was also compromised. And this is also proved by the fact that he could not decide which herb was needed when he saw the mountain on which the herbs grew (apropos: Chaupai line no. 7 that precedes Doha no. 58).

The simple lesson that is learnt from these episodes is that one must first and foremost pay one's obeisance to the Lord God, invoke his grace and pray for his



blessings before embarking on any enterprise, small or big, and never to think that one would succeed in anything because one has the ability or the skill or the knowledge or the wherewithal needed for success.]

राच्छस कपट बेष तहँ सोहा । मायापति दूतहि चह मोहा ॥ ३ ॥

जाइ पवनसुत नायउ माथा । लाग सो कहै राम गुन गाथा ॥ ४ ॥

rācchasa kapaṭa bēṣa taham̐ sōhā. māyāpati dūtahi caha mōhā. 3.  
jā'i pavanasuta nāya'u māthā. lāga sō kahai rāma guna gāthā. 4.

The demon (Kalnemi) was present there in the hermitage in a fictitious form of a hermit or a sage. He was trying to deceive the messenger of the Lord who is the master of all tricks and deceptions (i.e. Lord Ram, the Supreme Being)! (3)

The son of the wind god (Hanuman) went to him and bowed his head<sup>1</sup>. Seeing him, the hermit (i.e. Kalnemi) started praising Lord Ram and his glories<sup>2</sup>. (4)

[Note—<sup>1</sup>Why did Hanuman bow his head before this false hermit or sage? It is because this physical form, that of a learned sage, a hermit, a seer, an ascetic, or a saint, is deemed to be so holy and worthy of respect that it invites involuntary and automatic respect and reverence from the beholder.

We have read earlier a similar kind of thing happening when the great king named Pratapbhanu was also cheated by his enemy who was disguised as a hermit; this crooked fellow was previously defeated in a battle by the king, and he had decided to assume the form of a hermit to escape detection till he waited for his time to take revenge upon the king. {Refer: Ram Charit Manas, Baal Kand, Chaupai line nos. 1-8 that precede Doha no. 158; and Chaupai line nos. 2-8 that precede Doha no. 170.}

<sup>2</sup>Kalnemi thought that if he praised Lord Ram then he will easily gain Hanuman's confidence. This ploy served him a dual purpose: first it would help him disarm Hanuman's suspicion of him, and second, it will also give him an opportunity to purify his inner self and prepare for the deliverance of his soul by making some last minute gestures of repentance for his past sinful life as a demon in the service of Ravana, by singing the glories of Lord Ram, which a true 'demon' would never do.

It was this singing of Lord Ram's glories now, and his uttering the Lord's holy name at the time of his death at the hands of Hanuman a little later, that Kalnemi attained emancipation and salvation for himself; even Hanuman lavishly praised Kalnemi for uttering the Lord's holy name at the time of his death—apropos: Ram Charit Manas, Lanka Kand, Chaupai line no. 6 that precedes Doha no. 58 herein below.

It is to be noted that Kalnemi began to praise Lord Ram immediately after Hanuman bowed before him, even before Hanuman introduced himself to him or said anything about himself or his journey. This is the normal practice with saintly persons and devotees of the Lord—that they greet their guests and welcome their visitors by uttering the name of the Lord and saying his grace, or saying something else in the Lord's honour.]

होत महा रन रावन रामहिं । जितिहहिं राम न संसय या महिं ॥ ५ ॥  
 इहाँ भाँ मैं देखउँ भाई । ग्यान दृष्टि बल मोहि अधिकाई ॥ ६ ॥

hōta mahā rana rāvana rāmahim. jitiyahim rāma na sansaya yā mahim. 5.  
 ihām̐ bha'ēm̐ mair̐m dēkha'um̐ bhā'ī. gyāna dr̥ṣṭi bala mōhi adhikā'ī. 6.

Kalnemi said, 'A great war is underway between Ravana and Lord Ram'<sup>1</sup>. Well, there is no doubt in the fact that Lord Ram will win in it<sup>2</sup>. (5)

I have a divine vision that I have acquired on the strength of my gnosis, the special empowerment that comes to me by my spiritual practices that have granted me self-realisation and enlightenment; it entitles and enables me to see things not physically visible to others, things that occurred in the past, are underway in the present, and would eventually happen in the future<sup>3</sup>. (6)

[Note—<sup>1</sup>How did Kalnemi know that a fierce war was raging between Ravana and Lord Ram? Answer: Ravana himself had briefed him about it—apropos: Ram Charit Manas, Lanka Kand, Chaupai line nos. 1-2 that precede Doha no. 56 herein above.

<sup>2</sup>A similar prediction was made by Trijata, the pious female demon appointed by Ravana to guard Sita—apropos: Ram Charit Manas, Lanka Kand, Doha no. 99 along with Chaupai line nos. 12-13 and Chanda line nos. 1-4 that precede this Doha.

Even at the beginning of the war, when during the initial wave of attack by the Lord's army the demons had violently repulsed it, and it seemed that all was lost, the reader is assured by the narrator of the Story, i.e. Lord Shiva, that ultimately the monkey and bears would emerge victorious—Ram Charit Manas, Lanka Kand, Chaupai line no. 1 that precedes Doha no. 43.

<sup>3</sup>A similar boastful claim was made by another crooked person who had disguised himself as a hermit to cheat his adversary. It was a king who had been defeated by another great king named Pratapbhanu. The defeated king assumed the form of a hermit and lived in a hermitage in the forest, bidding his time to take revenge on Pratapbhanu. As destiny would have it, one day Pratapbhanu landed at his hermitage when he got lost in a hunting expedition. The impostor hermit had also made similar boastful claims of possessing exceptional spiritual powers as done by Kalnemi here, and he finally managed to trap the innocent king in his crooked design to manoeuvre things in such a way that finally Pratapbhanu was cursed by angry Brahmins to become a demon. It was Pratapbhanu who became Ravana in his next birth. For the purpose of our note, refer to: Ram Charit Manas, Baal Kand, (i) Doha no. 162 along with Chaupai line nos. 1-7 that follow it; (ii) Chaupai line no. 2 that precedes Doha no. 164; and (iii) Chaupai line nos. 1-2 that precede Doha no. 168—all of which indicate that that crooked hermit had made similar claims of possessing some special powers others don't have like Kalnemi does here.

A question arises here: Was not Kalnemi committing treason and betrayal; was he not being disloyal and unfaithful to his own lord Ravana by predicting that the war would be won by his enemy? Well, Kalnemi's internal thoughts are abundantly clear when he had expressly told Ravana on his face that what he plans to do is wrong, that he

should abandon all hostility with Lord Ram and worship him instead, and that no one can succeed by opposing the Lord—apropos: Ram Charit Manas, Lanka Kand, Chaupai line nos. 3-8 that precede Doha no. 56.

So therefore, Kalnemi was not saying something that was new; he had always believed that Lord Ram would win as is evident from his interview with Ravana.

He had rather protected his lord Ravana's identity by saying that he knew about the war out of his own spiritual abilities. This lie served two objectives: first, it prevented Hanuman from directly knowing that he was a demon sent by Ravana to kill him, and second, it helped Kalnemi to convince Hanuman about his being a holy man so that the latter would easily fall in the trap laid out by former.

Thus, Kalnemi was duly fulfilling his duty to his lord Ravana; he was neither committing treason nor being disloyal to his master Ravana or the demon race.

How did Kalnemi planned to kill Hanuman? He wanted to poison him by making him drink poisoned water. It will be clear in the next verse below.]

मागा जल तेहिं दीन्ह कमंडल । कह कपि नहिं अघाउँ थोरें जल ॥ ७ ॥  
सर मज्जन करि आतुर आवहु । दिच्छा देउँ ग्यान जेहिं पावहु ॥ ८ ॥

māgā jala tēhiṁ dīnha kamaṇḍala. kaha kapi nahim aghā'um̐ thōrēm̐ jala. 7.  
sara majjana kari ātura āvahu. dicchā dē'um̐ gyāna jēhiṁ pāvahu. 8.

Hanuman asked for some water to drink (as it was the main reason why he had come to this hermitage in the first place), at which request Kalnemi gave him a water-pot called a Kamandal (which is normally kept by all hermits)<sup>1</sup>.

The Kapi (Hanuman; literally the 'monkey') said that a little water would not satisfy him (for he felt very thirsty and needed some larger source of water not only to quench his thirst but also that he could sprinkle some water on his body to wash and feel relaxed). (7)

Kalnemi replied, 'There is a pond in the yonder. Go there and wash yourself; then come here at the earliest so that I can bless you with Gyan (gnosis; some form of spiritual knowledge) after doing some formal rituals to prepare you for that purpose that would make you eligible to receive this great knowledge<sup>2</sup>. (8)

[Note—<sup>1</sup>It is very much evident what Kalnemi's intention was: he had come to get rid of Hanuman, and not to help him in any way. So obviously, the water-pot contained poisoned water.

Hanuman was on Lord Ram's mission; so he had the invisible shield of the Lord's protection. Say, how can any harm come to someone who is an ardent devotee of Lord Ram? The lesson we learn from this episode is that if we put ourselves in the Lord's charge, then even if we do not expressly ask the Lord for protection, the Lord would do it on his own; the Lord would never let his devotee come to harm as he always takes care of the latter's welfare.

<sup>2</sup>Kalnemi found to his dismay that his planning was about to crumble; he feared that after drinking water and refreshing himself, Hanuman would proceed on his way. Kalnemi thought quickly how to prevent this from happening; so he threw a bait of granting knowledge. How stupid it was for Kalnemi to think of this device; Hanuman

had not asked for any spiritual knowledge or for being initiated. Kalnemi was in such a hurry that he did not even think that this offer, without it being sought, must surely ring an alarm bell in Hanuman's mind.

Hanuman too was so overcome with anxiety about the job to be done, that of searching the herb and taking it back to Lanka within the stipulated time, that this unusual offer of Kalnemi could not rouse any suspicion of foul play in his mind.

This also shows that the pond was not poisoned—for otherwise there was no question of Kalnemi asking Hanuman to come back for knowledge. Rather, he would have wished to escape forthwith from the spot in order to avoid the risk of incurring Hanuman's wrath in case he had become suspicious of this hermit and just tasted the water of the pond, and did not gulp it down in sufficient quantity to have any fatal effect. Then it was certain that Hanuman would come back and trash Kalnemi's light out of him.

Another proof of the pond not being poisoned is that an alligator, who was a cursed Apsara, a heavenly damsel, whom Hanuman would soon kill and grant freedom from the curse, lived in the same pond. Had it been poisoned, this Apsara would have died first.]

दो०. सर पैठत कपि पद गहा मकरीं तब अकुलान ।

मारी सो धरि दिव्य तनु चली गगन चढ़ि जान ॥ ५७ ॥

dōhā.

sara paiṭhata kapi pada gahā makarīm taba akulāna.  
mārī sō dhari dibya tanu calī gagana caḍhi jāna. 57.

When the Kapi (i.e. Hanuman) entered the pond (to drink water, and to wash and refresh himself), a deadly alligator, that lived in it, immediately caught hold of his legs.

Hanuman instantly slayed the attacker<sup>1</sup> who left its mortal gross body to revert back to its original form that looked divine. In this ethereal form, its soul mounted an aerial vehicle and ascended to the sky (to go to heaven). (Doha no. 57)

[Note—<sup>1</sup>Hanuman went inside the water of the pond and closed his eyes to wash his face and drink water. At that moment the alligator caught hold of his one leg and tried to drag him inside the pond. Hanuman grabbed the attacker and ripped apart its mouth. {Refer: (i) Anand Ramayan, Sarkand, Canto 11, verse nos. 54-55; (ii) Adhyatma Ramayan, Lanka/Yudha Kand, Canto 7, verse nos. 21-23.}

Who was this alligator? An Apsara, who is a beautiful damsel who lives in heaven, usually as a heavenly courtesan in the court of Indra, the king of gods, named 'Dhaanya-Maali' was cursed to become an alligator. After Hanuman liberated her from this curse by slaying her form as an alligator, she resumed her original heavenly form and went back to her place. {Refer: (i) Anand Ramayan, Sarkand, Canto 11, verse no. 57; and (ii) Adhyatma Ramayan, Lanka/Yudha Kand, Canto 7, verse nos. 24-25.}

In the following verses we read that this Apsara, who was in the cursed form of an alligator, tells Hanuman why she became so, and also alerts him about the reality of the hermit living in the hermitage, that he was actually a fierce demon contriving ways to kill him at the behest of Ravana.]

चौ०. कपि तव दरस भइउँ निष्पापा । मिटा तात मुनिबर कर सापा ॥ १ ॥

मुनि न होइ यह निसिचर घोरा । मानहु सत्य बचन कपि मोरा ॥ २ ॥

caupāṭi.

kapi tava darasa bha'i'um' niṣpāpā. miṭā tāta munibara kara sāpā. 1.  
muni na hō'i yaha niscara ghōrā. mānahu satya bacana kapi mōrā. 2.

Assuming a divine form, the alligator's soul spoke to Hanuman from the sky, 'Oh Kapi! I have been cleansed of the negative effects of my sins by the good circumstance of having had the good fortune of seeing you.

My dear (tāta)! As a reward of meeting you, I have now been absolved of the consequences of the curse cast upon me by a learned sage in some past time<sup>1</sup>. (1)

Be warned that this fellow (who has sent you to this pond) is not a hermit as you think him to be; on the contrary, he is a fierce demon. Oh Kapi, have faith in my words; I am telling you the truth.<sup>2</sup> (2)

[Note—<sup>1</sup>Why was the Apsara cursed to become an alligator, and what was her name?

The answer is this: Though seeming to be incredulous because what happened does not behove good for the character of a so-called spiritual man, but the story goes that one sage, whose name is not disclosed by her, asked her for sexual favour, which the Apsara refused. This enraged the sage who cursed her to become an alligator; but soon realising that she was being unjustly punished for no fault of hers, the sage blessed her that some time in the future Hanuman would free her from this curse while he would be on his way to the northern mountains on Lord Ram's errand, and then she would resume her original form and go back to heaven. The name of this Apsara was 'Dhānya-Māli'. {Refer: Anand Ramayan, Sarkand, Canto 11, verse nos. 56-57.}

<sup>2</sup>What would make Hanuman believe in the truthfulness of the words of this ethereal form that emerged from the dead gross body of the alligator he had just killed? The very fact that the Apsara emerged in this ethereal body which had a divine aura around it, and the fact that she boarded a plane coming to fetch her to heaven, left no doubt in the mind of Hanuman that she was not a demon at least, for otherwise this remarkable heavenly form would not have appeared before him and neither would a plane come to fetch a sinful dead demon to take him to heaven, for sinful souls are destined to hell and not to heaven.

He had made one major mistake, of not being able to see through the deceit of Kalnemi and falling a prey to his sweet words, and now he should not make a second mistake, and definitely a fatal one, of not heeding an alert given to him.

The transmuting of an alligator into an Apsara jolted Hanuman and roused him from his stupor which was caused perhaps in part by the fatigue incurred by the stress of the long-haul journey from Lanka, and also due to the accompanying anxiety and worry concerning the success of the mission of finding the right herb, and then taking it back to Laxman in the allotted time.]

अस कहि गई अपछरा जबहीं । निसिचर निकट गयउ कपि तबहीं ॥ ३ ॥  
कह कपि मुनि गुरदछिना लेहू । पाछें हमहि मंत्र तुम्ह देहू ॥ ४ ॥

asa kahi ga'ī apacharā jabahīm. nisicara nikṭa gaya'u kapi tabahīm. 3.  
kaha kapi muni guradachinā lēhū. pāchēm hamahi mantra tumha dēhū. 4.

When the Apsara went on her way after alerting Hanuman, he went near the demon (disguised as a hermit). (3)

The Kapi told him that he wished to make his offerings and pay his obeisance to him first, and after that he would accept the Mantra (spiritual initiation) that he (the false hermit) wished to grant him<sup>1</sup>. (4)

[Note—<sup>1</sup>The usual procedure for such initiation is that first the spiritual teacher, a Guru, gives a Mantra, a blessed spiritual formula, to his disciple, and then the latter offers his offerings to the former as a tribute. But Hanuman turns the table around full circle; he offers to pay his dues first and then accept the blessing.

Hanuman was responding to Kalnemi's advise that he should go to the pond and come back to accept the initiation—apropos: Ram Charit Manas, Lanka Kand, Chaupai line no. 8 that precedes Doha no. 57.

Hanuman did not wish to give Kalnemi a chance to either escape or play some other dirty trick; so he acted swiftly, without wasting a moment as is evident in the next verse.]

सिर लंगूर लपेटि पछारा । निज तनु प्रगटेसि मरती बारा ॥ ५ ॥  
राम राम कहि छाड़ेसि प्राणा । सुनि मन हरषि चलेउ हनुमाना ॥ ६ ॥

sira laṅgūra lapēṭi pachārā. nija tanu pragaṭēsi maratī bārā. 5.  
rāma rāma kahi chāṛēsi prānā. suni mana haraṣi calē'u hanumānā. 6.

Hanuman wrapped his long tail around Kalnemi's neck, tightened the grip like a hangman's noose, lifted his victim off his seat, and then dashed him violently on the ground, causing his instant death.

At the time of his death, Kalnemi reverted back to his original form (of a demon). (5)

He (Kalnemi) uttered the holy name of Lord Ram repeatedly while his soul left his mortal gross body of a demon<sup>1</sup>.

When Hanuman heard it, he felt very glad internally in his Mana (heart and mind; inner-self)<sup>2</sup>. After that he resumed his journey and moved ahead (in search of the required herb). (6)

[Note—<sup>1</sup>Upon close examination of the story of the Ramayan we discover that there were a few more souls who had remembered or uttered or invoked Lord Ram's holy name at the time of their death, and each one of them got their due spiritual reward irrespective of the physical form of the body their soul had assumed while living in this mortal world. It is because the holy name of Lord Ram is called the 'Tarak

Mantra', i.e. it is a divine spiritual formula which when used would invariably have its effect, which is to grant liberation, deliverance, emancipation and salvation to the soul of the dying creature; it bestows beatitude and felicity and eternal bliss to the person, no matter who he or she is, or what sort of body the concerned creature possesses in this mortal world. {Refer: Ram Uttar Tapini Upanishad, Canto 2, verse no. 1; Canto 4, verse no. 7; and Canto 6, verse nos. 1-29. It tells us that Lord Ram's holy and divine name "Rām" is a Tarak Mantra, a spiritual formula empowered to deliver the soul of a creature and grant it emancipation and salvation which bestows eternal beatitude and felicity.}

The first instance is of course that of king Dasrath; he had uttered Lord Ram's name at the time of his death which was brought about by the deep grief from which Dasrath suffered at the separation of his beloved son Ram. The reward was that Dasrath went to the abode of the Gods in heaven. {Apropos: Ram Charit Manas, Ayodhya Kand, Doha no. 155.}

The demon Marich, who was compelled by Ravana to assume the form of a deer with a golden hide so that Sita could be stolen, had uttered Lord Ram's holy name and remembered the Lord's grace and blessings at the time of his death; he was granted an exalted destination that is difficult even for great sages to attain. {Apropos: Ram Charit Manas, Aranya Kand, Chaupai line nos. 16-17 that precede Doha no. 27.}

The next example is that of Khar and Dushan along with their army of demons who had attacked Lord Ram in the forest at the behest of Supernakha. These demon warriors had uttered the Lord's holy name "Ram-Ram" at the time of their death, and every one of them attained emancipation and salvation. {Apropos: Ram Charit Manas, Aranya Kand, Doha no. 20-a.}

Then we come to the unique case of the vulture king named Jatayu. He had laid down his life in an attempt to save Sita while she was being taken away by Ravana. Jatayu's case is unique in the whole of the Ramayan as Lord Ram performed his last rites himself as he would do for his own father, thereby granting the vulture a rare honour and privilege that was denied even to Dasrath. Jatayu too had invoked Lord Ram's holy name during the last moments of his life, entitling his soul to attain an exalted destination of eternal beatitude and felicity. {Apropos: Ram Charit Manas, Aranya Kand, Chaupai line no. 10 that precedes Doha no. 31; and Doha no. 32.}

A similar destination of the soul was obtained by Sabari, the old tribal woman whose last rites too were performed by Lord Ram even as she burnt her mortal body in a fire lit for the purpose, repeating Lord Ram's holy name, invoking his grace, and enshrining the Lord's divine form in her heart. {Apropos: Ram Charit Manas, Aranya Kand, Doha no. 36 along with Chanda line nos. 1-4 that precede it.}

The next example is that of Baali, the king of Kishkindha and the father of Angad, the monkey prince. Baali too had fixed his mind on the holy lotus-like feet of Lord Ram at the time of his death, and was rewarded with heaven as his destination. {Apropos: Ram Charit Manas, Kishkindha Kand, Doha no. 10.}

As we move along with the telling of this magnificent and enthralling Story, we shall see by-and-by that Kumbhakaran and the much reviled Ravana too were exceptionally fortunate like no one else was in the whole story, in as much as their soul had emerged from their bodies and entered directly into the holy body of Lord Ram in the form of a blazing shaft of splendourous energy; it was a visible proof of the fact that the destination of the soul has nothing to do with the body in which it has lived in this world as long as the soul has a burning and sincere desire to repent for its past sins and seek emancipation and salvation for its self. The way the soul of these two great demon warriors entered the body of Lord Ram was a vivid example of the

merger of the creature's 'individual soul' with the 'universal supreme Soul of creation' represented by Lord Ram if the creature has an honest internal desire for this fate for himself, no matter what he pretends to be on the outside. {Apropos: Ram Charit Manas, Lanka Kand, (i) Chaupai line no. 8 that precedes Doha no. 71 in case of Kumbhakaran; and (ii) Chaupai line no. 9 that precedes Doha no. 103 in case of Ravana.}

This establishes another important point: Lord Ram never distinguished between two individuals based on the sort of the physical body they have; Dasrath was his worldly father; Jatau was a vulture; Sabari was an out-caste tribal woman; Baali was a monkey by body; the rest of them, such as Marich, Khar, Dushan, Kalnemi, Kumbhakaran and Ravana, were all demons. What the Lord sees is the purity of the creature's soul, and the earnestness of his desire to attain him, to repent for his sins and past evil deeds in order to get liberation and deliverance from his present body, as well as a wish to attain emancipation and salvation for his soul that would grant him eternal bliss, beatitude and felicity—and all this must be sincere and without deceit, conceit and pretensions.

<sup>2</sup>“Hanuman felt glad when he heard Kalnemi utter Lord Ram's name”—why? Remember: Hanuman was a great devotee of Lord Ram; he himself constantly and consistently kept on muttering the Lord's holy name, and kept his mind and heart focused on the remembrance of the Lord. He had no personal grudge against or any animosity with Kalnemi, as a true devotee of Lord Ram ought not to have. He slayed Kalnemi only because the latter was trying to cheat him and obstruct him in his mission to fulfil the Lord's mandate, which was not acceptable.

So Hanuman felt elated that at last Kalnemi's soul would find deliverance; he felt happy that he became an instrument in providing liberation to one more soul which had become trapped in the evil body of a demon; he felt comforted that he had heard another creature utter his beloved Lord Ram's name, bringing him within the circle of the Lord's devotees. Hanuman also rejoiced that history would not accuse him for killing a hermit, but rather would praise him for providing emancipation and salvation to a creature who was suffering in a mortal, gross, and evil body of a demon.

Kalnemi's death was a matter of celebration for Hanuman for another reason also: it subtly made him realise about the invisible protection that he had of Lord Ram who ensures, constantly, consistently and invariably, that no harm comes to Hanuman from any quarter, even if he makes an inadvertent slip here and there in life. What a great assurance indeed for a creature; who is a more benevolent and gracious Lord than Lord Ram indeed is!]

देखा सैल न औषध चीन्हा । सहसा कपि उपारि गिरि लीन्हा ॥ ७ ॥

गहि गिरि निसि नभ धावत भयऊ । अवधपुरी ऊपर कपि गयऊ ॥ ८ ॥

dēkhā saila na auṣadha cīnhā. sahasā kapi upāri giri līnhā. 7.

gahi giri nisi nabha dhāvata bhaya'ū. avadhapurī ūpara kapi gaya'ū. 8.

When Hanuman saw the mountain, he could not recognize the needed medicinal herb. So (deciding not to waste any time) he immediately, and swiftly, lifted the mountain by uprooting it from the ground<sup>1</sup>. (7)



Holding the mountain aloft on his hand, he cruised through the night sky as fast as he could.

On his way back, the Kapi passed over the city of Ayodhya<sup>2</sup>. (8)

[Note—<sup>1</sup>As has been noted earlier in a note to Doha no. 55, the mountain where the required herb was located was called ‘Dronachal’. It was situated in the upper reaches of the mighty Himalayan range on the north of the Indian land mass, between Mt. Kailash and a mountain that had a golden hue. {Reference: (a) Valmiki’s Ramayan, Uddha Kand (Lanka Kand), canto 74, verse nos. 29-30; and (b) Anand Ramayan, Sarkand, Canto 11, verse no. 46.}

Now we learn here that unable to descry the correct herb from the countless similar herbs growing on the mountain’s side, Hanuman decided to lift the whole mountain, which was, in all probability, a huge hill large enough to be called a ‘mountain’, and take it to Lanka in order not to waste any time in searching for the needed herb, and also to avoid the risk of picking up the wrong one by an error of judgment, which would not only be fatal for Laxman but would also mean complete failure of his own effort.

The interesting point to note here is this: We read that the monkeys and bears were using huge rocks and boulders as their missiles by which they attacked the demon warriors during the course of the war. The answer to the question ‘from where did they get so many rocks and boulders’ is found here—they used this mountain brought by Hanuman as a source for their crude forms of attack weapons, such as rocks and boulders and stones of all shapes and sizes, in the battle-field of Lanka.

Meanwhile, why couldn’t Hanuman see and recognise the necessary herb? One answer is that in the darkness of the night all of them looked alike. There was not one or two or twenty herbs, but countless numbers of them, and all grew closely in large clusters all along the side of the mountain. In peaceful times one would have the patience to carefully examine which herbal plant he needed, but in this case it was an emergency of life and death, time was quickly running out, and a great distance was to be travelled on the way back to Lanka. All these factors played out simultaneously in Hanuman’s mind; so there was no time for him to demure and examine each herb and plant like a scholar doing research work for his university thesis. He had to be quick and determined in his decision.

The other reason is that from a distance these herbal plants appeared to glow like a glow-worm, but when Hanuman came closer, this light disappeared. {Refer: Valmiki’s Ramayana, Lanka Kand, Canto 74, verse no. 64.}

To better understand this phenomenon, we can take the example of the moon’s disc in the sky. From a great distance, from the surface of the earth, the moon appears to shine with a silvery glow, but upon getting closer and landing on its surface it is as ordinary, as full of potholes, as strewn with rocks, and has a landscape that is as wildly naked and foreboding as any other celestial body in the earth’s neighbourhood. To wit, the moon shines only from a distance; up close it has a dark body consisting nothing but soil and rock.

So was the case with these herbs. From a distance they seemed to glow with a vague diffused light, but when looked closer they were like ordinary plants. This glow might have been caused by some natural trace element present in them; or probably it was caused by reflection of the refracted light falling upon them from the surrounding snow-clad mountain peaks, or some kind of reflection from heavenly lights resembling the Northern Lights that are seen in the sky near the arctic circle up in the

northern hemisphere. But by the time Hanuman approached the plants, this reflection vanished.

Actually Hanuman was directed towards the mountain with the help of the diffused light on its side as he saw it from the sky, for it acted as a beacon for him to help navigate his way. When he landed, he was at sea; he was dumbfounded as now he could not see anything in the all-pervading darkness around him.

<sup>2</sup>A crucial fact emerges from a careful reading of this verse. Hanuman had gone by a different route on his way to the mountain as nowhere a mention of his flying over Ayodhya is found. But on his return journey he decided to take a detour, a diversion, which took him over the city of Ayodhya.

Why did Hanuman take a different route on his way back? Well, the answer is this: He has had a very close shave on his outward journey when he escaped from the trap laid by Kalnemi literally by the width of his skin. He felt that by this time, Ravana would surely have cooked up something new to trap him, and this time it would be a problem for him as he was burdened with a heavy mountain that he was carrying. There was no point in showing unnecessary dare devilry during such emergency times, and it would be wiser to avoid a difficult and dangerous situation. So he took a new route on his flight way back to Lanka to play it safe, and this detour brought him over Ayodhya.]

दो०. देखा भरत बिसाल अति निसिचर मन अनुमानि ।

बिनु फर सायक मारेउ चाप श्रवन लगि तानि ॥ ५८ ॥

dōhā.

dēkhā bharata bisāla ati nīsicara mana anumāni.

binu phara sāyaka mārē'u cāpa śravana lagi tāni. 58.

When Bharat (the younger brother of Lord Ram) saw a huge form flying in the sky over the city, he thought that it was some kind of nocturnal creature (nīsicara), probably a demon.

So he strung his bow and pulled it taught to shoot an arrow that had no pointed tip on it at the figure flying overhead<sup>1</sup>. (Doha no. 58)

[Note—<sup>1</sup>Bharat spent the entire period of fourteen years, during which Lord Ram was in exile in the forest, at a place close to the city of Ayodhya, in its suburbs, living like a hermit, and spending his time in meditation and other spiritual practices. {Apropos: Ram Charit Manas, Ayodhya Kand, Chaupai line no. 6 that precedes Doha no. 323—to Chaupai line no. 4 that precedes Doha no. 326.}]

But at the same time Bharat was very conscious of his duties and obligations and responsibilities. He kept strict vigil at night to watch for any ominous sign in the sky, to look out for any spy drone hovering over the sky over Ayodhya. When he saw a huge figure coursing through the night sky, a sort of a flying saucer, an Unidentified Flying Object known as an UFO in modern parlance, he became suspicious. What was it, he wondered; is it something dangerous, such as a heavy rock or an explosive device, carried by someone sent by one of the many enemies of his kingdom, who may have dispatched his spy to drop it over the unsuspecting and sleeping city to cause extensive damage to it? Could it be a missile or an asteroid or a meteor or

something else like a rocket or some explosive projectile that may prove to be dangerous for the city?

Bharat wished to examine it; he wished to abort a catastrophe before it happened. So he shot a blunt arrow, one without a sharp tip, which would only bring this thing down, and not blast it off the face of the firmament all together. So much the lucky it was for Hanuman, for otherwise the consequences for him are too obvious to be stated in explicit terms.

Now let us visualise this scenario more closely, and make some intelligent guess to arrive at a plausible sequence of events as to what actually might have happened during those crucial moments when Hanuman was cruising in the night sky over the sprawling city of Ayodhya down below.

It appears that some sort of system existed in those ancient times that would be like a radar system of our modern world; it was an integrated system that kept an eye over the city's skyline to detect and intercept any suspicious object flying over it. This vigilance was heightened during night time when chances of an aerial attack by one of the enemies of the kingdom of Ayodhya were great, as compared to daylight hours. This radar system was monitored by Bharat himself who, as the care-taking ruler of Ayodhya in the absence of its rightful king Lord Ram, wanted to ensure foolproof security of the city. Hanuman's bleep on this ancient system of vigilance and defence of the airspace immediately alerted Bharat, as this flying object was most unconventional and odd. It was of a huge size, was cruising at great speed, and its flight trajectory gave an impression that it was a star streaking from the northern borders of the kingdom towards its south, and flying right over the city of Ayodhya.

Deciding to examine what this suspicious-looking UFO was, Bharat shot a sort of an intercepting-missile that would only stop this mysterious object from progressing ahead, instead of destroying it in space. His arrow, in all probability, was like a modern-day missile and other weapon systems that work on computer-based data fed into the projectile at the time of its launch, giving it an ability to self-navigate and hit the desired object with the required force and impact it according to the data pre-fed into its on-board computers.

So, with some fine-tuning and skilful maneuvering, Bharat was able to manipulate his arrow in such a way that instead of blasting the target hit by it and reducing it into small fragments that would disperse in the void of the vast space of the firmament and burning themselves up without harming the city below, it simply stopped its flight and brought it down.

This arrow interrupted the flight of Hanuman and disturbed the dynamics of his flight, navigation and trajectory so much that the target of its strike suddenly lost speed and went into a tailspin, falling to the ground either following a curved parabolic path due to its speed, or it fell as a wild out-of-control tumble because it was suddenly stopped, spinning right and left and making somersaults to make a virtual nose dive and land on the ground below.

And how did Hanuman land on the ground; what happened to him? Was he gravely injured as would naturally happen when struck by a projectile at high speed in the air, and then by the impact of the fall? If not, then what could have possibly happened that saved him? What happened also to the mountain he was carrying?

These questions are answered as a note appended to Chaupai line nos. 1-2 herein below.]

चौ०. परेउ मुरुछि महि लागत सायक । सुमिरत राम राम रघुनायक ॥ १ ॥

सुनि प्रिय बचन भरत तब धाए । कपि समीप अति आतुर आए ॥ २ ॥

caupāī.

parē'u muruchi mahi lāgata sāyaka. sumirata rāma rāma raghunāyaka. 1.  
suni priya bacana bharata taba dhā'ē. kapi samīpa ati ātura ā'ē. 2.

He (Hanuman) fell down unconscious on the ground after being hit by the arrow, all the while remembering and uttering the holy name of Lord Ram, 'Ram-Ram', repeatedly<sup>1</sup>. (1)

When Bharat heard<sup>2</sup> this name, which was very dear to him, he instantly rushed forward to investigate, and eagerly came near the Kapi (Hanuman) in great haste. (2)

[Note—<sup>1</sup>Hanuman landed on the ground and fell 'unconscious'. He lost his consciousness because he had not expected being hit by a projectile while speeding in the sky; the jolt of the sudden strike that stopped his flight midway had caught him unawares and disoriented him; he lost his mental balance and bearing. The fall from a great height added to his mental confusion, and the worry of securing the safety of the herb-bearing mountain exacerbated his anxieties.

This sequence of events indicates that the arrow had hit Hanuman softly, and only with a force that was sufficient enough to stop his further progress and bring him down. Bharat had not intended to destroy the target as noted earlier in Doha no. 57 herein above; his intention was to neutralise it, bring it down to earth, and examine it. It is a natural deduction at which we arrive at because nowhere it is said that Hanuman had suffered any grave injury from the strike. He was merely 'unconscious'; he just 'fainted'; and that is a natural thing to happen to any person who is suddenly jolted by a close strike and stopped in his path, making him lose control of himself, swoon and fall to the ground.

One important factor appears to have certainly contributed to Hanuman escaping from any major injury to his person. He must have landed on soft soil cushioned by green grass, leafy plants, or some other soft vegetation, such as found in a farmland or a grassy meadow or a lawn of a garden that formed a green belt surrounding the hermitage where Bharat lived on the outskirts of Ayodhya. This is very much possible, because Bharat may have certainly created such an environment around his hermitage to replicate the aura of the surroundings of the forest, with its serenity and greenery and beauty where his beloved brother Lord Ram was spending his time of exile. This soft earth must have acted as a buffer for Hanuman, cushioning the impact of the fall and preventing any serious injury to him.

Another important reason why Hanuman escaped being injured was this: He was continuously chanting the name of Lord Ram. The Lord's divine name has mystical powers, and when a creature invokes it in distress, it extends its natural protection to the caller. It was this invisible protective shield of Lord Ram's holy name that cast its protective cover over Hanuman as he fell; it was his sure protection from any or all harm. In all sooth and without gainsay, this is why he suffered no grave injury except some momentary fainting.

Now, how can we say with certainty that Hanuman was not injured? Well, the answer is simple and straightforward: He would resume his journey shortly, after a little break and a short interview with Bharat.

Another proof of Hanuman not incurring any injury to his person is this: When he met Lord Ram at his camp near the battle-field of Lanka, the Lord did not find any

mark of a wound on his body, for if the Lord had observed any he was sure to ask Hanuman about its cause.

And thereafter, after a little while, the battle resumed with its full ferocity the next day, and Hanuman played a leading role in it. It also goes to show that he was fit and fine to face the enemy the very next day of his adventure of bringing the mountain, meaning that he was not bodily injured, as that would have adversely affected his fighting abilities. {Refer: Ram Charit Manas, Lanka Kand, Chaupai line no. 7 that precedes Doha no. 65 where Hanuman strikes a vicious cuff to Kumbhkaran with his clenched fists.}

But what about the ‘mountain’ he was carrying? Nothing is said anywhere in the text concerning it; so we have to make an intelligent surmise. Hanuman was carrying the herb-bearing mountain aloft on one of his hands as he was cruising through the night sky. He was gripping the mountain from below, perhaps by firmly clasping some sturdy creeper or a protruding outcrop of its rock. When hit by Bharat’s arrow, he instinctively intensified his grip over it so that he doesn’t lose his charge. When he landed on the ground, this mountain did not break up—because it was made of solid rock that had hardened over time. Some of its surface soil and plants may have shaken off by the force of the impact of the fall to the ground, but no major damage was done to it.

<sup>2</sup>Bharat heard Hanuman saying Lord Ram’s name. It clearly implies that Hanuman was saying it loudly, and not silently, as he fell through the sky, and even after landing on the ground he called out this holy name aloud during the intervening moments of landing and losing consciousness. His call was loud enough for Bharat to hear and pay attention; it was loud enough to be heard over the noise of the fall.

Bharat was already on high alert; as soon as he heard someone calling out Lord Ram’s name, he became amazed and sorely alarmed at the same time even as he rushed out to see who has been shot by him by mistake. He had thought that some nocturnal creature, probably a demon, was flying over Ayodhya, but such creatures won’t call out the holy name of Lord Ram. So surely something was seriously amiss, thought Bharat as his hairs stood on their ends while he dashed forward to investigate, keeping his fingers crossed, hoping for the best, and praying to the Lord God for mercy and grace.]

बिकल बिलोकि कीस उर लावा । जागत नहिं बहु भाँति जगावा ॥ ३ ॥

मुख मलीन मन भए दुखारी । कहत बचन भरि लोचन बारी ॥ ४ ॥

bikala bilōki kīsa ura lāvā. jāgata nahim bahu bhām̐ti jagāvā. 3.

mukha malīna mana bha'e dukhārī. kahata bacana bhari lōcana bārī. 4.

[By the time Bharat came to Hanuman lying unconscious on the ground, he had become certain that the creature whom he had hit was not an enemy but was someone who, in some or the other way, was related to Lord Ram, for otherwise he wouldn’t have uttered the Lord’s name when in distress and on the threshold of death. This realisation dismayed Bharat extremely, and sorrow and regret and despondency and deep sadness overwhelmed him.]

Bharat observed that the fallen creature was very agitated and seems to be suffering much<sup>1</sup>. So Bharat embraced him, but no matter how much he tried to revive him from his unconscious state, he could not. (3)

Bharat was overcome with sadness, sorrow and grief so much so that his face became pale, and his Mana (mind and heart) was shrouded with darkness that intuitively precedes some bad news (because he feared for the worst).

However, he gathered his wits together and said with tears filling his eyes --- (4),

[Note—<sup>1</sup>Hanuman's suffering was not so much at the physical level of his body as it was at the mental level—for even while he lay unconscious physically, yet his sub-conscious mind continued to work overtime, pricking him and cursing him that he has failed to carry out Lord Ram's mission. He also worried that if he could not reach Lanka in time, and the designated time frame during which the herb would revive Laxman expired, then everything would be lost. These and such like thoughts kept swirling wildly in his mind as he lay unconscious on the ground, making him very uneasy. He was filled with regret and remorse and despondency and hopelessness; he felt helpless and hapless. He silently cursed himself and his life.]

जेहिं बिधि राम बिमुख मोहि कीन्हा । तेहिं पुनि यह दारुन दुख दीन्हा ॥ ५ ॥  
 जाँ मोरें मन बच अरु काया । प्रीति राम पद कमल अमाया ॥ ६ ॥  
 तौ कपि होउ बिगत श्रम सूला । जाँ मो पर रघुपति अनुकूला ॥ ७ ॥  
 सुनत बचन उठि बैठ कपीसा । कहि जय जयति कोसलाधीसा ॥ ८ ॥

jēhim bidhi rāma bimukha mōhi kīnhā. tēhim puni yaha dārūna dukha dīnhā.  
 5.

jauṁ mōrēm mana baca aru kāyā. prīti rāma pada kamala amāyā. 6.  
 tau kapi hō'u bigata śrama sūlā. jauṁ mō para raghupati anukūlā. 7.  
 sunata bacana uṭhi baiṭha kapīsā. kahi jaya jayati kōsalādhīsā. 8.

Bharat sadly observed, 'Why, it is the same malevolent Creator who had earlier devised my separation from Lord Ram, who has now once again shown his harsh and un-emotional character by giving you this great suffering! (5)

[Staking the gain accruing to him for all the spiritual practices done by him, and invoking their combined rewards to bear on him right now in order to make Hanuman regain consciousness, Bharat implored most earnestly and pleadingly—] If I have true affection for Lord Ram and true devotion for his holy feet, if my affection and devotion is unpretentious, selfless, honest and without deceit, if it involves my whole being that includes my heart and mind, my words and my actions, as well as my body, and added to it if Lord Ram (Raghupati) is indeed pleased with me and favourable towards me (and has not held me guilty for all the pain and suffering he had to undergo when my cursed and unfortunate mother Kaikeyi sent him to forest)—then I invoke the combined good effects of all these blessings to pray that let it so happen that the Kapi (Hanuman) is freed from his weariness caused by the stress of the

journey, as well as any other form of suffering and misery caused to him, so that he is revived; whatever be the cause of his fainting should be nullified.<sup>1</sup> (6-7)

No sooner had Bharat said these words, than Hanuman, the chief amongst the monkeys (*kapīsā*), got up with a spring, raising a cry of applause for the glory of Lord Ram and the majestic powers of his holy name, proclaiming ‘Hail the glory of the king of Kaushal (“*kōsalādhīsā*”; Lord Ram), Glory to him, again and again repeatedly<sup>2</sup>.’ (8)

[Note—<sup>1</sup>We note here that Bharat assumes Hanuman has fainted because he was tired due to the stress of the journey, especially when he was carrying a weighty mountain on his hand, and so when the arrow hit him he was dazed and numbed by its impact, because whatever energy that was left in him was sapped by this sudden jolt, causing him to lose his bearing, swoon, and fall down.

Then Bharat thought that may be there was some other reason for Hanuman’s experiencing excess of stress that led to his exhaustion and his consequent inability to resist the arrow’s impact and continue with his journey.

Therefore, while staking the blessings and all the good rewards that accrued to him for his meritorious deeds and spiritual practices to bear directly upon Hanuman now and facilitate in his quick recovery, he uses an all-inclusive caveat by saying that “whatever be the cause of his fainting” should be nullified.

Let us examine this development of Hanuman’s fainting more closely, and see what the precarious condition in which Lord Ram was during that night, and what subtle spiritual message is intended in this episode.

It was the second calamitous set-back to Lord Ram during the short period of one single night. Back near the battle-field Lanka, his dear brother Laxman, who had shared his pains and grief arm-in-arm, being his constant companion and comrade and soul-mate and aide in thick and thin, was also lying on the ground unconscious and on the verge of death. And the Lord’s other trusted aide Hanuman, his other constant companion and comrade-in-arm during the fateful war, was lying in a similar condition far away in Ayodhya.

Laxman had Lord Ram himself by his side, and Hanuman had the Lord’s representative in the person of Bharat by his side. In effect and for all practical purposes, Bharat was an image of Lord Ram and his love for the creature. Bharat was extremely dear to Lord Ram more than anyone else, and Lord Ram was dear to Bharat more than anyone else. Here is the proof: Ram Charit Manas, Ayodhya Kand, (i) Chaupai line no. 1 that precedes Doha no. 169 (these are the words of mother Kaushalya); (ii) Chaupai line no. 4 that precedes Doha no. 184 (these are the words of all the citizens of Ayodhya, including sage Vasistha, the chief minister of the kingdom, and of the queen mother); (iii) Chaupai line nos. 3 and 8 that precede Doha no. 208 (these are the words of sage Bharadwaj); (iv) Chaupai line nos. 3-6 that precede Doha no. 210 (these are also the words of sage Bharadwaj); (v) Chaupai line nos. 3-4 that precede Doha no. 266 (these are also the words of the guru of the gods, sage Vrihaspati, who explicitly calls Bharat a “shadow” or an “image” of Lord Ram); (vi) Chaupai line nos. 2 and 5 that precede Doha no. 289 (these are also the words of king Janak); and finally, (vii) Doha no. 326 (these are concluding verses of Ayodhya Kand). Say, what more proof is needed when it is proclaimed that “Bharat and Ram are reflections of each other”.

Well then, coming back to our narrative, Lord Ram was by the side of unconscious Laxman, and Bharat was by the side of unconscious Hanuman. Now the

difference arises, a difference that has a profound spiritual importance and a message for all of us. It is to be noted here that inspite of the Supreme Being in the form of Lord Ram himself being by his side, wishing most earnestly for his recovery, Laxman could not be revived. But Hanuman was instantly revived when an image and ardent devotee of the same Supreme Being in the form of Bharat invoked the holy name of the Lord and prayed for his recovery!

How wonderful and fantastic it is when we compare the two events, and how clear is the implied message—for it unambiguously and irrefutably shows that the Lord's devotee is more powerful and more empowered with spiritual powers that he possesses by the virtue of his devotion for the Lord than the Lord himself is, and that the Lord's holy name is also singularly more powerful and profoundly more majestic than the principle to whom this name belongs, i.e. the Lord himself. {Apropos: Ram Charit Manas, Ayodhya Kand, (i) Doha no. 265 along with Chaupai line nos. 1-4 that follow it; and (ii) Baal Kand, from Doha no. 23—Doha no. 25.}

This is why Laxman could not be revived while Hanuman could be—for Bharat had prayed for Hanuman's recovery, and his prayer and request cannot go in vain no matter what happens, because Bharat was a devotee of Lord Ram, he had the Lord enshrined in his heart like a deity is in a temple, and was constantly repeating the holy name of the Lord every single moment of his existence.

These two closely related incidences are intended to motivate and inspire a creature to realise and understand the fact for his own sake that he will be the wiser if he becomes a devotee of the Lord, if he remembers the Lord and his holy name in his life, because then there is no fear for him, because he is assured of constant protection and solace.

The creature must realise and understand that relying on the Lord's grace and blessings and benevolence and munificence is a sure-shot formula for happiness and joy in his life; it's a magical wand, a charm that would help him tide over all his secret worries, his concealed fears and his hidden consternations in life. It would give him strength, courage and support to face all adversities in life; it will make life so much the easier for him to live; it would help him to confidently face the vagaries and uncertainties life; it will give him stability and a rock-like foundation to stand upon; it will make him feel that he is not alone in this world, but has a powerful, albeit an invisible, hand to support and protect him.

And last but not the least is this resounding message: "that at the end of every dark night there is the dawn of a day"; "that no matter how doomed the present is, the tomorrow is going to be bright and cheerful for those who have faith in the Lord God". The Lord God will take upon himself the suffering of his devotee, he himself would sacrifice his own happiness but ensure that his devotee his happy. In the episode concerning Laxman and Hanuman fainting, we observe that Lord Ram has suffered and lamented gravely; perhaps worse was in store for both Laxman and Hanuman if one were to leave the Creator, whom Bharat calls stone-hearted and harsh, to have his own way, but their destined suffering was suffered by Lord Ram instead, thereby reducing its gravity and intensity, and the malevolent Creator could not harm them as he would have otherwise liked it to happen—because he is "harsh and emotionless and stone-hearted".

It was both Bharat's and Hanuman's unwavering faith in Lord Ram's holy name and devotion to him that saved the day for everyone, for first Bharat's faith saved Hanuman as we have read in the present verse, and this subsequently paved the way for Laxman's revival because a little while later Hanuman arrived at Lanka within the designated time for the administration of the herb brought by him that



saved Laxman's life, as we shall soon read in Doha no. 61 along with Chaupai line nos. 1-3 that follow it herein below.

<sup>2</sup>Now, let us close our eyes for some moments and apply a basic knowledge of science to examine closely the event of Hanuman being hit by Bharat's arrow and the physical forces that came into play: what might have happened during the crucial moments when the arrow struck him, and what might have been the cause of his quick revival in such a fit state of mind and body as if nothing had happened.

Hanuman was constantly chanting, constantly humming Lord Ram's holy name as he cruised through the sky. This chanting and humming produced vibrations that radiated out from his body in the form of sound waves that covered his whole body as a blanket. It was virtually like a moving dynamo which produced electromagnetic energy that moved along with its source, i.e. Hanuman as he cruised through the firmament. Added to it was his speed, which created kinetic energy. And then there was heat energy and static electric energy produced by friction with the air as he and his mountain moved with great speed across the atmosphere, rubbing its layers of air and gases.

All these physical forces interacted with each other in a complex way, and the pocket of hot air that was created around Hanuman as he zoomed through the sky, helped to trap these energies tightly around so that when he moved ahead he dragged these energies along with him.

To wit, Hanuman was surrounded by a shield of stupendous energy created by many physical forces acting simultaneously and trapped around his body in the air pocket thus created, and this shield moved along with him as a shimmering glow of incandescent light. Therefore, from a distance, from the perspective of an observer on the ground, he appeared like a fast moving comet, or meteor streaking across the night sky.

It has been established that even earth produces a humming sound heard from space, and it is caused by a combined effect of the earth's magnetic field and its rotation on its axis. The earth also has charged particles in its outer atmosphere that help to protect it from many harmful radiations hitting it from outer space. So it was something similar with Hanuman.

Bharat's arrow was fully charged with energy too; it was meant to strike and bring down the object it hit. In today's modern world we are aware of heat-seeking cruise missiles, and we also know that in the darkness of the night their path appears to be like a fire-ball moving rapidly in a particular direction. So was the case with Bharat's arrow too.

It rapidly closed in on Hanuman and rammed into him. What would one expect? There was an exceptionally bright flash of light as the two phenomenal energy sources, moving in opposite directions, clashed with each other. It was like two high-tension overhead electric cables touching each other over farmland due to some cause: there would be a sudden burst of dazzling light, for a fleeting moment, and then everything would be dark again as the electric circuit snaps.

This above scenario would give us an idea what might have actually occurred during those crucial moments when Bharat's arrow hit Hanuman: There was a mighty flash of lightening; the energy crippled the arrow and reduced it to a mangled and twisted piece of metal that either vaporized in air due to the heat generated by the impact, or it fell to the ground in bits and pieces like debris of an exploded object falling on earth from the sky. It is also possible that Bharat had visualized this scenario beforehand, and since his objective was to investigate this mysterious object

flying over the night sky of Ayodhya rather than blow it out, the arrow he shot was a special one which could withstand the impact and its consequences in that it would not disintegrate, but instead cling to the object it hit and bring it down. So this arrow clung to Hanuman and pulled him down in such a way that he glided softly to the ground.

How come this was made possible? Yes, it was made possible because of the upward thrust that the arrow provided from below to the weighty body of Hanuman as it plummeted down towards the earth, much like choppers or reusable rockets used for space missions of the modern world use the upward thrust of their in-built rocket-engines to make a soft landing after finishing their mission. These modern machines don't dash to the ground as this would break them to pieces; they make a soft and delicate landing.

But at the moment when the arrow struck Hanuman, the protective shield of energy trapped around his body was short-circuited; the arrow punched a hole through them and ruptured the air pocket that trapped these energies. As a result, the energies began hissing out of this fissure; they began to dissipate and depressurize the protective shield. The violent impact of the arrow deflected Hanuman from his chosen flight path and pushed him in the direction the arrow pointed. This change of course was aided by the thrust exerted by the escaping spout of energies through the hole punched by the arrow; the thrust thus created by them was in the direction opposite to the point where the arrow struck. The combined effect was that Hanuman went on an uncontrolled spin, spiraling down towards earth in a sort of vortex with its base resting somewhere close to the ground.

Though the shock of the arrow's strike dazed Hanuman, yet he continued to chant Lord Ram's name—apropos: Chaupai line no. 1 that follows Doha no. 58 herein above. And this saved him from a worse fate.

When Bharat realized he had committed some grave mistake (apropos: Chaupai line nos. 2-3 that follow Doha no. 58), he immediately used his skills to 'repair the damage caused by his arrow to the protective shield around Hanuman' much like a modern-day mechanic would repair the unintended damage caused to a flying drone, or some other thing that is very important and has to be urgently retrieved, in order to make it functional once again. So Bharat plugged the hole and sealed it once again. How did he do it? He invoked the holy name of Lord Ram because he knew of its majestic mystical powers to heal and repair, as well as all the benefits that accrued to him by his meritorious deeds, and his other spiritual and religious practices. He focused them all at one point like a welder focuses his welding-torch to weld broken joints.

Once the hole was sealed, once the repair was done, the energy that was being continuously generated by Hanuman by his incessant chanting of Lord Ram's holy name, but was leaking out till that moment, began accumulating once again within the 'healed' or 'repaired' shield surrounding him, and sooner rather than later, he came to himself; he was revived back to life.

And when he did come to, when he did regain consciousness, it was as if nothing had happened. It was like the case of a creature living in hibernation mode for some time when all his physical activities cease and his metabolism stops for the period, but when he wakes up he is up and going with the same energy and enthusiasm as when he had first entered into hibernation mode. This is also the way Yogis (those ascetics who practice meditation) manage to live for long periods in a suspended mode when all the physical activities of the body are put on hold.

So in this way Hanuman also lived in a suspended animation mode for the period between the moment the arrow first struck him and when he was revived. Remember: Hanuman was an incarnation of Lord Shiva's eleventh form known as Rudra, and Shiva is the patron deity of all Yogis; there is no one more proficient in practicing Yoga than Lord Shiva. So it was quite natural for Hanuman to do something to which he was accustomed, and survive the ordeal.

The bubbling energy and great enthusiasm for doing Lord Ram's work, which was so characteristic of Hanuman, was there in its prime form once again as it was prior to the time when he was hit by the arrow. Rather, it was made more vigorous and forceful as he discovered that it was this one factor—that he was on the Lord's mission and that he was continuously chanting his holy name—that had saved his life that day. It renewed his commitment; it renewed his devotion and faith, making them more robust; it invigorated him; and it made him raring to go instantly with a burning zeal and confidence in Lord Ram.]

सो०. लीन्ह कपिहि उर लाइ पुलकित तनु लोचन सजल ।  
 प्रीति न हृदयँ समाइ सुमिरि राम रघुकुल तिलक ॥ ५९ ॥  
 sōraṭhā.

līnha kapihi ura lā'i pulakita tanu lōcana sajala.  
 prīti na hr̥dayam̐ samā'i sumiri rāma raghukula tilaka. 59.

As soon as the Kapi (Hanuman) regained consciousness, Bharat eagerly embraced him most affectionately<sup>1</sup>; his body was thrilled and his eyes welled up with tears (of happiness and for thanksgiving).

Emotions of affection and love for Lord Ram swelled so much in Bharat's inner-self when he remembered the Lord that he could not contain them in his heart (as a result of which they overflowed to cause excess of thrill in his body, as well as to make tears ooze out of their glands and fill his eyes). (Doha no. 59)

[Note—<sup>1</sup>Really indeed, Hanuman comes out as being the single most fortunate, privileged and lucky character in the whole Story of the Ramayan in as much as he was blessed with the honour of receiving an embrace from Lord Ram more than once\*, and as if still something was wanting, he is now being embraced by the Lord's "image" and his own devotee-brother Bharat himself to complete the picture of his exceptional good luck and unique blessedness. {\*Refer: Ram Charit Manas, (a) Sundar Kand, (ii) Chaupai line no. 7 that precedes Doha no. 30; (ii) Chaupai line no. 4 that precedes Doha no. 33; and (b) Lanka Kand, Chaupai line no. 1 that precedes Doha no. 62.

And, how does it feel to embrace a great devotee of Lord Ram? The answer is here—one feels thrilled, and tears well up in eyes. Since Hanuman is a great and blessed devotee of Lord Ram, what embracing such a devotee feels like is being experienced by Bharat here, and was experienced by both Vibhishan and Hanuman earlier when they met while Hanuman was in Lanka during the latter's expedition to search Sita (apropos: Ram Charit Manas, Sundar Kand, Doha no. 6). In this latter instance we find that 'both' felt exhilarated because 'both' were ardent devotees of Lord Ram.]

चौ०. तात कुसल कहु सुखनिधान की । सहित अनुज अरु मातु जानकी ॥ १ ॥  
कपि सब चरित समास बखाने । भए दुखी मन महुँ पछिताने ॥ २ ॥

caupāī.

tāta kusala kahu sukhanidhāna kī. sahita anuja aru mātu jānakī. 1.  
kapi saba carita samāsa bakhānē. bha'e dukhī mana mahum' pachitānē. 2.

After the exchange of initial greetings and introductions, Bharat asked Hanuman about the welfare of Lord Ram: 'My dear (tāta)! Tell me about the well-being of Lord Ram, who is an embodiment of joy and happiness, along with the good news of the younger brother (Laxman; "anuja")<sup>1</sup> and mother Sita (Janki; "mātu jānakī")<sup>2</sup>.' (1)

The Kapi (Hanuman) briefed Bharat about everything, and this tidings filled the latter with extreme sorrow, sadness and gloom; he felt very despondent and lamented gravely<sup>3</sup>. (2)

[Note—<sup>1</sup>While enquiring about Laxman Bharat simply uses the word "anuja", meaning 'younger brother'. It therefore assumes a dual meaning; it refers to Laxman as Lord Ram's younger brother, as well as Bharat's younger brother.

<sup>2</sup>Laxman's mother Sumitra had also advised him to treat Sita as his 'mother' and Lord Ram as his 'father' at the time of granting her permission to him to accompany them to the forest—apropos: Ram Charit Manas, Ayodhya Kand, Chaupai line no. 7 that precedes Doha no. 75.

Hanuman too calls Sita his mother repeatedly and in quick succession during their first interaction in the Ashok grove of Lanka—apropos: Ram Charit Manas, Sundar Kand, (i) Doha no. 14 along with Chaupai line nos. 9-10 that precede it; (ii) Doha no. 16 along with Chaupai line nos. 3-4 that precede it; and (iii) Chaupai line nos. 6-7 that precede Doha no. 17.

Did Sita acknowledge that Hanuman was her 'son'? Surely she did so—apropos: Ram Charit Manas, Sundar Kand, Chaupai line no. 6 that precedes Doha no. 16; and Chaupai line nos. 2, 9 that precede Doha no. 17.

<sup>3</sup>Bharat sorely regretted and intensely lamented that he could not help his beloved brother Lord Ram in his time of need; that it was he who had been the cause of the Lord having had to face such hardship and trouble in the forest. The bad news of Sita's abduction and its attendant sufferings for Lord Ram, the bad tidings of Laxman's fainting and the horrors of the war that was underway in Lanka—all cast a pall of deep gloom on Bharat's mind. He became pale and forlorn; he was dismayed and distressed beyond description. But what could he do; he had no choices left at that time but to pray and hope for the best.

A very pertinent question that comes to the mind is this: Why did Bharat not decide to send his well-trained and equipped army of the kingdom of Ayodhya to Lanka to help Lord Ram? Well, the answer is simple and easy to guess: no time was left for it to be actually implemented in practice.

The reason is this: Lanka was very far away, and the army would take a lot of time to reach it by first marching across the huge distance from Ayodhya to the shore

of the southern ocean, and then crossing it to land on the shores of Lanka. This was impossible to achieve in a short frame of time because the war was already raging.

So, Bharat drew a deep breath in utter frustration and regret even as he lamented and grieved most woefully. But he recovered himself quickly, for it was a waste of time allowing emotions to take control over wisdom and prudence. Hence, Bharat decided to give some practical help instead, and in the present circumstances it was that all haste must be made to ensure Hanuman reaches Lanka in time with the mountain to save Laxman. Bharat also knew that if Laxman is saved, no harm would come to his beloved brother Lord Ram, for he knew well the abilities of Laxman.

Therefore, he devised a method to send Hanuman extremely fast, and it was to ask the latter to sit on his arrow which will move so fast through the sky that it would make up for the time that has been lost till now, enabling Hanuman to land in Lanka well in time.

All these things are narrated in the verses that follow herein below.]

अहह दैव मैं कत जग जायउँ । प्रभु के एकहु काज न आयउँ ॥ ३ ॥  
 जानि कुअवसरु मन धरि धीरा । पुनि कपि सन बोले बलबीरा ॥ ४ ॥  
 तात गहरु होइहि तोहि जाता । काजु नसाइहि होत प्रभाता ॥ ५ ॥  
 चहु मम सायक सैल समेता । पठवौं तोहि जहँ कृपानिकेता ॥ ६ ॥

ahaha daiva maim kata jaga jāya'um̐. prabhu kē ēkahu kāja na āya'um̐. 3.  
 jāni ku'avasaru mana dhari dhīrā. puni kapi sana bōlē balabīrā. 4.  
 tāta gaharu hō'ihi tōhi jātā. kāju nasā'ihi hōta prabhātā. 5.  
 caṛhu mama sāyaka saila samētā. paṭhavaum̐ tōhi jaham̐ kṛpānikētā. 6.

Bharat lamented sorely, cursing himself that he could not be of any help or service to Lord Ram. He said with a sad and distressed voice with genuine grief and despondency in his expressions, 'Alas oh God; why was I born in this world as a cursed one who could not even be of a single service to the Lord, nor could extend any kind of help to him?'<sup>1</sup> (3)

Bharat paused for a while as he pondered over the situation and its gravity, and realising that the time was not favourable for yielding to negative thoughts and emotions as they would be of no help, the brave and courageous Bharat gathered his wits together and said to Hanuman after a while, (4) ---

'My dear, you may be late in your journey back, and everything would be ruined if the night ends and dawn appears'<sup>2</sup>. (5)

[Therefore, not much time is to be wasted, and all haste is to be made.]

Hence, I suggest that you mount my arrow with your mountain, and I shall shoot it to send you back speedily to where Lord Ram, who is a treasury of mercy and grace, is present. [Well, I will send you virtually with the speed of sound as the arrow thunders across the sky towards Lanka. You can rest assured of that.]<sup>3</sup> (6)

[Note—<sup>1</sup>Bharat has lamented very gravely in a similar fashion when he came back to Ayodhya from his maternal uncle's home to learn about Lord Ram's exile to forest.

He had cursed his birth then too for being the cause of Lord Ram's exile. {Refer: Ram Charit Manas, Ayodhya Kand, (i) Doha no. 160; (ii) Chaupai line no. 7 that precedes Doha no. 161; (iii) Doha no. 162; (iv) Chaupai line no. 4 that precedes Doha no. 167—to Chaupai line no. 8 that precedes Doha no. 168; (v) Chaupai line no. 1 that precedes Doha no. 178; (vi) Chaupai line no. 3 that precedes Doha no. 179; and etc.}

<sup>2</sup>This shows that either Bharat was briefed by Hanuman of the urgency of reaching Lanka before dawn to make the herb effective, or this technical detail was already known to Bharat.

Bharat thought to himself: “Hanuman must be exhausted by the journey and the hit by the arrow. He may be feeling sore in his muscles, and there is no time for rest. It would be very hard for him to travel a long distance with a sore body which has to carry this heavy mountain under the prevailing situation. Even if wishes to travel on his own strength, it will be slow progress as he would be bogged down by the weight of this great mountain. Besides this, he has already lost some crucial moments during this sad episode, and any further delay would jeopardise Laxman's chances of survival. So I must help him. If I send him riding my arrow then it would be very helpful, as, one, he would have time to relax, two, he would arrive in time, and three, when Lord Ram sees the arrow and enquires him about it, the Lord will know that I had sent him astride this arrow, and this bit of information would tell the Lord though I was so unfortunate that I could not extend any help to him but at least I could offer this small service as a token of my unflinching love and constant remembrance of him. I'll be glad if the Lord comes to know how much I miss him.”

To wit, Bharat devised this device of offering to send Hanuman astride his arrow to help him overcome his guilty conscious that “he was of no help or service to Lord Ram”—apropos: verse no. 3 herein above.

So Bharat said to Hanuman: ‘If you are not able to reach before dawn then it would not be possible to revive Laxman as the herb would lose its effectiveness. Already so much time has been wasted while you were unconscious. I understand that you must be fatigued and must be having some muscular soreness due to your falling down to the ground as well as the stress incurred by carrying the heavy mountain in your hand. This mountain would act as a drag on you, slowing you down considerably and sapping your energy further. The result would be that you might be late in arriving in time. So I suggest you ride piggy-back on my arrow which I shall shoot in the direction of Lanka. This will make your journey comfortable and easy, and when you land there you will be in the proper frame of mind and body to enter the battle refreshed the next day.’]

सुनि कपि मन उपजा अभिमाना । मोरें भार चलिहि किमि बाना ॥ ७ ॥

राम प्रभाव बिचारि बहोरी । बंदि चरन कह कपि कर जोरी ॥ ८ ॥

sunī kapi mana upajā abhimānā. mōrēm bhāra calihi kimi bānā. 7.  
rāma prabhāva bicāri bahōrī. bandi carana kaha kapi kara jōrī. 8.

When Bharat made this offer (that he would like to send Hanuman back to Lanka astride his arrow if he would ride it with the mountain in his hand), Hanuman wondered how an arrow would be able to move speedily while carrying the weight of his body (along with that of the mountain). (7)

But he soon recovered his senses and concluded that it would be made possible by the virtue of Lord Ram's glory and grace, so he should not doubt it nor wonder at it<sup>2</sup>.

Then he bowed at the feet of Bharat and said humbly: --- (8)

[Note—<sup>1</sup>Another reason why Hanuman overcame his doubt that Bharat would be able to actually shoot an arrow that would be strong and powerful enough to carry the combined weight of his own body and that of the mountain all the way to Lanka is that just a while ago he had witnessed the stupendous abilities and astounding powers of Bharat when an arrow shot by him brought Hanuman down. Not only that, Bharat had quickly revived him back to his former energetic self in such a miraculous way that he did not feel the after-effects of the deadly blow of the arrow or of the fall to the ground.]

दो०. तव प्रताप उर राखि प्रभु जैहउँ नाथ तुरंत ।  
 अस कहि आयसु पाइ पद बंदि चलेउ हनुमंत ॥ ६० ( क ) ॥  
 भरत बाहु बल सील गुन प्रभु पद प्रीति अपार ।  
 मन महुँ जात सराहत पुनि पुनि पवनकुमार ॥ ६० ( ख ) ॥

dōhā.

tava pratāpa ura rākhi prabhu jaiha'um' nātha turanta.  
 asa kahi āyasu pā'i pada bandi calē'u hanumanta. 60 (a).  
 bharata bāhu bala sīla guna prabhu pada prīti apāra.  
 mana mahum' jāta sarāhata puni puni pavanakumāra. 60 (b).

[Hanuman replied to Bharat—] 'Oh Lord! I shall enshrine your majesty's glory in my heart, and proceed speedily (to reach Lord Ram)<sup>1</sup>.

[To wit, you need not worry; I am hale and hearty. Please don't feel afraid about my safety. No one could have stopped me except you, as you are an image of Lord Ram himself. By bowing to you I am symbolically bowing to my beloved Lord Ram. So have no fears; I will reach there in time.]

Saying this and obtaining Bharat's permission, Hanuman bowed his head at his feet and started on his journey once again, with great firmness of purpose, strength of resolution, and vigour of action. (Doha no. 60-a)

The son of the wind god (Hanuman) was so exceptionally impressed by Bharat and his exemplary character that on his way back to Lord Ram, he kept on thinking of Bharat most reverentially all along the way, about the strength and might of his arms, about his polite, friendly and courteous nature, about his virtues and glories, and about the depth and intensity of his love for Lord Ram.

Hanuman repeatedly praised Bharat for these stellar virtues. (Doha no. 60-b)

[Note—<sup>1</sup>One practical reason why Hanuman chose to go alone without the aid of riding Bharat's arrow, and probably it is also the reason why Bharat granted him permission though it would mean a bit difficult journey for Hanuman, is this:

When Lord Ram, who would be eagerly waiting for Hanuman's return, and in all probability would be watching the sky for signs of him, finds that he was riding an

arrow, the Lord would be alarmed. He would think that some enemy had captured Hanuman and tied him to the arrow to force him to take this missile to where the Lord and his army were, and then explode the weapon in an attempt to wipe them out.

Or the Lord would think that Hanuman was gravely wounded and devised this contraption to come there, and this would cause immense pain to the heart of the Lord as he would lament that Hanuman had to suffer injury for him.

The Lord's confidence in Hanuman's valour and ability would be shaken, and also out of pity for his sufferings and weakness, or exhaustion caused by the arduous task of bringing the heavy mountain from afar, the Lord would henceforth feel reluctant to employ Hanuman in any combat, preferring to give him some rest. As a result, Hanuman's skills during the war would not be fully used. That would be disastrous for everyone, as a powerful warrior would be inadvertently side-lined or neglected, and his martial skills would be not fully exploited.

Even if none of the above possibilities actually happened, still there was a certain chance that Lord Ram may at least enquire about the arrow, and then when Hanuman tells him about Bharat, the Lord would be plunged in a new bout of grief and sorrows as he remembers his dear and loving brother.

The situation on the ground at Lanka was very delicate and serious; no newer emotions ought to be aroused in the bosom of Lord Ram that would negatively impact his mind and disturb him, even in the least. The episode of Laxman's fainting must have already sapped Lord Ram's energy and hurt his emotions enough, so nothing should be done again to worsen things further by making him plunge in a new vortex of sorrow generated by the memory of Bharat.

The wisest thing then would be not to remind Lord Ram of Bharat or his native Ayodhya while the ferocious war rages, so that he can concentrate all his energies on the battle-front and the war that he has to fight with zeal; it had to be ensured that he remains un-encumbered by negative emotions of remembering his far-away land, his family members, his loving brothers Bharat and Shatrughan etc. as they are bound to disturb his mind, making him feel sad and overcome with regret and grief, as they would be counter-productive at this juncture.]

चौ०. उहाँ राम लछिमनहि निहारी । बोले बचन मनुज अनुसारि ॥ १ ॥

अर्थ राति गइ कपि नहिं आयउ । राम उठाइ अनुज उर लायउ ॥ २ ॥

caupāī.

uhām' rāma lachimanahi nihārī. bōlē bacana manuja anusārī. 1.

ardha rāti ga'i kapi nahirñ āya'u. rāma uṭhā'i anuja ura lāya'u. 2.

\* In the meantime, there (in Lanka) Lord Ram watched Laxman gloomily (as he lay unconscious and critically wounded before him), with great sadness and despondency reflecting in his countenance. The Lord, behaving like an ordinary human being<sup>1</sup>, lamented gravely for him, and in his sorrows he said the following remorseful words - -- (1)

'It is past midnight, and the Kapi (Hanuman) has not come back (with the herb which could revive Laxman).'

Saying these woeful words expressing extreme sadness and grief, the Lord lifted Laxman and clasped his body to his own bosom<sup>2</sup>. (2)



\* {Let us—the narrator of this fantastic and wondrous Story, as well as its listener, the author and his reader—imagine that we are travelling in some sort of a Time Machine that makes us travel through time and space, back in an age long past, extremely rapidly, almost in the time taken to blink an eye. This Machine has some special and distinguishing qualities—it transports us over long distances of space in a very short span of time of a few hours; it accelerates and decelerates very speedily; it can move forward and backward at stupendous speed and also stand still in the air to monitor developments on the ground below; and it can take the travellers to their destinations at their own pace and convenience.

What proof do we have for the above observations concerning the Time Machine, and that we are travelling in it? Well, there are very obvious and ample proofs if we just pause a while to look at things more closely.

First let us see about the ability of this Time Machine to traverse great distances in a short time. A short while ago we find ourselves in Lanka, witnessing that moment in the night when the wounded Laxman was lying unconscious before Lord Ram, and the medicine man named Sushen, who was brought from inside the city, prescribed the herb which could revive Laxman, but it was located far-away in the northern mountains. Hanuman was ordered to bring it. Now, it was a huge distance that had to be covered in a small time slot; this mountain was located thousands of miles away from the land of Lanka, far away in the north of the mainland. First going to that place and then coming back from there doubled the distance needed to be covered, and everything had to be done within a few hours of darkness, between the hours of the early night after sunset and the hours late in the night that preceded dawn of the next day when the sky was still dark and the sun was yet far away below the horizon.

So, we have first become a witness of the events on the battle-field of Lanka and watch Laxman being injured, and then Hanuman being commissioned to bring the herb from the northern mountains. Then we leave Lanka at this point of time to travel alongside Hanuman all along to the northern mountain, deep inside the range of lofty mountains to somewhere near its northern fringes, somewhere near Mt. Kailash, where the mountain with the needed herb was located. And let us remember that in the meantime we have witnessed the incident of the demon Kalnemi trying to trap and kill Hanuman. Some time is lost in Kalnemi's fictitious hermitage, and some more time is wasted in searching for the herb in vain. Finally, realising that the time was fast running out, Hanuman plucks the mighty mountain from the ground and starts his long journey back to Lanka.

We accompany him as he takes a detour and flies over the city of Ayodhya where we see him being shot by Bharat's arrow, and we record what transpired there and how he was revived back to life by Bharat's intercession, we witness Hanuman's interaction with Bharat, and then we resume our journey back to Lanka by the side of Hanuman who was cruising through the night sky in great haste like a streaking star.

Since we are accompanying Hanuman and observing the developments as scribes and witnesses, it will now be easy for us to understand why this present verse starts with the following phrase: "In the meantime, there (in Lanka) Lord Ram watched Laxman gloomily, with great sadness reflecting in his countenance ---". It is because we will now be describing what is happening at a place that is far away in Lanka while we are still in the midst of the journey with Hanuman who is sailing through the firmament of the night. Remember: Hanuman is still on his way and we are with him, and not with Lord Ram and Laxman at Lanka. So we have to use words

and phrases that convey the idea that we are then, at that moment, talking about something happening far away, at some distant place.

This indicates that this Time Machine of ours is equipped with some wondrous instruments that keep us updated with news from the battle-field: These equipments now tell us about how Lord Ram is grieving for Laxman while Hanuman is fast approaching him with the herb still rooted in the mountain, and a while ago they made us aware of Ravana approaching Kalnemi and forcing him to become a false hermit in an attempt to get rid of Hanuman.

An important clarification is needed here regarding the way we travel to record the events, and the way Hanuman travels to bring the herb. We are travelling in our Time Machine, while Hanuman is travelling independently on his own power; to wit, Hanuman and we, the scribes and witnesses, are travelling independently. This is why Hanuman could not be warned of the impending danger from Kalnemi because he was travelling separately from us!

Then we come to the next point about this Time Machine, that it has the ability to stand still in the air like a hover-craft or a drone to record the events on the land below from a safe distance up in the sky in such a way that its presence remains secret. From its perch high up in the sky, this Time Machine can record sound and videos of what's being said and done down on the ground below, made possible with the help of special devices having sensitive sensors. Don't we have geo-stationary satellite today that aren't seen by us but which can map even small areas with great clarity, and eavesdrop on private conversation by means of special microphones equipped with secret sensors. These spying activities are standard practice employed world-wide in espionage.

Therefore we conclude that this Time Machine had some remote sensing and recording device that did the trick for the scribe, the narrator or the author of this wonderful Story, and the witnesses, the listeners and the readers, who were aboard it.

Hence, when we narrate about the incidents concerning Kalnemi and Bharat, as well as the uprooting of the mountain by Hanuman, we can say with positive authority that they are trust-worthy accounts as to what had actually happened then, and not something cooked-up as an imaginary cock-and-bull story, for they are a first-hand account that was recorded for posterity by the scribe in such a way that none of the parties concerned with the Story, either the hero Hanuman or Kalnemi and Bharat, could get the wind of the proceedings being recorded.

The next point about this miraculous Time Machine is this: "it can take the travellers to their destinations at their own pace". Well, it is easy to understand what is meant here. The 'traveller' is the reader of this fascinating Story. The incidents that are covered by the 'scribe', who happens to be the narrator or the author of this Story, are recorded in Ram Charit Manas, Lanka Kand, from Chaupai line no. 7 that precedes Doha no. 54—to Chaupai line no. 4 that precedes Doha no. 62. It is the period between Meghanad hitting Laxman with his powerful spear when the latter fell down on the ground unconscious, and the time when Laxman was revived back to life and Sushen, the doctor, was safely put back in Lanka by Hanuman.

Now, different readers would read these verses at different speeds, at their own paces. Some will finish reading them in one sitting, and the time taken in this read also depends upon an individual's reading speed; some others would read them in pieces in a day or two; and still there are some others who would spread this reading over many days or weeks. So therefore, the same set of incidents are virtually being made known to different individuals at different speeds, which symbolically means that these individuals are travelling in the Time Machine at different speeds!

In our modern world we are used to hearing about ‘Artificial Intelligence’ and ‘Virtual Reality’, so why wonder about the existence of this fantastic ‘Time Machine’ during an age when air-planes could travel without the help of a physical pilot, directed by the mere wish of the chief passenger aboard, as is evident in the case of the self-driven air-plane known as the ‘Pushpak Viman’ that was used by Lord Ram and his entire entourage to return to Ayodhya directly from Lanka after the Lord’s victory. The scribes of yore used some variation of such Time Machines, in existence at the time of the period of their writing, to record for posterity great wars and singularly important epoch-changing developments in a truthful manner, in the actual way they happened, without any kind of tampering with facts, or manipulating details to suit their own whims and fancies.

Thus, the account of the great Story of the Ramayan that has come down to us from Tulsidas in the form of ‘Ram Charit Manas’, or from Veda Vyas as ‘Adhyatma Ramayan’, is true and correct. As for some variations in their details, it is because the cycle of creation—right from its origin, through its development and ending with its conclusion—runs in an endless rotation like a gigantic wheel set in slow motion by its cosmic creator known by the name of Brahm, the Supreme Being. As the Wheel turns and completes one cycle, to go on to its next cycle of rotation, it is quite possible that at a particular point of its rotation, at a specific point of time when it reaches a specific point in its rotation, the incident that occurred in its second rotation may vary in its details of happening and take some different shade of colour than what it looked like during the previous cycle. This results in variations in some finer details, some minor aspects, within the general framework of the Story of the Ramayan; but these slight differences do not affect the general structure and the outline of the Story. This fact has been recorded by Tulsidas himself in ‘Ram Charit Manas’—refer: Ram Charit Manas, Baal Kand, (i) Doha no. 33 along with Chaupai line nos. 3-8 that precede it; (ii) Chaupai line nos. 3-4 that precede Doha no. 114; (iii) Chaupai line nos. 2-3 that precede Doha no. 122; and (iv) Chaupai line no. 4 that precedes Doha no. 124.

Another reason for variation in finer details of the Story is that each bard or poet who decided to record it did it according to how he understood and saw it, so that one aspect was highlighted by one scribe, and another aspect by another scribe, giving rise to different versions of the same Story. This fact is explicitly said in Ram Charit Manas, Baal Kand, (i) Doha no. 33 along with Chaupai line nos. 7-8 that precede it; and (ii) Chaupai line no. 4 that precedes Doha no. 124.

Coming back to our narrative, till this point of time we have read (from Chaupai line no. 7 that precedes Doha no. 54—to Doha no. 55) that Laxman was lying unconscious on the ground after being hit by a powerful spear used by Meghanad against him, and Hanuman was ordered to go to the northern mountains to bring a herb that could neutralise the deadly effect of Meghanad’s weapon and revive Laxman. Then we have read how Hanuman was shot by Bharat on the suspicion that he was some unknown intruder who may pose a danger to Ayodhya, and how Hanuman recovered and resumed his journey to Lanka with the mountain and the herb—apropos: Chaupai line no. 1 that precedes Doha no. 56—to Doha no. 60 herein above.

Hence, from this present verse no. 1 we resume our narrative from where we had left it last, at Lord Ram’s camp near the battle-field of Lanka where Laxman is lying unconscious before him.

To wit, what a wondrous and fantastic Time Machine is this indeed!}

[Note—<sup>1</sup>Why did Lord Ram behave “like an ordinary human being”? Lord Shiva, the primary narrator of this Story, explains this himself in Chaupai line no. 18 that precedes Sortha/Doha no. 61 herein below.

Lord Shiva says that “though Lord Ram is always steady and unchanging, yet he showed how a human being would ordinarily respond for someone who is totally devoted to him when that faithful follower is somehow harmed.”

Well, Lord Ram had to wail and lament like an ordinary man so as to conform to and fulfil a boon given by Brahma, the Creator, to Ravana that he would die at the hands of a human being. This is the primary reason why Lord Ram, who otherwise could do everything in this world by his mere wish as he was in incarnation of the Supreme Being, acted and behaved like an ordinary man. The Lord is an expert in everything in this creation, so he was also an expert actor. As such, he acted his role of a human being to such perfection and finesse that inspite of the many miraculous things happening, no one could doubt that he was not.

Hence, here also the Lord took special care not to do anything that would reveal his true identity; so he lamented and grieved for his wounded brother like any other man would ordinarily do.

<sup>2</sup>So, what was so alarming that made Lord Ram become so worried and desperate with despair when Hanuman could not come back by midnight?

The answer is this: The herb would lose its ability to revive an injured person if it was not administered in the night itself, much before dawn. Besides this, Lord Ram’s anxiety increased by each passing moment as he thought, in his worries and nervousness, that he could perceive that life was slowly ebbing out of Laxman. So he was worried that if the herb was used late there were chances that its effectiveness would be lost, as by that time Laxman’s life would be irretrievably lost.

When one is overcome with grief, small frames of time appear to look like ages. Each passing hour seemed to be one lost era of life to Lord Ram; he was on an edge, and uncertainties added to his nervousness which made the matters worse for him.]

सकहु न दुखित देखि मोहि काऊ । बंधु सदा तव मृदुल सुभाऊ ॥ ३ ॥  
मम हित लागि तजेहु पितु माता । सहेहु बिपिन हिम आतप बाता ॥ ४ ॥  
सो अनुराग कहाँ अब भाई । उठहु न सुनि मम बच बिकलाई ॥ ५ ॥

sakahu na dukhita dēkhi mōhi kā'ū. bandhu sadā tava mṛdula subhā'ū. 3.  
mama hita lāgi tajēhu pitu mātā. sahēhu bipina hima ātapa bātā. 4.  
sō anurāga kahām'aba bhā'ī. uṭhahu na suni mama baca bikalā'ī. 5.

Lord Ram wailed sorrowfully, ‘My dear brother. You had never tolerated if you had seen me sad in any manner<sup>1</sup>. It has been your nature always to be kind, soft, amiable and gracious. (3)

It is for my sake that you abandoned your parents<sup>2</sup>, and then suffered gravely, but graciously endured, for my sake, all the sufferings, pains and inconveniences that you had to encounter in the forest, such as extremes of cold and heat, of hailstorms and hot scorching winds (because of your decision to accompany me)<sup>3</sup>. (4)

My Brother! Where is that affection for me now; how and why do you now tolerate my intense grief and sadness without responding? Say, why don't you rise even after hearing my earnest pleas and words soaked in abject grief and despair; why don't you respond when you see me so agitated and full of anxiety?<sup>4</sup> (5)

[Note—<sup>1</sup>Refer: Ram Charit Manas, Baal Kand, Chaupai line no. 3 that precedes Doha no. 198 where this fact is clearly hinted. Now Lord Ram has acknowledged it expressly himself.

Refer also to Ram Charit Manas, Ayodhya Kand, from Chaupai line no. 1 that precedes Doha no. 227—to Chaupai line no. 3 that precedes Doha no. 233 where Laxman became very agitated on seeing worry on the face of Lord Ram at the time when news arrived that Bharat was headed towards their hermitage with a large retinue that also included a huge detachment of the kingdom's army.

Earlier, at the time of the Bow-Breaking ceremony at Janakpur, when sage Parashuram came angrily to the venue and threatened Lord Ram to punish him for breaking Lord Shiva's bow, Laxman had interceded on behalf of the Lord and had fearlessly as well as sternly rebuked the sage, even going to the extent of teasing him repeatedly that amounted to insult. This verbal spat between Laxman and Parashuram is narrated in Ram Charit Manas, Baal Kand, from Chaupai line no. 6 that precedes Doha no. 271—to Doha no. 278. {The whole episode, however, is narrated in detail in Ram Charit Manas, Baal Kand, from Chaupai line no. 2 that precedes Doha no. 268—to Chaupai line no. 7 that precedes Doha no. 285.}

<sup>2</sup>Refer: Ram Charit Manas, Ayodhya Kand, Chaupai line no. 1 that precedes Doha no. 70—to Chaupai line no. 2 that precedes Doha no. 76 where we read about Laxman's resolve to accompany Lord Ram to the forest.

<sup>3</sup>The horrors and sufferings of the forest are outlined in Ram Charit Manas, Ayodhya Kand, Chaupai line no. 4 that precedes Doha no. 62—to Chaupai line no. 3 that precedes Doha no. 63.

<sup>4</sup>Lord Ram wailed for Laxman: "Tell me, why are you lying unmoving; why have you suddenly developed a sternness of heart and indifference of countenance that you seem not to be moved by my plight, whereas you had always acted to the contrary in the past, and whenever you saw me worried or upset, you were up in arms to protect me. Had you not done that when news arrived that Bharat was coming to our hermitage at Chitrakoot with an entourage that consisted all the main members of the royal court of Ayodhya as well as large detachment of the army? You had seen me worried then, and you had thought that I was worried that Bharat was coming to fight with me and get rid of me so that he could permanently usurp the throne of the kingdom, whereas that was not the case as Bharat was actually coming to take me back home. Had I not told you this that time that there was no fear from Bharat. Nevertheless, you had picked up arms and got ready to face Bharat and kill him if I was harmed; does it not prove that you could not imagine any harm or pain coming to me from any quarter, even if it meant killing our brother and all the rest who were accompanying him? It was only after my assuring you that there was no fear of any danger that you had relented and calmed down. {This episode is narrated in Ram Charit Manas, Ayodhya Kand, from Chaupai line no. 1 that precedes Doha no. 227—to Chaupai line no. 3 that precedes Doha no. 233.}

You had kept awake to keep guard while I slept—apropos: Ram Charit Manas, Ayodhya Kand, Chaupai line nos. 1-2 that precede Doha no. 90.

You had been serving me most diligently and faithfully in the forest. {Apropos: Ram Charit Manas, Ayodhya Kand, (i) Chaupai line no. 1 that precedes Doha no. 139; (ii) Chaupai line no. 2 that precedes Doha no. 142.}

Whenever you found that I am in a sad and despondent mood, you too reflected my emotions by being overcome with equal sadness and despondency. {Apropos: Ram Charit Manas, Ayodhya Kand, Chaupai line nos. 3-6 that precedes Doha no. 141.}

At the time when Sita was stolen and I had all but lost the will to live, it was you who had supported me at that critical moment of my life; it was you who had helped me tide over my mental state of abject dejection and utter hopelessness by encouraging me to make efforts to search for her. Had it not been for you, I would have fallen then and there; it was this advice of yours that motivated me to look ahead with hope of finding her. {Refer: Ram Charit Manas, Aranya Kand, Chaupai line nos. 5-8, 16 that precede Doha no. 30.}

Well then, where is now that unflinching devotion and sturdy commitment of yours; why do you not get up and assure me that you are alright and you will not allow any harm to come to me. Listen dear: If you do not rise, if you are revived, then I too will die with you, because I can't live without you. {Refer: Chaupai line nos. 9-10 herein below.}”]

जौं जनतेउँ बन बंधु बिछोहू । पिता बचन मनतेउँ नहिं ओहू ॥ ६ ॥  
सुत बित नारि भवन परिवारा । होहिं जाहिं जग बारहिं बारा ॥ ७ ॥  
अस बिचारि जियँ जागहु ताता । मिलइ न जगत सहोदर भ्राता ॥ ८ ॥

jaum janatē'um̐ bana bandhu bichōhū. pitā bacana manatē'um̐ nahim̐ ōhū. 6.  
suta bita nāri bhavana parivārā. hōhim̐ jāhim̐ jaga bārahim̐ bārā. 7.  
asa bicāri jiyam̐ jāgahu tātā. mila'i na jagata sahōdara bhrātā. 8.

Had I been aware that I would have to suffer separation from my dear brother in the forest, then surely I would not have obeyed the words of my father<sup>1</sup>. (6)

In this world, one can have more than one chance to have a son, money, wife, home and a family [7], ---

--- But one cannot have another chance to be fortunate enough to have a dearest-of-dear brother, someone for whom no one and no thing ever matters more in this world than the former to whom the latter is totally devoted, and whom the latter adores like no one else would ever do<sup>2</sup>. Think over this thing and wake up (you're your slumber, because I am feeling very distressed and extremely distraught by seeing you lying in this condition) [8]. (7-8)

[Note—<sup>1</sup>Lord Ram had to keep his father Dasrath's words that the latter gave to Kaikeyi, the step-mother of the Lord, according to which she had demanded that Lord Ram be sent to forest for fourteen years so that her own son Bharat could be anointed as a prince-regent who would become the future king. {This event is narrated in Ram Charit Manas, Ayodhya Kand, specifically in (i) Chaupai line nos. 1-3 that precede

Doha no. 29; and (ii) Chaupai line no. 5 that precedes Doha no. 40—to Chaupai line no. 2 that precedes Doha no. 41.}

<sup>2</sup>Here, the phrase “dearest-of-dear brother” that Lord Ram uses refers to Laxman who was totally devoted to him. For Laxman, there was no one and no thing that ever mattered more than the Lord. The next verse endorses this view with emphasis.]

जथा पंख बिनु खग अति दीना । मनि बिनु फनि करिबर कर हीना ॥ ९ ॥  
अस मम जिवन बंधु बिनु तोही । जौं जड़ दैव जिआवै मोही ॥ १० ॥

jathā paṅkha binu khaga ati dīnā. mani binu phani karibara kara hīnā. 9.  
asa mama jivana bandhu binu tōhī. jaurṁ jara daiva ji'āvai mōhī. 10.

My woefully precarious condition is as miserable and grief-stricken as a poor bird that has lost its wings<sup>1</sup>, or a serpent that has lost the gem-like luminescent globule of condensed sap present on its hood<sup>2</sup>, or an unfortunate elephant that has lost its trunk<sup>3</sup>. (9)

Oh my dear brother! This is the gloomy way my life would be if unfortunately the malefic Creator, who is so opposed to me, forces me to live, compelling me to survive even after you are separated from me<sup>4</sup>. (10)

[Note—<sup>1</sup>The bird's wing is the most important part of its body because it is the wing that enables the bird to fly and live a happy life. If the wing is lost, then the poor bird would be forced to live a life which would be as good as being dead for it.

The importance of the wing for a bird and how a person suffering from some grave misfortune when something without which he can't live is compared to a bird losing its wings is given elsewhere also in Ram Charit Manas.

For instance, in Ayodhya Kand, Chaupai line no. 5 that precedes Doha no. 76 we read that the citizens of Ayodhya were sore overcome with grief when they learnt that Lord Ram was being sent to forest exile, and their condition is being compared to 'a bird who has lost its wings'.

Again, in Ayodhya Kand, Chaupai line no. 7 that precedes Doha no. 148 we read that the condition of king Dasrath was also like a bird who has lost its wings. This was the time when Dasrath was lying on his death bed lamenting for Lord Ram, and his minister Sumantra returned to tell him the bad news that Lord Ram, Sita and Laxman have refused to return.

<sup>2</sup>There are some special species of serpents on whose hoods, according to legends, a small luminescent sac resembling a small globule is seen. It contains a sap that has oozed out of the serpent's hood and has solidified there. The reptile emerges out of its hole in the darkness of the night, and it is believed that the light emanating from this sac enables the serpent to see its way. If the sac is lost, the serpent becomes blind. In this grief, the serpent repeatedly dashes its hood on the hard ground to express its sadness, and this causes it to die.

This phenomenon is cited as a metaphor to indicate that Lord Ram would be blind and helpless without Laxman by his side.

Other instance is found in Ram Charit Manas, Ayodhya Kand, Chaupai line no. 1 that precedes Doha no. 154 where the condition of king Dasrath is compared to it just prior to his death after he learnt that Lord Ram would not return.

<sup>3</sup>The elephant depends upon its trunk for food; without the trunk this poor creature won't be able to gather its natural food such as branches and leaves of trees etc. and would consequently die. The trunk is also the elephant's defence; it is used to catch hold of an attacking enemy and thrash it to ground. The trunk is used by it to drink water, to forage for food, to fend off its enemies, to defend itself, to sound the trumpet to establish its majesty amongst other animals in the forest, to shoo away flies from its body, and so on and so forth. In fact, the trunk is a pride of the elephant like a tail is for all other animals. The trunk is one muscular organ that is most valued by the elephant in its body.

Here Lord Ram says that his personal glory and the most valuable part of his identity was Laxman, and if the latter is lost then a good part of himself, which is the better part of him, will also be lost. So what's the good in living a lustreless life thereafter; what's the point in living without any glory and identity?

<sup>4</sup>Verily indeed, forsooth and without gainsay, Laxman was like high pole over which the flag of Lord Ram's fame and glory fluttered majestically—apropos: Ram Charit Manas, Baal Kand, Chaupai line nos. 5-7 that precede Doha no. 17.

Then say, what would be the fate of this 'flag' if the 'flag-post' was lost?]

जैहउँ अवध कवन मुहु लाई । नारि हेतु प्रिय भाइ गँवाई ॥ ११ ॥

बरु अपजस सहतेउँ जग माहीं । नारि हानि बिसेष छति नाहीं ॥ १२ ॥

अब अपलोकु सोकु सुत तोरा । सहिहि निठुर कठोर उर मोरा ॥ १३ ॥

jaiha'um'avadha kavana muhu lā'i. nāri hētu priya bhā'i gamvā'i. 11.

baru apajasa sahatē'um'jaga māhīm. nāri hāni bisēṣa chati nāhīm. 12.

aba apalōku sōku suta tōrā. sahihi niṭhura kaṭhōra ura mōrā. 13.

Alas! With what face would I go back to Ayodhya (in case I survive this ordeal of my separation from you) with the ignominy dogging me all the way back—that I lost my dear brother for the sake of my wife<sup>1</sup>? (11)

In any case, I could have coped somehow with the infamy of losing my wife and being unable to retrieve her from the clutches of her captor because I was incompetent and incapable of giving her protection in the first place, and then being able to free her from her captors because I did not have the valour, the strength and the power to do so.

Aside of the infamy, the ignominy, the shame, the sneer and the scorn that I would have inevitably invited throughout my remaining life on this account, it would not be of an insurmountable cause of grief for me, as losing one's wife (or a woman) is not much of a great misfortune and an irreparable loss for a wise man<sup>2</sup> (as it is of losing you, my dearest of dear brother, for this loss is in-compensable, this damage is irreparable, this vacancy cannot be filled). (12)



But my dear son (*suta*)<sup>3</sup>, my loss and its associated grief is much more profound and deeper. Woe to me that now my stern, emotionless and merciless heart (that did not burst with sorrow when it first saw you lying unconscious) will force me to suffer intensely and immensely from combined agony arising from the infamy and shame at having lost my dear brother for the sake of my wife, as well as the grief and sorrow arising directly due to your loss itself. Verily, it will compound the misery and grief for me; it will be misery and grief compounded for me! (13)

[Note—<sup>1</sup>Lord Ram woefully lamented for Laxman. He despondently said with great sadness in his voice and profound regret effusing from his words: “What a shameful thing would it be; what face I would have to show to my kin and the citizens of Ayodhya when they ask me about you? I will be forced to tell them that I lost Laxman in the war to retrieve Sita, my wife. I have just now told you that “one may have a chance to have another wife in one’s life should he lose one and decides to remarry, but never a second chance to have a loving brother who is faithful and devoted to him”—apropos: verse no. 7 herein above.

<sup>2</sup>A wise, self-realised and enlightened man is expected to adopt the path of renouncing all his worldly attachments—and this includes his wife and home—after a certain age to spend the rest of his life in pursuing his spiritual objectives; doing meditation, contemplation and introspection, going on pilgrimage, and generally living away from the turmoil and worries of a householder’s life to prepare himself for a peaceful final exit from this mortal world.

To wit, a self-realised man who wishes to pursue spiritual calm and peacefully prepare for deliverance of his soul at the time of his death would renounce the world, and this entails his voluntarily severing all his ties with his wife one day. Even if a man wishes to continue to live as a householder and for some unfortunate reason has lost his wife, he can always remarry. So therefore, losing a wife is no big deal; it’s not a loss that can’t be compensated for.

<sup>3</sup>Remarkable: Lord Ram calls Laxman his “son—*suta*”. Truly it was so; even Laxman’s mother Sumitra had advised him to treat Lord Ram and Sita as his parents in the forest, and serve them accordingly with due diligence—apropos: Ram Charit Manas, Ayodhya Kand, (i) Chaupai line no. 2 that precedes Doha no. 74; (ii) Chaupai line nos. 6-8 and Chanda line nos. 1-2 that precede Doha no. 75.

And of course it goes without saying that Laxman obeyed his mother’s instructions in letter and spirit—apropos: Ram Charit Manas, Ayodhya Kand, (i) Doha no. 139 along with Chaupai line no. 8 that precedes it; and (ii) Chaupai line no. 2 that precedes Doha no. 142.]

निज जननी के एक कुमारा । तात तासु तुम्ह प्रान अधारा ॥ १४ ॥

सौंपेसि मोहि तुम्हहि गहि पानी । सब बिधि सुखद परम हित जानी ॥ १५ ॥

उतरु काह दैहउँ तेहि जाई । उठि किन मोहि सिखावहु भाई ॥ १६ ॥

nija janani kē ēka kumārā. tāta tāsū tumha prāna adhārā. 14.

saumpēsī mōhi tumhahi gahi pānī. saba bidhi sukhada parama hita jānī. 15.

utaru kāha daiha'um̐ tēhi jā'ī. uṭhi kina mōhi sikhāvahu bhā'ī. 16.

Oh Son (tāta)! You are the only son of your mother (Sumitra); for her you are a source of succour and solace that supports her during her lifetime\*<sup>1</sup>. (14)

She had held your hand and put you my safe custody thinking that you will be very happy and safe with me (at the time of our leaving Ayodhya)<sup>2</sup>.

[Woe to me! How miserably I have betrayed her faith and trust in me! What face will I show her when she finds I have returned to her without you? Brother, let me die with you.] (15)

Say, what answer would I give her when I return? Oh my brother; arise and tell me this.' (16)

[Note—\*This verse can be read as follows also: “You are your mother’s only son; you are the one who gives her life meaning and for whom she would like to live.”

This interpretation is also correct because the word “tāta” meaning a ‘son’ has been strategically placed in the centre of the verse, serving both its first and second halves simultaneously. So this word can mean either that Lord Ram calls Laxman his son, or that he calls Laxman as the son of Sumitra.

<sup>1</sup>Sumitra had two sons: One was Laxman, and the other was his younger brother named Shatrughan. What Lord Ram means here is that Sumitra loved Laxman more because he was her elder son, and his long separation from her must have made her long for him very intensely. Shatrughan, on the other hand, was by her side at Ayodhya, so since she could see and talk with him as often as she wished, this longing was not there. She must be always thinking of Laxman, always remembering him, and always praying for his safety and quick return. It is an age-old adage that “distance creates a stronger bond of love between two individuals”.

Sumitra herself has acknowledged that she loved Laxman more (than Shatrughan) because he was devoted to Lord Ram when she tells him that “a woman who bears a son who is devoted to Lord Ram is a most fortunate mother; otherwise it is better to remain childless and barren”—apropos: Ram Charit Manas, Ayodhya Kand, Doha no. 74 along with Chaupai line nos. 6-7 that precede it, and Chaupai line nos. 1-2 that follow it.

<sup>2</sup>At the time when Laxman told Lord Ram that he has decided to accompany him to the forest, the Lord sent him to take his mother Sumitra’s permission. Sumitra was overcome with sadness and grief upon learning what had happened, but she had no reservations in granting her permission to Laxman to go with Lord Ram. She was unambiguous and very emphatic in giving her consent, saying that there would be nothing better for Laxman to do than to go with the Lord and serve him in the forest. She also told Laxman that he was safer with the Lord than if he would chose to live in Ayodhya. {Refer: Ram Charit Manas, Ayodhya Kand, from Chaupai line no. 1 that precedes Doha no. 73—to Doha no. 75.}]

बहु बिधि सोचत सोच बिमोचन । स्रवत सलिल राजिव दल लोचन ॥ १७ ॥

उमा एक अखंड रघुराई । नर गति भगत कृपाल देखाई ॥ १८ ॥

bahu bidhi sōcata sōca bimōcana. sravata salila rājiva dala lōcana. 17.  
umā ēka akhaṇḍa raghurāṭī. nara gati bhagata kṛpāla dēkhāṭī. 18.

What a wonder it is that Lord Ram who is a remover of all sorts of sorrows and grief tormenting a creature would himself be overcome with sorrow and grief!

He shed tears from his lotus-like eyes that rolled down their lids which resembled dew drops dripping down from the petals of the lotus flower<sup>1</sup>. (17)

[Lord Shiva tells goddess Uma, his divine consort, why Lord Ram shed the tears. He said—] ‘Oh Uma! Lord Ram (“raghurāṭī”; the Lord of the Raghu line of kings of Ayodhya) is steady and unchanging, one who remains the same under all circumstances.

So therefore, he is shedding tears and expressing grief here just to act his role of a human being to perfection (in order to conform to Brahma’s boon given to Ravana that he would only be killed by a human being, and it was necessary for Lord Ram to behave like a human being to achieve this objective)<sup>2</sup>.

To wit, Lord Ram is also acting in the way he does to show how a human being is expected to respond when someone who is totally devoted to him is harmed in anyway; or how a wise lord ought to treat his servant and dependant who has offered to serve the lord with everything in his command, even to the extent of sacrificing his personal comforts and happiness if it makes the lord happy and contented like Laxman had done for Lord Ram.’<sup>3</sup> (18)

[Note—<sup>1</sup>What an excellent and wonderful example of poetic imagery we find here. Lord Ram’s eyes are likened to the lotus flower, and the tears that are falling from the edges of the eye-lids are compared to dew-drops falling from the tips of the petals of that lotus.

<sup>2</sup>Refer: Ram Charit Manas, Baal Kand, Chaupai line nos. 1-5 that precede Doha no. 177.

Lord Ram has no worldly emotions; normally he should not have cried. But he had to act like an ordinary man to fulfil the condition of the boon given to Ravana by Brahma—that only a human being would be able to kill the demon.

Lord Shiva is the first and the primary narrator of the Story of the Ramayan which he had narrated to his wife Uma, also known as Parvati. During the course of the reading of Ram Charit Manas we observe that on many an occasion, Shiva is quoted as saying something to Parvati or Uma to clarify certain points that may arouse some kind of doubt in her mind. She was listening attentively, without interfering in the narrative by way of asking questions. But Lord Shiva was an expert narrator; he could guess that his wife wanted to ask a question but was hesitant to disturb his flow. So the Lord himself would pause to clarify a particular point before moving on.

Here, when the narrative came to the point where it is said that “Lord Ram shed tears”, Uma raised an eyebrow, as it seemed incredulous to her that the Supreme Being should cry. Hence, Shiva paused to explain the reason to her, the circumstances surrounding the episode that compelled Lord Ram to weep like an ordinary man.

<sup>3</sup>Lord Ram here shows not only how Laxman was important for him, but by Laxman’s example the Lord also wishes to show the world how any one who is his ardent devotee—one who has vested all his trust and faith in the Lord, one who trusts

the Lord for his security and welfare, one for whom there is no other creature dearer than the Lord, one who serves the Lord with all the diligence, efforts and sincerity in his command, one would sacrifice his own life and its pleasures in order to serve the Lord—is loved most dearly by the Lord and is close to the Lord's heart.

Lord Ram is extremely merciful and obliging; he showers all the love and grace he has on his devotee as he has done for Laxman here. The Lord says that for him a wife, son, wealth, home and family are of no consequence if his devotee is suffering—apropos: Chaupai line nos. 7-10 herein above that we have just read a while ago.]

सो०. प्रभु प्रलाप सुनि कान बिकल भए बानर निकर ।

आइ गयउ हनुमान जिमि करुना महुँ बीर रस ॥ ६१ ॥

sōraṭhā.

prabhu pralāpa suni kāna bikala bha'e bānara nikara.

ā'i gaya'u hanumāna jimi karunā maham' bīra rasa. 61.

Hearing the woeful wailings and lamentations of Lord Ram, the entire horde of monkeys<sup>1</sup> forming the Lord's army, its rank and file, was overcome with sadness; sorrow, despondency and despair cast a pall of gloom over all of them.

Just at that critical juncture<sup>2</sup> (when everything seemed to be lost, when everyone was distraught and overcome with the dread of what untold misfortunes were in store for them, that would suddenly upset everything and sink the boat midstream), Hanuman came back<sup>3</sup> as if the dynamic energy associated with the glorious virtues of heroism, bravery, gallantry and valour suddenly interposes to lift the sagging spirits of those who are burdened by and are on the verge of collapsing under the mighty weight of loss of hope, the feeling of helplessness, of sadness, despondency, grief and dejection. (Sortha no. 61)

[Note—<sup>1</sup>An interesting observation can be made here. 'Monkeys' are specifically mentioned as being overcome with gloom reflecting the general sad mood of the hour. But Lord Ram's army had a large number of 'bears' too; what about them?

Well, the chief of the bears was Jamvant, the aged bear who is believed to be an incarnation of Brahma, the creator, himself. Jamvant was well aware of Hanuman's abilities; it was he who, being privy to the greatness of Hanuman, had motivated the latter to show his true form and fulfil Lord Ram's mission when the monkeys and bears were in a similar situation of hopelessness and despair on the shore of the ocean while on a mission to search for Sita. At that time, it was Jamvant whom Hanuman asked for instruction as to what he is supposed to do in Lanka. {Apropos: Ram Charit Manas, Kishkindha Kand, Doha no. 30 along with Chaupai line nos. 3-12 and Chanda line nos. 1-4 that precede it.}

In the present case also, it was Jamvant who had advised that Sushen be brought from Lanka, and had sent Hanuman to fetch him. {Apropos: Ram Charit Manas, Lanka Kand, Chaupai line nos. 7-8 that precede Doha no. 55.}

So therefore, Jamvant was absolutely clear that nothing would stop Hanuman from coming back. This confidence was lacking in the monkey group; none of their leaders, such as Sugriv and Angad, had this secret knowledge about Hanuman. Hence,

Jamvant collected his troops and told them to remain calm, as there was nothing to worry or panic.

<sup>2</sup>Everything seemed to be lost at that point of time. A deep sense of sadness, gloom, helplessness, haplessness and dejection permeated everywhere, and had a sway over everyone present. Just at that time, during those critical moments, a sudden ray of hope emerged like the sun's brilliant rays that pierce through the veil of dark clouds that shroud the firmament to shine its splendorous light on the world below, eliminating darkness and despondency, and replacing it with cheer and energy.

Before midnight everyone waited patiently for Hanuman's return, as they were aware that he has to go and back from afar, a distance of thousands of miles; so ample time must be given to him. Besides this, ample time was left before dawn as it was still before midnight, and hence sufficient time was available during which the herb, once brought, could be immediately administered to Laxman to revive him.

But once midnight passed and yet there was no sign of Hanuman, the situation changed and things became alarming, so much so that even Lord Ram seemed to lose hope and started wailing for Laxman—apropos: Chaupai no. 2 that follows Doha no. 60 herein above.

When the commander-in-chief of the army, or for that matter any leader who is supposed to lead others by being an example of courage, strength, resilience and steely nerves at times of adversities and down-tides, begins to lament and wail himself in the way the Lord behaved then, one can easily visualise the negative reaction it would produce on those who depend upon him, who look up to him for guidance, courage and support for themselves.

What lesson one learns from this episode is this: A leader ought always to be extremely careful with how he behaves and responds to emergencies and adversities if he wishes others who are under his wings and who he commands to stand firm against the onslaught of misfortunes in order to be able to finally turn the tide in their favour. For, if the leader fails to control his emotions, if he shows signs of losing hope and the will to fight back, then no matter how powerful and resourceful his followers are, the battle will be lost even before it is fully fought to the end.

This is why Lord Shiva paused for a while and explained to Uma, his listener, why Lord Ram behaved in the way he did. It was not because the Lord was 'weak' in any sense, but it was because he had other things of greater import in his mind that Lord Shiva has himself hinted in verse no. 18 that precedes this Sortha no. 61 herein above.

<sup>3</sup>My dear readers; do you recall the Time Machine we referred to earlier while reading Chaupai line no. 1 that followed Doha no. 60 herein above, in which we were following Hanuman and recording the events unfolding at a fast pace?

Well, during the time when Lord Ram wailed for unconscious Laxman before him on the ground, back at Lanka, Hanuman was making rapid progress through the night sky, holding the mountain, with the required herb, in his hand. He was in all haste as he wanted to make up for the precious time that was lost during his encounters with Kalnemi and Bharat. So he zoomed past the firmament like a streaking star. And of course, the 'scribe and the witnesses', travelling in the Time Machine, followed him closely!

We will observe here that normally a Doha or a Sortha is preceded by eight lines of a standard Chaupai. But here we find that there are 'eighteen lines' in the Chaupai. It is done with a purpose: to indicate that some length of time had elapsed

between midnight and the moment when Hanuman actually arrived. To wit, the ‘elongated Chuapai’ symbolized a stretching of the time frame for this particular event.

Meanwhile, all those present on the ground were huddled together, in small and large groups, in eager anticipation of Hanuman’s return, and all had their eyes fixed on the northern sky because it was from this direction Hanuman was expected to come back, as it was in this direction he had gone on his mission of bringing the herb.

Suddenly they could descry a streaking star heading straight towards their camp. Lo and behold—there came their dear Hanuman, dashing like lightening that pierced through the dark cover of the overhead firmament.

At this wonderful and most welcome sight, there was a spontaneous burst of thunderous applause. Everyone was elated and on his feet instantly; cheering and dancing in mad abandon.

Hanuman glided down to land before Lord Ram; he was rushed upon by his waiting companions who embraced and kissed him, and who shed tears now once again, but these tears were of joy and happiness and rejoicing and hope.]

चौ०. हरषि राम भेंटेउ हनुमाना । अति कृतग्य प्रभु परम सुजाना ॥ १ ॥

तुरत बैद तब कीन्हि उपाई । उठि बैठे लछिमन हरषाई ॥ २ ॥

caupāī.

haraṣi rāma bhēṭē'u hanumānā. ati kṛtagya prabhu parama sujānā. 1.  
turata baida taba kīnhi upāī. uṭhi baiṭhē lachimana haraṣāī. 2.

Lord Ram affectionately embraced Hanuman by clasping the latter to his bosom<sup>1</sup>. The Lord felt highly obliged to Hanuman because it is the nature of the gracious and kind Lord to feel obliged for even a small service that is rendered to him by his devotees. (1)

The doctor (baida) wasted no time in applying the herb and doing whatever that was needed to revive Laxman. His efforts were successful as Laxman immediately arose and sat up cheerfully (as if nothing had happened to him)<sup>2</sup>. (2)

[Note—<sup>1</sup>How fortunate was Hanuman indeed, for it is the second time Lord Ram has thus embraced him. The first opportunity was when he had brought back the news of Sita from Lanka, and at that time the Lord had explicitly said that he will forever remain indebted to Hanuman—apropos: Ram Charit Manas, Sundar Kand, Chaupai line no. 5 that precedes Doha no. 32—to Chaupai line no. 4 that precedes Doha no. 33.

No other character in the Story of the Ramayan has had this honour and privilege.

<sup>2</sup>We must acknowledge the expertise of the doctors of that time who were so skilled in their art and craft of using medicinal herbs and plants to cure patients. Laxman woke up fresh and energetic, as if he was fast asleep and was now woken up.

Even as a man feels rested and rejuvenated and fresh after sound sleep, with all his fatigue and weariness of the previous day removed after a restful sleep,

Laxman too was revived as if he was fast asleep a while ago, and now was ready to face the challenges of the war.

During the intervening period between being hit by Meghanad's weapon when he fell down unconscious, and when he was revived back to consciousness, Laxman had lain like a Yogi or an ascetic doing deep meditation. During such meditative trance, the practitioner holds his breath and goes into a virtual hibernation mode, when all the activities of his body and metabolism cease. When he ends his trance, he is back to normal. Laxman too knew this trick; so he practiced Yoga by holding his breath for the time he appeared to lie unconscious.

This served an important medical function also—for it helped to contain the spread of the poison that was injected into Laxman by the tip of the spear that struck him. The doctor, Sushen, applied the herb that sucked out the clotted blood and neutralised the poison. So when Laxman was prodded to get up, he was fit and fine.

Credit must be surely given to Sushen who lived up to his profession of a 'doctor' for whom a patient is a patient first and foremost, irrespective of whether he is a friend or a foe, and therefore the doctor is obliged to give his best to his patient even if it means treating his arch enemy.

Sushen was playing with fire, for he was in the pay-roll of Ravana, the arch enemy of Laxman and Lord Ram; Ravana could have roasted him alive for helping revive Laxman.

Now this brings us to another fascinating observation—it is that Ravana should also be given equal credit for not punishing Sushen for reviving Laxman. Ravana accepted and acknowledged the fact that Sushen was merely doing his professional duty of treating a patient to whom he is called to attend. This shows the greatness of Ravana's soul and the high standard of his thinking even though he unfortunately had become a 'demon'. Surely Lord Ram acknowledged the greatness of Ravana's soul, because the Lord, who was actually the Supreme Being in this human form, allowed Ravana's soul to enter his own body at the time of his death, so that the soul of this unfortunate creature could find eternal rest and beatitude—apropos: Ram Charit Manas, Lanka Kand, (i) Chaupai line no. 9 that precedes Doha no. 103; and (ii) Chanda line nos. 3-4 that precede Doha no. 104.]

हृदयं लाइ प्रभु भेटेउ भ्राता । हरषे सकल भालु कपि ब्राता ॥ ३ ॥

कपि पुनि बैद तहाँ पहुँचावा । जेहि बिधि तबहिं ताहि लइ आवा ॥ ४ ॥

hr̥dayam̐ lā'i prabhu bhēṭē'u bhrātā. haraṣē sakala bhālu kapi brātā. 3.  
kapi puni baida tahām̐ pahum̐cāvā. jēhi bidhi tabahim̐ tāhi la'i āvā. 4.

Lord Ram picked up Laxman and embraced him by clasping him to his bosom. Meanwhile, all the bears and monkeys<sup>1</sup> were exhilarated and felt extremely happy. (3)

In the mean time, the Kapi (Hanuman) then took Sushen back to Lanka and replaced his home in the same spot from where it was earlier lifted and brought along with its occupant. (4)

[Note—<sup>1</sup>This clearly means that both the bears and monkeys were standing or sitting around Lord Ram. In this context, the reader ought to refer to note appended to Sortha no. 61 herein above where attention is drawn to the mention of only monkeys for

feeling sad when they saw Lord Ram, and not of the bears. The reason is explained there itself.]

**(3.9) (b) Kavitawali Ramayan, Lanka Kand, verse nos. 52-55:**

**The Fainting of Laxman**

मानी मेघनादसों प्रचारि भिरे भारी भट,  
आपने अपन पुरुषारथ न ढील की।  
घायल लखनलालु लखि बिलखाने रामु,  
भई आस सिथिल जगन्निवास-दीलकी॥  
भाईको न मोहु छोहु सीयको न तुलसीस  
कहैं 'मैं बिभीषनकी कछु न सबील की'।  
लाज बाँह बोलेकी, नेवाजेकी सँभार-सार  
साहेबु न रामु-से बलाइ लेउँ सीलकी॥52॥

52. mānī mēghanādasōm pracāri bhirē bhārī bhaṭa,  
āpanē apana puruśāratha na ḍhīla kī.  
ghāyala lakhanaalālu lakhi bilakhānē rāmu,  
bha'ī āsa sithila jagannivāsa-dīlakī..  
bhā'ikō na mōhu chōhu sīyakō na tulasīsa  
kahaim 'mairi bibhīśanakī kachu na sabīla kī'.  
lāja bāmha bōlēkī, nēvājēkī sambhāra-sāra  
sāhēbu na rāmu-sē balā'i lē'um' sīlakī..52..

Verse no. 6/52—Many brave warriors, who were proud of their bravery, clashed with Meghnad, and they did not refrain from showing their valour, strength and prowess. Seeing Laxman injured, Lord Ram started weeping and wailing in distress, and the heart of him (Ram), who is the abode of the world, lost all hopes. The Lord of Tulsidas does not worry about the loss of his own brother, or Sita, but is terribly upset that he could not make any suitable arrangement for Vibhishan. He is more worried about Vibhishan because he is very sensitive to his responsibilities towards the latter (since he has taken the Lord's refuge). There is no master or Lord compared to Lord Ram—I (Tulsidas) say it earnestly and bow before this unique character, natural disposition and quality of Sri Ram (to look after the welfare of his dependants).

[Note—This incident, i.e. 'the fainting of Laxman and his subsequent revival, has been described also in (i) Ram Charit Manas, Lanka Kand, from Chaupai line no. 6 that precedes Doha no. 54—to Chaupai line no. 3 that precedes Doha no. 62; and (ii) Geetawali, Lanka Kand, verse nos. 5-15.]

कानन बासु दसाननु सो रिपु  
आननश्री ससि जीति लियो है।  
बालि महा बलसालि दल्यो  
कपि पालि बिभीषनु भूपु कियो है॥  
तीय हरी, रन बंधु पर्यो  
पै भर्यो सरनागत सोच हियो है।  
बाँह-पगार उदार कृपाल  
कहाँ रघुबीरु सो बीरु बियो है॥53॥



53. kānana bāsu dasānanu sō ripu  
 ānanaśrī sasi jīti liyō hai.  
 bāli mahā balasāli dalyō  
 kapi pāli bibhīśanu bhūpu kiyō hai..  
 tīya harī, rana bandhu paryō  
 pai bharyō saranāgata sōca hiyō hai.  
 bām̐ha-pagāra udāra krpāla  
 kahām̐ raghubīru sō bīru biyō hai..53..

Verse no. 6/53—In spite of hardships of living in a forest and having an enemy as formidable as Ravana, the beauty of the countenance of Sri Ram's face has surpassed (won over) that of the Moon. He slayed most powerful Bali and protected Sugriv (from Bali's torment), and made Vibhishan the king of Lanka. On the other hand, his wife was stolen (kidnapped) and brother has fallen in the battle-field—still Sri Ram is worried about him who has sought refuge at his feet (about Vibhishan). Indeed, where would one find such a benevolent, magnanimous and merciful Lord as Sri Ram to give protection to those who have sought the protection of his arms?

लीन्हो उखारि पहारु बिसाल,  
 चल्थो तेहि काल, बिलंबु न लायो ।  
 मारुतनंदन मारुतको, मनको,  
 खगराजको बेगु लजायो ।।  
 तीखी तुरा 'तुलसी' कहतो,  
 पै हिउँ उपमाको समाउ न आयो ।  
 मानो प्रतच्छ परब्रतकी नभ  
 लीक लसी, कपि यो धुकि धायो ।।54 ।।

54. līnhō ukhāri pahāru bisāla,  
 calyō tēhi kāla, bilambu na lāyō.  
 mārutanandana mārutakō, manakō,  
 khagarājakō bēgu lajāyō..  
 tikhī turā 'tulasī' kahatō,  
 pai hi'ēm̐ upamākō samā'u na āyō.  
 mānō prataccha parabbatakī nabha  
 līka lasī, kapi yōm̐ dhuki dhāyō..54..

Verse no. 6/54—[When the physician named Sushen prescribed the herb called Sanjivani found in the Himalayan Mountains, Hanuman went north to fetch it from Dronachal Mountain, but unable to recognise the herb he uprooted the entire mountain].

Without wasting any time, he (Hanuman) immediately uprooted the huge mountain and started back towards Lanka. He left to shame even wind, Garud (the mount of Lord Vishnu) and mind in speed and swiftness.

Tulsidas says that he tried in vain to find anything to compare with his speed and swiftness of movement as he darted across the sky, so he has abandoned the attempt (to describe it). Hanuman leapt so fast and darted like a streak of lightening

across the sky that he left a trail behind him in it (i.e. he moved so fast that the mountain appeared to stretch from point-to-point across the sky).

चल्यो हनुमान, सुनि जातुधान कालनेमि  
पठ्यो, सो मुनि भयो, पायो फलु छलि कै।  
सहसा उखारो है पहारु बहु जोजनको,  
रखवारो मारे भारे भूरि भट दलि कै।।  
बेगु, बलु, साहस, सराहत कृपाल रामु,  
भरतकी कुसल, अचलु ल्यायो चलि कै।  
हाथ हरिनाथके बिकाने रघुनाथ जनु,  
सीलसिंधु तुलसीस भलो मान्यो भलि कै।।55।।

55. calyō hanumāna, suni jātudhāna kālanēmi  
paṭhayō, sō muni bhayō, pāyō phalu chali kai.  
sahasā ukhārō hai pahāru bahu jōjanakō,  
rakhavārē mārē bhārē bhūri bhaṭa dali kai..  
bēgu, balu, sāhasa, sarāhata kṛpāla rāmu,  
bharatakī kusala, acalu lyāyō cali kai.  
hātha harināthakē bikānē raghunātha janu,  
sīlasindhu tulasīsa bhalō mān'yō bhali kai..55..

Verse no. 6/55—Hearing that Hanuman had gone to fetch the life-restoring herb, Ravana sent a demon called Kalnemi to intervene and stop him. He assumed the form of a hermit and (in an attempt to cheat and trap Hanuman) got killed himself. Hanuman easily lifted a very large mountain, many miles long, killed and destroyed numerous demons and the greatest of warriors.

‘Look, Hanuman has brought back the mountain and the news of welfare of Bharat.’ Saying this, the merciful Lord Ram was lavish in his praise of Hanuman’s valour, fame, courage and swiftness as if the Lord was highly indebted and obliged to him.

The Lord of Tulsidas, i.e. Lord Ram, blessed and obliged Hanuman in all possible ways.”

**(3.9) (c) Adhyatma Ramayan, Lanka Kand, (i) Canto 6, verse nos. 1-17; 31-34; (ii) Canto 7, verse nos. 1-37:**

(i) Lanka Kand, Canto 6, verse nos. 1-17; 31-34

Laxman's fainting; The Ram-Ravana battle; Hanuman goes to bring the herb to revive Laxman:

॥षष्ठः सर्गः ॥

श्रीमहादेव उवाच ।

श्रुत्वा युद्धे बलं नष्टमत्तिकायमुखं महत् ।

रावणो दुःखसन्तप्तः क्रोधेन महताऽऽवृतः ॥ १॥

निधायेन्द्रजितं लङ्कारक्षणार्थं महाद्युतिः ।

स्वयं जगाम युद्धाय रामेण सह राक्षसः ॥ २॥

॥ṣaṣṭhaḥ sargaḥ ॥

śrīmahādeva uvāca ।

śrutvā yuddhe balaṃ naṣṭamatikāyamukhaṃ mahat ।

rāvaṇo duḥkhasantaptaḥ krodhena mahatā"vr̥taḥ ॥ 1॥

nidhāyendrajitaṃ laṅkāraḥṣaṇārthaṃ mahādyutiḥ ।

svayaṃ jagāma yuddhāya rāmeṇa saha rākṣasaḥ ॥ 2॥

Verse nos. 1-2: Lord Shiva said—'Oh Parvati! Hearing that the large army led by Atikai etc. has been completely devastated in the battle, the demon king Ravana was dismayed and devastated; he was overwhelmed with a sense of extreme remorse and gloom. He was greatly agitated with anger, wrath and vengeance (1). That most energetic, agile and valiant demon king then appointed Indrajeet (Meghnad, his valiant and invincible son) to take care of the internal security of the city of Lanka, and himself set-off, along with other demons, to fight with Lord Ram (2).

दिव्यं स्यन्दनमारुह्य सर्वशस्त्रास्त्रसंयुतम् ।

राममेवाभिदुद्राव राक्षसेन्द्रो महाबलः ॥ ३॥

वानरान् बहुशो हत्वा बाणैराशीविषोपमैः ।

पातयामास सुग्रीवप्रमुखान् यूथनायकान् ॥ ४॥

divyaṃ syandanamāruhya sarvaśastrāstrasaṃyutam ।

rāmamevābhidudrāva rākṣasendro mahābalaḥ ॥ 3॥

vānarān bahuśo hatvā bāṇairāśīviṣopamaiḥ ।

pātayāmāsa sugrīvapramukhān yūthanāyakān ॥ 4॥

Verse nos. 3-4: Riding on a majestic and magnificent chariot, and armed to the teeth with all different types of powerful weapons, that most strong and valorous king of demons (Ravana) charged with a vengeance towards Lord Ram (3). Killing a number of monkeys with his deadly arrows which were poisonous like serpents are (i.e. they were poison-tipped and fierce), he made Sugriv and other chief commanders fall to the ground, making them unconscious by his volley of arrows (4).

गदापाणिं महासत्त्वं तत्र दृष्ट्वा विभीषणम् ।  
 उत्ससर्ज महाशक्तिं मयदत्तां विभीषणे ॥ ५॥  
 तामापतन्तीमालोक्य विभीषणविघातिनीम् ।  
 दत्ताभयोऽयं रामेण वधाहो नायमासुरः ॥ ६॥  
 इत्युक्त्वा लक्ष्मणो भीमं चापमादाय वीर्यवान् ।  
 विभीषणस्य पुरतः स्थितोऽकम्प इवाचलः ॥ ७॥

gadāpāṇiṃ mahāsattvaṃ tatra dr̥ṣṭvā vibhīṣaṇam ।  
 utsasarja mahāśaktiṃ mayadattāṃ vibhīṣaṇe ॥ 5॥  
 tāmāpatantīmālokya vibhīṣaṇavighātīnīm ।  
 dattābhayo'yaṃ rāmeṇa vadhārho nāyamāsurah ॥ 6॥  
 ityuktvā lakṣmaṇo bhīmaṃ cāpamādāya vīryavān ।  
 vibhīṣaṇasya purataḥ sthito'kampa ivācalaḥ ॥ 7॥

Verse nos. 5-7: Seeing the valiant and brave Vibhishan (Ravana's brother who had joined Lord Ram's camp after being insulted and kicked out by Ravana) standing in his path with his mace, he (Ravana) shot at him the great and potential weapon called 'Mahashkti' given to him by Maidanav (5). Seeing that fierce weapon approaching Vibhishan to kill him, Laxman thought that 'This prince of demons has been blessed with fearlessness by Lord Ram, hence he must not be allowed to die or be harmed at any cost.' (6).

The most manly, valiant, brave and fearless Laxman took his fierce and most potent bow to stand steadily like a rock in front of Vibhishan, separating him from Ravana like a mountain separates two arch enemies or rival armies (i.e. Laxman stood like a formidable barrier between Ravana and Vibhishan) (7).

सा शक्तिर्लक्ष्मणतनुं विवेशामोघशक्तिः ।  
 यावन्त्यः शक्तयो लोके मायायाः सम्भवन्ति हि ॥ ८॥  
 तासामाधारभूतस्य लक्ष्मणस्य महात्मनः ।  
 मायाशक्त्या भवेत्किं वा शेषांशस्य हरेस्तनोः ॥ ९॥

sā śaktirlakṣmaṇatanuṃ viveśāmoghaśaktiḥ ।  
 yāvantyaḥ śaktayo loke māyāyāḥ sambhavanti hi ॥ 8॥

tāsāmādhārabhūtasya lakṣmaṇasya mahātmanah ।

māyāśaktyā bhavetkiṃ vā śeṣāṃśasya harestanoh ॥ 9॥

Verse nos. 8-9: That specially charged and energised weapon shot by Ravana at Vibhishan was infallible, so it entered the body of Laxman. All the magically empowered and specially charged weapons of war that can ever be created or produced by Maya (the cosmic energy; in modern terms, different types of state-of-the-art, technically advanced weapons including chemical, biological, nuclear tipped ones) in this world, Lord Vishnu is the basic source of their origin, existence, strength, potential effects and powers, as well as the one that gives these weapons their fame and renown. Laxman—who is an incarnation of a fraction of Lord Sheshnath's<sup>1</sup> genes—is nothing but an image of a fraction or part of the same Lord Hari (Lord Vishnu). How then can that Mayashakti (i.e. the energised weapon created by the magical powers of Lord Vishnu) ever harm him in any way?<sup>2</sup> (8-9).

[Note :- Laxman was a manifestation of Lord Sheshnath, the celestial serpent on whose coiled body Lord Vishnu reclines in the cosmic ocean. It is also believed that Sheshnath supports the world on its hood. Refer: Ram Charit Manas, (i) Baal Kand, Doha no. 197; and (ii) Lanka Kand, Doha no. 54.

<sup>2</sup>Tulsidas' Ram Charit Manas differs in this vital fact. According to Tulsidas, it was Lord Ram who had taken the hit rather than Laxman when Ravana attacked Vibhishan as is described in the present verses. Refer footnote to verse nos. 10-13 below.]

तथापि मानुषं भावमापन्नस्तदनुव्रतः ।

मूर्च्छितः पतितो भूमौ तमादातुं दशाननः ॥ १०॥

हस्तैस्तोलयितुं शक्तो न बभूवातिविस्मितः ।

सर्वस्य जगतः सारं विराजं परमेश्वरम् ॥ ११॥

कथं लोकाश्रयं विष्णुं तोलयेल्लघुराक्षसः ।

गृहीतुकामं सौमित्रिं रावणं वीक्ष्य मारुतिः ॥ १२॥

आजघानोरसि क्रुद्धो वज्रकल्पेन मुष्टिना ।

तेन मुष्टिप्रहारेण जानुभ्यामपतद्भुवि ॥ १३॥

tathāpi mānuṣaṃ bhāvamāpannastadanuvrataḥ ।

mūrcchitaḥ patito bhūmau tamādātuṃ daśānanaḥ ॥ 10॥

hastaistolayitum śakto na babhūvātivismiṭaḥ ।

sarvasya jagataḥ sāraṃ virājaṃ parameśvaram ॥ 11॥

katham lokāśrayam viṣṇum tolayellaghurākṣasah ।  
 grahītukāmaṃ saumitriṃ rāvaṇaṃ vīkṣya mārutiḥ ॥ 12॥  
 ājaghānorasi kruddho vajrakalpena muṣṭinā ।  
 tena muṣṭiprahāreṇa jānubhyāmapatadbhuvi ॥ 13॥

Verse nos. 10-13: Still, since he was in the form of a human, Laxman behaved accordingly, and becoming unconscious (due to the effects of the Shakti), he fell to the ground. In order to take him away, Ravana (10) tried to lift him up by his hands but was unsuccessful in doing so. So he was very astonished. Indeed, how could a lowly and humble demon lift him who is represents Lord Vishnu, the Supreme Lord, the Viraat Purush (the macrocosmic, all encompassing, all-pervading supreme Soul) (11), the Lord who is the shelter, support and succour of this whole world and the entire creation.

Meanwhile, when Hanuman (Maruti) observed that Ravana wants to take Laxman (son of Sumitra) away from the battle-field (12), he became very angry and hit Ravana fiercely in the chest with his clenched fists; the blow hit Ravana like a thunderbolt, also known as ‘Bajra’, the formidable weapon of Indra, the king of gods. {The Bajra is the weapon of Indra; commonly called thunderbolt; it is said to be the most strong and invincible weapon that ever existed}. Due to the impact of that punch, Ravana swooned and tottered and fell to the ground on his knees (13).

[Note :- We must note that the author Veda Vyas has suddenly switched from Laxman to Lord Ram by using all the adjectives, qualities, epithets and virtues used to describe Lord Vishnu. This is because of the fact that the author sees no distinction between Lord Ram and Laxman. In fact, from the perspective of Vedanta, or Upanishads, it is clearly stated in Ram Uttar Taponishad that out of the 3 letters of the holy and divine word ‘OM’ which consists of 3 syllables A, U, M, Laxman was the manifestation of the letter ‘A’ of the word OM. The entire word ‘OM’ represents cosmic Consciousness, the manifestation of which at the cosmic level is Lord Vishnu. And Lord Ram is a manifestation of the same Lord Vishnu.

This is the subtle hint that Tulsidas relied upon when he mentioned Lord Ram intervening to protect Vibhishan in Ram Charit Manas, Lanka Kand, Doha no. 93 and Chaupai nos. 1-2 that follow it. Further, verse no. 17 below also proves that Laxman was a part/fraction of Lord Vishnu or Lord Narayan himself.]

आर्यैश्च नेत्रश्रवणैरुद्दमन् रुधिरं बहु ।  
 विघूर्णमाननयनो रथोपस्थ उपाविशत् ॥ १४॥  
 अथ लक्ष्मणमादाय हनूमान् रावणार्दितम् ।  
 आनयद्रामसामीप्यं बाहुभ्यां परिगृह्य तम् ॥ १५॥  
 हनूमतः सुहृत्त्वेन भक्त्या च परमेश्वरः ।  
 लघुत्वमगमदेवो गुरुणां गुरुरप्यजः ॥ १६॥

āsyaiśca netraśravaṇaiarudvaman rudhiraṃ bahu ।  
 vighūrṇamānanayano rathopastha upāviśat ॥ 14॥  
 atha lakṣmaṇamādāya hanūmān rāvaṇārditam ।  
 ānayadrāmasāmīpyaṃ bāhubhyaṃ parigrhya tam ॥ 15॥  
 hanūmataḥ suhṛttvena bhaktyā ca parameśvaraḥ ।  
 laghutvamagamaddevo gurūṇāṃ gururapyajaḥ ॥ 16॥

Verse nos. 14-16: A lot of blood sprang out from his (Ravana's) mouth, eyes and ears as he swooned and tottered with the world before his eyes going round and round in circles, and he somehow lifted himself to the rear of his chariot (14).

Thereafter, Hanuman lifted Laxman in his arms and brought him to where Lord Ram was (15). For the sake of Hanuman, he (Laxman) became very light so as to be allowed to be lifted easily, though he is the heaviest of the heaviest of elements. This was done in deference to Hanuman's friendship and brotherliness as well as his natural affection, devotion and submission for the supreme Lord (i.e. Lord Ram) who is without a birth and is an embodiment of the light of wisdom, truthful knowledge and enlightenment<sup>1</sup> (16).

[Note—<sup>1</sup>It ought to be pointed out here that Veda Vyas' 'Adhyatma Ramayan' is heavily inclined towards the philosophy of the Upanishads as compared to all other versions of the Ramayana. One primary reason is that sage Veda Vyas is the great ancient Rishi who had classified the Vedas into their present 5 divisions such as the Rig or Rik, Sama, Shukla Yajur, Krishna Yajur, and Atharva Vedas. Further, he had penned the 108 great Upanishads which describe the metaphysical, spiritual and theological principles of the Vedas, whereas the main text of the Vedas are primarily rituals and mantra-based. Hence, it is expected that his version of the great story of Lord Ram, known as the Adhyatma Ramayan, will be rich in the field of spiritual philosophy to which Veda Vyas subscribed.]

सा शक्तिरपि तं त्यक्त्वा ज्ञात्वा नारायणांशजम् ।  
 रावणस्य रथं प्रागाद्रावणोऽपि शनैस्ततः ॥ १७॥

sā śaktirapi taṃ tyaktvā jñātvā nārāyaṇāṃśajam ।  
 rāvaṇasya rathaṃ prāgādrāvaṇo'pi śanaistataḥ ॥ 17॥

Verse no. 17: Realising or recognizing that he (Laxman) was but a part or fraction of Lord Narayan himself, that powerful weapon called Shakti bounced off him to leave him alone, and flew back to Ravana's chariot, much like a boomerang does. (17)

महत्या लज्जया युक्तो लङ्कां प्राविशदातुरः ।  
 रामोऽपि लक्ष्मणं दृष्ट्वा मूर्च्छितं पतितं भुवि ॥ ३१॥  
 मानुषत्वमुपाश्रित्य लीलयानुशुशोच ह ।  
 ततः प्राह हनूमन्तं वत्स जीवय लक्ष्मणम् ॥ ३२॥  
 महौषधीः समानीय पूर्ववद्दानरानपि ।  
 तथेति रघवेणोक्तो जगामाशु महाकपिः ॥ ३३॥  
 हनूमान् वायुवेगेन क्षणात्तीर्त्वा महोदधिम् ।  
 एतस्मिन्नन्तरे चारा रावणाय न्यवेदयन् ॥ ३४॥

mahatyā lajjayā yukto laṅkāṃ prāviśadāturaḥ ।  
 rāmo'pi lakṣmaṇaṃ dr̥ṣṭvā mūrccitaṃ patitaṃ bhuvi ॥ 31॥  
 mānuṣatvamupāśritya līlayānuśūoca ha ।  
 tataḥ prāha hanūmantam vatsa jīvaya lakṣmaṇam ॥ 32॥  
 mahauṣadhīḥ samānīya pūrvavadvānarānapi ।  
 tatheti raghaveṇokto jagāmāśu mahākapiḥ ॥ 33॥  
 hanūmān vāyuvegena kṣaṇāttīrtvā mahodadhim ।  
 etasminnantare cārā rāvaṇāya nyavedayan ॥ 34॥

Verse nos. 31-34: Meanwhile, Lord Ram saw Laxman lying unconscious on the ground<sup>1</sup> (31).

He (Lord Ram) began grieving like an ordinary human would under the influence of excessive sorrows. The Lord said to Hanuman, 'Oh son! As you had done earlier to help me when I needed it the most, please go and bring the great life-restoring herb and revive not only Laxman but all other monkeys too who are lying wounded and unconscious in the battle-field.'<sup>2</sup>

When Raghav (Lord Ram) had said so, the great monkey (33) Hanuman said 'alright', and he started-off swiftly with the speed of wind, crossing the great ocean with ease and in a fraction of a moment. {To wit, Hanuman not only flew as fast as the wind but, like the wind, had no issues overcoming any kind of physical obstructions or resistance on the ground below, such as the ocean, mountains, forests, rivers etc. that fell in his way from the battle-field of Lanka to the remote northern mountains from where he was to bring the desired herb.} (34)

[Note :- <sup>1</sup>Refer to verse nos. 8-10 above.

<sup>2</sup>We read in Adhyatma Ramayan, Lanka Kand, Canto 5, verse nos. 71-74 that on an earlier occasion too, Lord Ram had instructed Hanuman to go to a mountain called



‘Dronachal’ to bring life-restoring herbs to revive the monkey warriors who lay wounded and unconscious on the battle-field of Lanka. At that time too, Hanuman had flown across the ocean, reached the mountain, uprooted it entirely because he could not decide which herbs to take, brought it to the battle-field of Lanka, and after the needed herbs were taken he took the mountain back and placed it at its original site. Lord Ram is referring to this incident. Had that mountain been kept on the battle-field, there would have been no need to send Hanuman again.

Now let us read what these verses say:

पतितं वानरानीकं दृष्ट्वा रामोऽतिदुःखितः ।

उवाच मारुतिं शीघ्रं गत्वा क्षीरमहोदधिम् ॥ ७१॥

तत्र द्रोणगिरिर्नाम दिव्यौषधिसमुद्भवः ।

तमानय द्रुतं गत्वा सञ्जीवय महामते ॥ ७२॥

वानरौघान् महासत्त्वान् कीर्तिस्ते सुस्थिरा भवेत् ।

आज्ञापूमाणमित्युक्त्वा जगामानिलनन्दनः ॥ ७३॥

आनीय च गिरिं सर्वान् वानरान् वानरर्षभः ।

जीवयित्वा पुनस्तत्र स्थापयित्वाऽऽययौ द्रुतम् ॥ ७४॥

patitaṃ vānarāṇīkaṃ dr̥ṣṭvā rāmo'tiduḥkhitaḥ ।

uvāca mārutiṃ śīghraṃ gatvā kṣīramahodadhim ॥ 71॥

tatra droṇagirirṇāma divyauṣadhisamudbhavaḥ ।

tamānaya drutaṃ gatvā sañjīvaya mahāmate ॥ 72॥

vānaraughān mahāsattvān kīrtiste susthirā bhavet ।

ājñāpramāṇamityuktvā jagāmānilanandanaḥ ॥ 73॥

ānīya ca giriṃ sarvān vānarān vānararṣabhaḥ ।

jīvayitvā punastatra sthāpayitvā'yayau drutam ॥ 74॥

Lanka Kand, Canto 5, verse nos. 71-74: “Seeing the ruin (devastation, decimation, trouncing) of the monkey army, Lord Ram was exceedingly sorry and remorseful. He said to Maruti (Hanuman) ‘You go to the Kshir Sagar immediately. {The ‘Kshir Sagar’ is an ocean of milk where Lord Vishnu reclines on the curved tail of Lord Sheshnath, the great serpent.} (71). There is a mountain called Dronachal there. Different types of medicinal herbs grow on it. Oh the wise one! Go and quickly bring that mountain here (72) and revive these most brave and valorous monkey warriors, who are lying wounded and unconscious in the battle-field, back to life. This will make your fame and glory eternal and world famous for all times to come.’

Hearing this, the son of the Wind-God said: 'as you please', and started-off for the mission (73).

He brought that mountain, revived all the monkeys by using its herbs, and then immediately took the mountain back to the place it where it belonged (74).”]

(ii) Lanka Kand, Canto 7, verse nos. 1-37:

॥सप्तमः सर्गः ॥

श्रीमहादेव उवाच ।

कालनेमिवचः श्रुत्वा रावणोऽमृतसन्निभम् ।

जज्वाल क्रोधताम्राक्षः सर्पिरद्धिरिवाग्निमतम् ॥ १॥

निहन्मि त्वां दुरात्मानं मच्छासनपराङ्मुखम् ।

परैः किञ्चिद्गृहीत्वा त्वं भाषसे रामकिङ्करः ॥ २॥

॥saptamaḥ sargaḥ ॥

śrīmahādeva uvāca ।

kālanemivacaḥ śrutvā rāvaṇo'mṛtasannibham ।

jajvāla krodhatāmrākṣaḥ sarpiradbbhirivāgnimat ॥ 1॥

nihanmi tvāṃ durātmānaṃ macchāsanaparāṇmukham ।

paraiḥ kiñcidgrhītvā tvāṃ bhāṣase rāmakīṅkaraḥ ॥ 2॥

Verse nos. 1-2: Lord Shiva said—Oh Parvati! When the demon Kalnemi (pronounced Kaal-nemi) tried to dissuade Ravana from continuing the devastating war and make peace by returning Sita to Lord Ram, the demon king became furious; Ravana became exasperated, indignant, wrathful and exceptionally angry at Kalnami. His eyes turned fiery and he spluttered with anger as if water had been sprinkled on Ghee (clarified butter) which is boiling in a frying pan put over fire. {To wit, Ravana became extremely annoyed, peeved and vehement, muttered and cursed, probably clenched his teeth and grinded his teeth in indignation. He shook and trembled with anger, and threatened Kalnemi with dire consequences.} (1).

Ravana threatened Kalnami: 'I shall kill you, oh you wicked one, for disobeying me and trying to be a preacher. It appears that you have taken something from (i.e. have been bribed by) my enemy that you speak in his favour as if you were a servant or an agent of Lord Ram.' (2).

कालनेमिरुवाचेदं रावणं देव किं कुरुधा ।

न रोचते मे वचनं यदि गत्वा करोमि तत् ॥ ३॥

इत्युक्त्वा प्रययौ शीघ्रं कालनेर्मिर्महासुरः ।  
नोदितो सवणेनैव हनूमद्विघ्नकारणात् ॥ ४॥

kālanemiruvācedaṃ rāvaṇaṃ deva kiṃ krudhā ।  
na rocate me vacanaṃ yadi gatvā karomi tat ॥ 3॥  
ityuktvā prayayau śīghraṃ kālanemirmahāsuraḥ ।  
nodito rāvaṇenaiva hanūmadvighnakāraṇāt ॥ 4॥

Verse nos. 3-4: Then Kalnemi said to Ravana: 'Oh Lord! Why do you become so angry? If you do not like what I have said, then I shall go and do as you tell me.' (3).

Saying this, the great demon Kalnemi went immediately from there to create a hindrance or an obstacle in Hanuman's path at the behest of Ravana (so that Hanuman would fail in his mission to take the needed herb to revive Laxman) (4).

स गत्वा हिमवत्पार्श्वं तपोवनमकल्पयत् ।  
तत्र शिष्यैः परिवृतो मुनिवेषधरः खलः ॥ ५॥  
गच्छतो मार्गमासाद्य वायुसूनोर्महात्मनः ।  
ततो गत्वा ददर्शाथ हनूमानाश्रमं शुभम् ॥ ६॥  
चिन्तयामास मनसा श्रीमान् पवननन्दनः ।  
पुरा न दृष्टमेतन्मे मुनिमण्डलमुत्तमम् ॥ ७॥

sa gatvā himavatpārśvaṃ tapovanamakalpayat ।  
tatra śiṣyaiḥ parivr̥to muniveśadharah khalah ॥ 5॥  
gacchato mārgamāsādyā vāyusūnormahātmanaḥ ।  
tato gatvā dadarsātha hanūmānāśramaṃ śubham ॥ 6॥  
cintayāmāsa manasā śrīmān pavananandanaḥ ।  
purā na dr̥ṣṭametanme munimaṇḍalamuttamam ॥ 7॥

Verse nos. 5-7: That imposter and wicked fellow went to the foothills of the Himalayas and created an illusionary Tapovan (i.e. a forest where hermits, ascetics and sages live to do penances and austerities) and seated himself disguised as a hermit surrounded by his disciples (5). That spot was directly on the path by which Hanuman was going (or rather cruising) through the air. When Hanuman reached the site, he saw that beautiful and auspicious-looking hermitage (6). The son of the Wind-God

(Hanuman) thought to himself, 'When I went by this way on the earlier occasion, I had not seen this group of hermits and their magnificent hermitage<sup>1</sup> (7).

[Note—<sup>1</sup>The earlier occasion was when Hanuman had gone to bring the necessary herb to revive the large number of monkey and bear warriors who lay wounded and unconscious in the battle-field of Lanka as narrated in Adhyatma Ramayan, Lanka Kand, Canto 5, verse nos. 71-74.]

मार्गो विभ्रंशितो वा मे भ्रमो वा चित्तसम्भवः ।

यद्वाऽऽविश्याश्रमपदं दृष्ट्वा मुनिमशेषतः ॥ ८॥

पीत्वा जलं ततो यामि द्रोणाचलमनुत्तमम् ।

इत्युक्त्वा प्रविवेशाथ सर्वतो योजनायतम् ॥ ९॥

आश्रमं कदलीशालखर्जूरपनसादिभिः ।

समावृतं पक्वफलैर्नम्रासैश्च पादपैः ॥ १०॥

mārgo vibhramśito vā me bhramo vā cittasambhavaḥ ।

yadvā"viśyāśramapadaṃ dr̥ṣṭvā munimaśeṣataḥ ॥ 8॥

pītvā jalaṃ tato yāmi droṇācalamanuttamam ।

ityuktvā praviveśātha sarvato yojanāyatam ॥ 9॥

āśramam kadaliśālakharjūrapanasādibhiḥ ।

samāvṛtaṃ pakvaphalairnamraśākhaiśca pādapaiḥ ॥ 10॥

Verse nos. 8-10: 'Have I lost my way<sup>1</sup> or am I having some hallucination or optical illusions that seem to delude my mind? Well, let me go to that hermitage nevertheless and see (meet) those exalted sages (8), drink water, and after that (having relaxed a bit and refreshed myself) I shall proceed to the Dronachal mountain which is the best among all the mountains.'

Deciding thus, he went to that illusionary hermitage. It was spread in an area of 1 Yojan (roughly 8 miles) in all the directions (i.e. it had a radius of appox. 8 miles) (9). It was full of fruit trees such as plantain, date palm and jackfruit etc. which were so laden with ripe fruits that their branches were bent and almost touched the ground. Besides these trees, there were Sal trees also (10).

वैरभावविनिर्मुक्तं शुद्धं निर्मलक्षणम् ।

तस्मिन्महाश्रमे रम्ये कालनेमिः स राक्षसः ॥ ११॥

इन्द्रयोगं समास्थाय चकार शिवपूजनम् ।

हनुमानभिवाद्याह गौरवेण महासुरम् ॥ १२॥

vairabhāvavinirmuktaṃ śuddhaṃ nirmalalakṣaṇam ।

tasminmahāśrame ramye kālanemiḥ sa rākṣasaḥ ॥ 11॥

indrayogaṃ samāsthāya cakāra śivapūjanam ।

hanūmānabhivādyāha gauraveṇa mahāsuraṃ ॥ 12॥

Verse nos. 11-12: That pure and holy-looking hermitage was devoid of any hint of animosity, malice, enmity or ill-will. Inside that great, pleasant hermitage, the demon Kalnemi (11) was worshipping Lord Shiva invoking the great magical trick called ‘Indra Yog or Indrajal’<sup>1</sup>. Hanuman bowed before him in reverence with great respect as well as with a sense of honour, importance and pride<sup>2</sup> (12).

[Note :- <sup>1</sup>The ‘Indrajal’ is a system of magic or witch craft or deception done by invoking Lord Shiva's Mantra. Here it means that Kalnami tried the trick of appearing to worship Shiva in order to deceive Hanuman, although there was no Shivalingam at the place. It was a pure deceptive trick used by him to impress upon Hanuman that he is a pure-hearted and devout hermit, and a devotee of Lord Shiva.

<sup>2</sup>Hanuman felt important, honourable and proud because he was on a mission to accomplish Lord Ram's orders, and both Lord Shiva and Lord Ram worshipped each other, a fact that led to the Shivalingam installed on the shore of the ocean by Lord Ram himself before he and his army marched to Lanka, as being called ‘Rameshwaram’. The word literally means the ‘Lord of Ram’, or Lord Shiva who was worshipped by Lord Ram, and conversely it also means the one who is the ‘Lord of Shiva’, i.e. it is meant that Lord Shiva worships Lord Ram. Therefore, when Hanuman saw that the hermit, albeit a fake one, was worshipping Lord Shiva, he felt very glad and reassured, thinking that since this hermit was a devotee of Lord Shiva, and the latter himself worships Lord Ram, then obviously he (Hanuman) could expect a warm welcome and all sorts of cooperation from this hermit when the latter comes to know that former was going on a mission to obey the orders of Lord Ram, the Lord of Shiva. The hermit would feel privileged and fortunate at being of help to Lord Ram's messenger. Hanuman felt that what he is doing is a very honourable and a prestigious job which would definitely please the hermit. Hence, he thought that there is no harm in meeting the hermit and seeking his help, as well as to make a short stopover to refresh himself with a bath and a drink of water.]

भगवन् रामदूतोऽहं हनुमान्नाम नामतः ।

रामकार्येण महता क्षीराब्धिं गन्तुमुद्यतः ॥ १३॥

तृषा मां बाधते ब्रह्मन्नुदकं कुत्र विद्यते ।

यथेच्छं पातुमिच्छामि कथ्यतां मे मुनीश्वर ॥ १४॥

bhagavan rāmadūto'haṃ hanūmānnāma nāmataḥ ।  
 rāmakāryeṇa mahatā kṣīrābdhiṃ gantumudyataḥ ॥ 13॥  
 tṛṣṇā māṃ bād hate brahmannudakaṃ kutra vidyate ।  
 yathecchaṃ pātumicchāmi kathyatāṃ me munīśvara ॥ 14॥

Verse nos. 13-14: Hanuman went to meet the hermit and said, 'Oh Lord! I am a messenger of Lord Ram. My name is Hanuman, and I am going to the 'Kshir Sagar' on some great work of Lord Ram (13). Oh Brahmin! I am very thirsty and wish to drink a lot of water. Oh the great sage! Please tell me the place where drinking water is available here?' (14).

तच्छ्रुत्वा मारुतेर्वाक्यं कालनेमिस्तमब्रवीत् ।  
 कमण्डलुगतं तोयं मम त्वं पातुमर्हसि ॥ १५॥  
 भुङ्क्ष्व चेमानि पक्वानि फलानि तदनन्तरम् ।  
 निवसस्व सुखेनात्र निद्रामेहि त्वरास्तु मा ॥ १६॥

tacchrutvā mārutervākyaṃ kālanemistamabravīt ।  
 kamaṇḍalugataṃ toyaṃ mama tvaṃ pātumarhasi ॥ 15॥  
 bhuṅkṣva cemāni pakvāni phalāni tadanantaram ।  
 nivasasva sukhenātra nidrāmehi tvarāstu mā ॥ 16॥

Verse nos. 15-16: Hearing these words of Maruti (Hanuman), Kalnemi replied, 'You can drink the water of my Kamandalu<sup>1</sup> (a pot of water carried by hermits; it is generally made from dried, hollowed out, round pumpkin or bottle-guard) (15). Quench your hunger by eating the ripe fruits here, then sleep a while and take some rest. Do not be in such a hurry (16).

[Note—<sup>1</sup>We must remember that Kalnemi wished to kill Hanuman on the instructions of Ravana, the demon king of Lanka. So obviously the water in his pot was poisoned. But as we shall read in the verses that follow herein below, he failed to trap Hanuman because, by divine intervention, Hanuman decided to skip the offer and opt for a fresh-water pond or lake to quench his thirst.]

भूतं भव्यं भविष्यं च जानामि तपसा स्वयम् ।  
 उत्थितो लक्ष्मणः सर्वे वानरा रामवीक्षिताः ॥ १७॥  
 तच्छ्रुत्वा हनुमानाह कमण्डलुजलेन मे ।

न शाम्यत्याधिका तृष्णा ततो दर्शय मे जलम् ॥ १८॥

bhūtaṃ bhavyaṃ bhaviṣyaṃ ca jānāmi tapasā svayam ।

utthito lakṣmaṇaḥ sarve vānarā rāma-vīkṣitāḥ ॥ 17॥

tacchrutvā hanumānāha kamaṇḍalujalena me ।

na sāmyatyadhikā trṣṇā tato darśaya me jalam ॥ 18॥

Verse nos. 17-18: On the strength of my severe penances and austerities (Tapa), I know all about the past, the present and the future. Presently, Laxman and other monkeys have become conscious and have got up (i.e. they have regained their consciousness and have been revived back to life) when Lord Ram saw them or glanced at them with his divine, life giving, miraculous glance.<sup>1</sup> (17).

Hearing this, Hanuman said, 'I have a great amount of thirst, and it cannot be quenched by the little water of your Kamandalu. So, please show me a pond or a large body of water so that I can satisfactorily drink enough water to soothe my parched throat (18).

[Note :- <sup>1</sup>Kalnemi has said an obvious lie in order to impress upon Hanuman that there was no need to hurry and worry when he said that he knew all about the past, the present and the future, and that Laxman and other monkeys were revived by Lord Ram's grace. Hanuman knew it very well that it was not the case. Further, Kalnemi advised him to take it easy and relax by sleeping, eating, bathing etc. so that the specific time slot within which Laxman was to be revived elapsed. Also, Kalnemi might have planned to kill Hanuman while he was asleep or relaxing.]

तथेत्याज्ञापयामास वटुं मायाविकल्पितम् ।

वटो दर्शय विस्तीर्णं वायुसूनोर्जलाशयम् ॥ १९॥

निमील्य चाक्षिणीं तोयं पीत्वा गच्छ ममान्तिकम् ।

उपदेक्ष्यामि ते मन्त्रं येन द्रक्ष्यसि चौषधीः ॥ २०॥

tathetyājñāpayāmāsa vaṭuṃ māyāvikalpitaṃ ।

vaṭo darśaya vistīrṇaṃ vāyusūnorjalāśayaṃ ॥ 19॥

nimīlya cākṣiṇīṃ toyaṃ pītvāgaccha mamāntikam ।

upadekṣyāmi te mantraṃ yena drakṣyasi cauṣadhīḥ ॥ 20॥

Verse nos. 19-20: Saying 'alright', Kalnemi summoned a purported Brahmachari (a celibate Brahmin who is a student of a hermit), who was actually a mirage-like image created by Kalnemi by using his magical powers to create illusions, and told him: 'Oh

Brahmachari! Show the son of the Wind-God that large pond of fresh water over there.' (19).

Turning to Hanuman he said, 'Close your eyes while you drink water<sup>1</sup>, and then come to me immediately. I shall teach you a divine Mantra (a magical group of words; in modern parlance, a formula) by the help of which you will be able to see and recognise the desired medicinal herb which you are seeking from amongst a large number of herbs and plants that grow in the wilds.' (20).

[Note—<sup>1</sup>Why did Kalnemi ask Hanuman to 'close his eyes while drinking water from the pond'? The answer is to be found in verse nos. 21-26 that follow herein below. Kalnemi did not want Hanuman to see that a huge she-alligator is approaching him to gobble him up.]

तथेति दर्शितं शीघ्रं वटुना सलिलाशयम् ।

प्रविश्य हनुमांस्तोयमपिबन्मीलितेक्षणः ॥ २१॥

ततश्चागत्य मकरी महामाया महाकपिम् ।

अग्रसत्तं महावेगान्मारुतिं घोररूपिणी ॥ २२॥

tatheti darśitaṁ śīghraṁ vaṭunā salilāśayam ।

praviśya hanumāṁstoyamapibanmīlitekṣaṇaḥ ॥ 21॥

tataścāgatya makarī mahāmāyā mahākapiṁ ।

agrasattaṁ mahāvegānmārutim ghorarūpiṇī ॥ 22॥

Verse nos. 21-22: Then the Brahmin said 'alright' and showed the body of water to Hanuman immediately. Hanuman entered it and began drinking water with closed eyes (as advised by Kalnemi) (21). Just at that instant, a huge she-alligator named Makari, who was formidable and horrible in shape and size, and was very illusive, deceitful and full of dirty tricks, came quickly to devour the great monkey Maruti (thinking that Hanuman was foolish and gullible enough, and could be easily trapped by her tricks) (22).

ततो ददर्श हनुमान् ग्रसन्तीं मकरीं रुषा ।

दारयामास हस्ताभ्यां वदनं सा ममार ह ॥ २३॥

ततोऽन्तरिक्षे ददृशे दिव्यरूपधराङ्गना ।

धान्यमालीति विख्याता हनूमन्तमथाब्रवीत् ॥ २४॥

tato dadarśa hanumān grasantiṁ makarīm ruṣā ।

dārayāmāsa hastābhyāṁ vadanam sā mamāra ha ॥ 23॥



tato'ntarikṣe dadṛṣe divyarūpadharāṅganā ।

dhānyamālīti vikhyātā hanūmantamathābravīt ॥ 24॥

Verse nos. 23-24: When Hanuman observed that the she-alligator (Makari) was swallowing him up, he was ferocious with anger and tore apart her mouth with his hands. As a result of this, she died instantly (23). Just at that moment, a woman with a divine form was seen in the sky. Her name was Dhanyamaliti (dhānyamālīti). She said to Hanuman (24)—

त्वत्प्रादादहं शापाद्धिमुक्तास्मि कपीश्वर ।

शप्ताहं मुनिना पूर्वमप्सरा कारणान्तरे ॥ २५॥

आश्रमे यस्तु ते दृष्टः कालनेर्मिमहासुरः ।

रावणपूहितो मार्गे विघ्नं कर्तुं तवानघ ॥ २६॥

tvatprasādādahaṃ śāpādvimuktāsmi kapīśvara ।

śaptāhaṃ muninā pūrvamapsarā kāraṇāntare ॥ 25॥

āśrame yastu te drṣṭaḥ kālanemirmahāsuraḥ ।

rāvaṇaprahito mārge vighnaṃ kartuṃ tavānagha ॥ 26॥

Verse nos. 25-26: Oh the Lord of Monkeys! By your grace, I have been liberated and freed from my curse. Previously, I was an Apsara (celestial damsels working in the court of the king of Gods, Indra). Due to some reason, a sage had cursed me (by which I had become an alligator) (25). The person you have seen in the hermitage is a great demon called Kalnemi. Oh the sinless, pure and faultless one (i.e. “Anagh”)! Ravana has sent him to cause obstacles in your path and somehow delay your progress (obviously with the aim to prevent you from taking the herb to revive Laxman before sun-rise the next morning, because after that the herb would become ineffective) (26).

मुनिवेषधरो नासौ मुनिर्विप्रविहिंसकः ।

जहि दुष्टं गच्छ शीघ्रं द्रोणाचलमनुत्तमम् ॥ २७॥

गच्छाम्यहं ब्रह्मलोकं त्वत्स्पर्शाद्भुतकल्मषा ।

इत्युक्त्वा सा ययौ स्वर्गं हनूमानप्यथाश्रमम् ॥ २८॥

muniveśadharo nāsau munirvipravihiṃsakaḥ ।

jahi duṣṭaṃ gaccha śīghraṃ droṇācalamanuttamam ॥ 27॥

gacchāmyaham brahmalokaṃ tvatsparśāddhatakalmaṣā ।  
ityuktvā sā yayau svargaṃ hanūmānapyathāśramam ॥ 28॥

Verse nos. 27-28: That fellow who is disguised as a hermit is not a hermit at all; in fact, he is a killer of Brahmins and sages (because in his original form he is a cruel demon). You must kill this rascal quickly and then proceed to Dronachal which is the best amongst the mountains (27). I have become freed from sins and blemishes of all kinds by your touch, and I am now going to the abode of Brahma (the Creator; i.e. to heaven).' Saying so, she went to the heaven, and Hanuman also went back to the hermitage (28).

आगतं तं समालोक्य कालनेमिरभाषत ।  
किं विलम्बेन महता तव वानरसत्तम ॥ २९॥  
गृहाण मत्तो मन्त्रांस्त्वं देहि मे गुरुदक्षिणाम् ।  
इत्युक्तो हनुमान्मुष्टिं ददं बद्धवाह रक्षसम् ॥ ३०॥

āgataṃ taṃ samālokya kālanemirabhāṣata ।  
kiṃ vilambena mahatā tava vānarasattama ॥ 29॥  
grhāṇa matto mantrāṃstvaṃ dehi me gurudakṣiṇām ।  
ityukto hanumānmuṣṭiṃ dṛdhaṃ baddhvāha rākṣasam ॥ 30॥

Verse nos. 29-30: Seeing him come back, Kalnemi said, 'Oh the best among the monkeys (vānarasattama)! What will you gain by delaying any further? (29). Take the Mantra from me (i.e. accept the blessings I wish to grant you by way of invoking some holy formula consisting of words and syllables), and in return give me my Guru Dakshina (the offering of some gift to the teacher in return for the blessings received; in modern terms, it means the teacher's fees).' When he said so, Hanuman clenched his fists tight and said to the demon (Kalnemi) (30)—

गृहाण दक्षिणामेतमित्युक्त्वा निजघान तम् ।  
विसृज्य मुनिवेषं स कालनेमिर्महासुरः ॥ ३१॥  
युयुधे वायुपुत्रेण नानामायाविधानतः ।  
महामायिकदूतोऽसौ हनूमान्मायिनां रिपुः ॥ ३२॥

grhāṇa dakṣiṇāmetāmitryuktvā nijaghāna tam ।  
visṛjya muniveṣaṃ sa kālanemirmahāsuraḥ ॥ 31॥

yuyudhe vāyuputreṇa nānāmāyāvidhānataḥ ।

mahāmāyikadūto'sau hanūmānmāyinām ripuḥ ॥ 32॥

Verse nos. 31-32: 'Take your fees first', and Hanuman hit him (Kalnemi) hard with his clenched fists. Instantly, the great demon abandoned his disguise of a hermit, and by assuming different illusive forms and using various kinds tricks he began to fight with the son of the Wind-God (Hanuman). But the latter was the messenger of the greatest of tricksters and magicians that the world has ever seen, i.e. Lord Ram (because the Lord is a manifestation of Lord Vishnu, the Lord of the world, who is a master magician and the creator of all kinds of knowledge, including tricks and deceit). The Lord was obviously inimical to the cruel, lowly and sinful demons (and this particular factor was the primary reason why the Supreme Being had to assume the form of a human being as Lord Ram so that the scourge of the demons could be eliminated). So say, how could Hanuman, who was a messenger of Lord Ram and therefore represented the Lord, be affected or influenced or mislead by these wretched imposters (i.e. the likes of demon Kalnemi) and their dirty tricks? (31-32).

जघान मुष्टिना शीर्ष्णि भग्नमूर्धा ममार सः ।

ततः क्षीरनिधिं गत्वा दृष्ट्वा द्रोणं महागिरिम् ॥ ३३॥

अदृष्ट्वा चौषधीस्तत्र गिरिमुत्पाद्य सत्वरः ।

गृहीत्वा वायुवेगेन गत्वा रामस्य सन्निधिम् ॥ ३४॥

उवाच हनुमान् राममानीतोऽयं महागिरिः ।

यद्युक्तं कुरु देवेश विलम्बो नात्र युज्यते ॥ ३५॥

jaghāna muṣṭinā śīrṣṇi bhagnamūrdhā mamāra saḥ ।

tataḥ kṣīranidhiṃ gatvā dr̥ṣṭvā droṇaṃ mahāgirim ॥ 33॥

adr̥ṣṭvā cauṣadhīstatra girimutpāṭya satvarah ।

gr̥hītvā vāyuvegena gatvā rāmasya sannidhim ॥ 34॥

uvāca hanumān rāmamānīto'yaṃ mahāgiriḥ ।

yadyuktaṃ kuru deveśa vilambo nātra yujyate ॥ 35॥

Verse nos. 33-35: He (Hanuman) hit Kalnemi's head hard with a clenched fist which resulted in his death due to a cracked skull. Thence he reached the 'Kshir Sagar' and saw Mt. Dronachal (33). But he could not find (trace or recognise) the required herbal medicine. So he swiftly uprooted and lifted the mountain itself in his hands and took-off with the speed of wind to where Lord Ram was waiting for him (in Lanka) (34). When he reached there, he said to Lord Ram: 'Oh the Lord of Gods! I have brought

you the great mountain. Now do whatever you think fit. It will not be proper to delay any further.' (35).

[Note :- The episode of Bharat shooting down Hanuman while he was over flying Ayodhya as has been described by Tulsidas in his epic Ram Charit Manas in Lanka Kand, Doha 58-60, has been totally done away with by sage Veda Vyas while writing this Adhyatma Ramayan.]

श्रुत्वा हनूमतो वाक्यं रामः सन्तुष्टमानसः ।

गृहीत्वा चौषधीः शीघ्रं सुषेणेन महामतिः ॥ ३६॥

विकित्सां कारयामास लक्ष्मणाय महात्मने ।

ततः सुप्तोत्थित इव बुद्ध्वा प्रोवाच लक्ष्मणः ॥ ३७॥

śrutvā hanūmato vākyaṃ rāmaḥ santuṣṭamānasaḥ ।

grhītvā cauṣadhīḥ śīghraṃ suṣeṇena mahāmatih ॥ 36॥

cikitsāṃ kārayāmāsa lakṣmaṇāya mahātmane ।

tataḥ suptotthita iva buddhvā provāca lakṣmaṇaḥ ॥ 37॥

Verse nos. 36-37: Hearing these words of Hanuman, Lord Ram was very pleased. The expert medicine man named Sushen then immediately picked or selected the necessary medicinal herb from that mountain and administered it to the great soul Laxman (lakṣmaṇāya mahātmane). Then Laxman became conscious as if he had woken up from a great dream (36-37).

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3.10 Hanuman had also been instrumental in saving the life of Bharat, Lord Ram's brother who lived in Ayodhya.

Lord Ram's younger brother Bharat had decided not to accept the crown as the right to it belonged to his elder brother Lord Ram. So therefore, Bharat decided to live like a de-facto hermit till the time Lord Ram returned home to Ayodhya at the end of his fourteen years of living away from the kingdom due to some family intrigue. He selected a place called Nandigram on the outskirts of the city of Ayodhya to spend his time living an austere life doing penances and meditation. {Refer: Ram Charit Manas, Ayodhya Kand, Chaupai line no. 6 that precedes Doha no. 323—to Chaupai line no. 4 that precedes Doha no. 326.}

But Bharat had already declared his intention to Lord Ram himself at the time of departure from Lord Ram's hermitage in the forest where Bharat had gone to try to persuade the Lord to return home—which was that if the Lord did not come back immediately after the end of fourteen years, then he won't find Bharat alive.

Lord Ram was well aware of it and had kept this in mind all the while, and had made it explicitly clear to one and all as soon as the war of Lanka ended that if there was a delay of a single day of his return to Ayodhya, he won't find Bharat alive. {Refer: Ram Charit Manas, (a) Lanka Kand, Doha no. 116 (a-c); (b) Uttar Kand, Chaupai line no. 8 that precedes Doha no. 1.}

When the airplane, known as 'Pushpak', on which Lord Ram and his entourage returned to Ayodhya from the far-away land of Lanka was near Ayodhya, and still there was time of a day left for the 14-year period to expire, the Lord sent his trusted messenger Hanuman to go to Ayodhya immediately and inform Bharat that the Lord was on his way home, and that it was time for Bharat to celebrate and refrain from taking any reckless action, such as taking his own life thinking that the Lord was not coming back. Thus, Hanuman became a messenger of hope and beacon of life for Bharat. {Refer: Ram Charit Manas, (a) Lanka Kand, Chaupai line nos. 1-3 that precede Doha no. 121; (b) Uttar Kand, Chaupai line no. 1 that precedes Doha no. 1—to Sortha and Doha no. 2.}

That said, let us now read this episode in detail wherein Hanuman became a messenger of hope and a beacon of life for Bharat, thereby indirectly saving the latter's life, when he (Hanuman) was sent by Lord Ram to go hastily to inform Bharat that the Lord has indeed arrived, and hence Bharat should not take any disastrous action, such as taking his own life, out of ignorance.

For this purpose, we shall quote directly from Ram Charit Manas, (a) Lanka Kand, (i) Doha no. 116 (a-c); (ii) Chaupai line nos. 1-3 that precede Doha no. 121; and (b) Uttar Kand, Chaupai line no. 1 that precedes Doha no. 1—to Sortha and Doha no. 2 as follows:

### 3.10 (a) Ram Charit Manas, Lanka Kand, Doha no. 116 (a-c):-

दो०. तोर कोस गृह मोर सब सत्य बचन सुनु भ्रात ।  
 भरत दसा सुमिरत मोहि निमिष कल्प सम जात ॥ ११६ ( क ) ॥  
 तापस बेष गात कृस जपत निरंतर मोहि ।  
 देखौं बेगि सो जतनु करु सखा निहोरउँ तोहि ॥ ११६ ( ख ) ॥  
 बीतैं अवधि जाउँ जौं जिअत न पावउँ बीर ।  
 सुमिरत अनुज प्रीति प्रभु पुनि पुनि पुलक सरीर ॥ ११६ ( ग ) ॥

dōhā.

tōra kōsa gr̥ha mōra saba satya bacana sunu bhrāta.  
 bharata dasā sumirata mōhi nimīṣa kalpa sama jāta. 116 (a).  
 tāpasa bēṣa gāta kṛsa japata nirantara mōhi.  
 dēkhaum̐ bēgi sō jatanu karu sakhā nihōra'um̐ tōhi. 116 (b).  
 bītēm̐ avadhi jā'um̐ jauṁ ji'ata na pāva'um̐ bīra.  
 sumirata anuja prīti prabhu puni puni pulaka sarīra. 116 (c).

Lord Ram affectionately replied to Vibhishan: 'Listen my dear brother (sunu bhrāta)! I say truthfully that your treasury, your home and the rest of the things that

you possess can be deemed to belong to me (because I regard you as my dear friend and brother: *sakhā, bhrāta*).

But in the meanwhile, when I remember the (sad and miserable) condition of Bharat (my younger brother who lives in Ayodhya and grieves at my absence), even a fraction of a moment seems to be like an age for me. (Doha no. 116-a)

He lives in a hermit's attire; his body has become emaciated; and he constantly remembers me<sup>1</sup>.

So therefore, my dear friend (*sakhā*), I request you to make arrangements so that I can see him as soon as it is possible<sup>2</sup>. (Doha no. 116-b)

If I go there after the expiry of the term of my forest sojourn (which is exactly 14 years) then it is certain that I won't find that brave one alive<sup>3</sup>.

Lord Ram's body became thrilled with repeated waves of emotions which surged inside his heart when he remembered the exemplary level of affection his younger brother Bharat had for him.' (Doha no. 116-c)

[Note—<sup>1</sup>How did Lord Ram know the condition of Bharat? Well, it was Hanuman who gave a graphic description of how Bharat lived when he returned to Lord Ram with the herb sought for the treatment of wounded Laxman in the battle-field of Lanka. Hanuman had met Bharat on his way back from the northern mountains where he had gone searching for the herb. {Refer: Ram Charit Manas, Lanka Kand, (i) Doha no. 55; (ii) Doha no. 58—to Doha no. 60.}

And how did Bharat live? This question is answered in Ram Charit Manas, Ayodhya Kand, Chaupai line no. 3 that precedes Doha no. 324—to Doha no. 326.

<sup>2</sup>Lord Ram deftly deflected Vibhishan's request to visit the city of Lanka and bless his family and citizens. One reason which the Lord gives in avoiding going to the city within the fort was that time was running out for him as he must reach his own city Ayodhya expeditiously, because if he delays for even a day then his dear brother Bharat would end his life. It's definitely true, because if the Lord had gone to the city then obviously there would be a grand royal ceremony and welcome formalities extended to him, which would consume precious time. Lord Ram wished to make haste to return, as is clear from his own words, and therefore expending time in things that could be avoided was a prudent way forward in the current exigency.

Besides this reason, there was one other, and this second reason was cited by the Lord himself when he declined to attend the ceremony to crown Vibhishan on the throne of Lanka, and instead deputed his brother Laxman to represent him. The reason was this: that he had to keep the words of honour that he had given his father Dasrath, that he would live like a hermit for full 14 years in the forest, and a hermit is not supposed to visit a populated place, such as a city or a town or a village, especially to attend some ceremony or feast, or to be honoured and praised for some deed done. {Refer: Ram Charit Manas, Lanka Kand, Chaupai line nos. 1-6 that precede Doha no. 106.}

Earlier too, during Sugriv's anointment on the throne of Kishkindha, Lord Ram declined to attend personally, and instead sent his younger brother Laxman to represent him. {Refer: Ram Charit Manas, Lanka Kand, Chaupai line no. 9 that precedes Doha no. 11.}

At that time too the Lord had explained to Sugriv the reason for his inability to attend his coronation personally, because he was bound not to visit any city for 14

years while he lived in the forest. {Apropos: Ram Charit Manas, Kishkindha Kand, Chaupai line no. 7 that precedes Doha no. 12.}

The third probable reason for Lord Ram avoiding to enter the city of Lanka was that he did not want a show around himself; he wished to avoid limelight and pomp and pageantry; he did not want that he be raised on a ceremonial pedestal at the head of a victory procession like a conquering general walking triumphantly to his vanquished subjects, the chances of which were ripe should he agree to visit the city of Lanka, as it was quite certain that Vibhishan would go out of his way, and bend over backwards, to shower praises and royal honours on the Lord as a gesture of his thanksgiving to him. Remember: Lord Ram was very modest and unpretentious; so it would be extremely embarrassing for him if this happened.

And finally, it would be too embarrassing for Lord Ram, who was known for his virtues of upholding the laws of Dharma that deal with the principles of righteousness, probity and propriety, as well as for his gracefulness and equanimity, to enter a city the king of which he had just slayed and put his rival on the throne, as this unavoidable coincidence designed by Providence and a fiat of Fate had made Lord Ram highly uncomfortable with the development. It was certain that not everyone in the city of Lanka would appreciate Lord Ram's actions, and though they had no choice but to keep their mouths shut under the changed situation, the Lord himself did not wish to offend them any more by visiting Lanka in a victory procession.

<sup>3</sup>Refer: Ram Charit Manas, (i) Ayodhya Kand, Doha no. 313 along with Chaupai line no. 8 that precedes it; and (ii) Uttar Kand, Doha no. 1 along with Chaupai line nos. 1-8 that precede it.

How many days were left for this period of 14 years of forest living by Lord Ram to end? Answer: Only one day was left—apropos: Ram Charit Manas, Uttar Kand, Chaupai line no. 1 that precedes Doha no. 1.

This is why Lord Ram was in a hurry to return to Ayodhya.

And how did he manage to do it, to reach the far away Ayodhya within such a short span of time of one single day? Well, the Lord and his party reached Ayodhya in time as they rode the Pushpak Plane that Vibhishan inherited from Ravana. Refer: Ram Charit Manas, (a) Lanka Kand, Chaupai line no. 4 that precedes Doha no. 117; and Chaupai line nos. 1-6 that precede Doha no. 119; (b) Uttar Kand, Doha no. 4-a.]

### **3.10 (b) Ram Charit Manas, Lanka Kand, Chaupai line nos. 1-3 that precede Doha no. 121:-**

चौ०. प्रभु हनुमंतहि कहा बुझाई । धरि बटु रूप अवधपुर जाई ॥ १ ॥  
 भरतहि कुसल हमारि सुनाएहु । समाचार लै तुम्ह चलि आएहु ॥ २ ॥  
 तुरत पवनसुत गवनत भयऊ । तब प्रभु भरद्वाज पहिं गयऊ ॥ ३ ॥

caupāī.

prabhu hanumantahi kahā bujhā'ī. dhari baṭu rūpa avadhapura jā'ī. 1.  
 bharatahi kusala hamāri sunā'ēhu. samācāra lai tumha cali ā'ēhu. 2.  
 turata pavanāsuta gavanata bhaya'ū. taba prabhu bharadvāja pahim̐ gaya'ū.  
 3.

Lord Ram called Hanuman and advised him as follows: ‘Assume the form of a young Brahmin student (baṭu)<sup>1</sup> and go to the city of Ayodhya. (1)

Tell Bharat about our well-being, and come back to me with the news that you collect there.’ (2)

No sooner had the Lord given him instructions than Hanuman went off on his mission.

Meanwhile, Lord Ram went to meet sage Bharadwaj<sup>2</sup>. (3)

[Note—<sup>1</sup>Lord Ram chose Hanuman for this work because of the following primary reasons:

One, the Lord knew that Hanuman could assume any form that he wished, especially as a Brahmin, because he had first met the Lord at the foot of Mt. Rishyamook in this form when Sugriv asked him to go and meet the Lord to find out who he was—apropos: Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 4 and 6 that precede Doha no. 1.

It was necessary to be disguised as a Brahmin, especially a young Brahmin student, as this form is shown respect by everyone, and it would therefore help Hanuman to have easy access to Ayodhya and meet Bharat to convey the Lord’s message to him without arousing any alarm or suspicion in the mind of the guards who were appointed to secure the hermitage where Bharat abided in Nandigram on the outskirts of Ayodhya.

Two, Hanuman was able to cruise in the sky very swiftly as was proved on two prominent occasions earlier—once was when he had gone to the northern mountains to bring the herb needed to revive Laxman, and on another occasion when he had sailed over the mighty ocean to reach Lanka in search of Sita. Lord Ram needed someone who would silently and unnoticed sail through the sky very swiftly, and return back as swiftly after meeting Bharat and conveying the good news of the Lord’s return from the forest.

Three, Lord Ram knew that Hanuman was highly intelligent and able to handle unexpected developments. The Lord wanted to find out if he was actually welcomed back in Ayodhya, of how Bharat would receive this news of his arrival—as is apparent in verse no. 2. Hanuman was clever enough to handle any difficult situation should it arise, and also wise enough to maneuver himself out of a sticky situation in case it unfortunately turned out that way. He was able in every respect—bodily he was strong and agile, mentally he was intelligent and wise, emotionally he was stable, was very polite and courteous in his mannerism, was basically warm at heart yet cold if dealing with a hostile correspondent, and in every way well qualified to be an excellent ambassador for his Lord.

Four, Hanuman had already met Bharat while bringing the herb to revive Laxman. So it would be very easy for him to go straight to the place where Bharat lived, as well as to recognize him. Besides this, Bharat too would easily recognize Hanuman after the latter formally introduces himself and reminds Bharat of their previous meeting by citing some part of its conversation in order to convince Bharat of his authenticity. No other member of the Lord’s company had this benefit with him; none knew Bharat personally, nor did Bharat know any one of them.

Five, the Lord still had some time left in his hands before the exact time of 14 years of forest exile ended; a full day’s time was still left (apropos: Ram Charit



Manas, Uttar Kand, Chaupai line no. 1 that precedes Doha no. 1). Lord Ram wished to use this time to visit sage Bharadwaj, as well as Nishad, his friend of the boatman community, which he did not do while heading straight to Ayodhya because he was in a hurry to reach it in case he missed the deadline of 14 years to the dot. By sending Hanuman to inform Bharat that the Lord had arrived, the fear of Bharat harming himself, should there be some delay while the Lord spent some time with sage Bharadwaj and Nishad, was dispelled. Once Hanuman tells Bharat that the Lord has actually arrived but has gone back to pay his respects to sage Bharadwaj and then meet Nishad before coming to Ayodhya, Bharat would not do anything reckless, for surely he would have no objection at the Lord going back for a while to meet his acquaintances and friends who stood him in good stead in the forest.

Six, the Lord's plane had approached the city of Ayodhya from the southern direction, roughly the same direction where Bharat had established his hermitage at a place known as Nandigram on the southern outskirts of the city, and had been abiding there for the last 14 years. As the Pushpak plane approached the city and hovered over the sky, Lord Ram could clearly perceive Bharat's place, as well as the fact that everything appeared to be quiet and normal on the ground within the city itself; there were no hectic activities, which in turn meant that there was no cause of alarm and hurry to descend. Since one day's time was still left in hand before the expiry of an exact period of 14 years, Lord Ram decided to use it more prudently by paying a visit to sage Bharadwaj and Nishad even as Hanuman goes to give an advance notice to Bharat of the Lord's arrival.

<sup>2</sup>Sage Bharadwaj's hermitage was situated at Prayag, the site of Triveni, the confluence of the three holy rivers Yamuna, Ganges and Saraswati. {Refer: Ram Charit Manas, (a) Ayodhya Kand, Chaupai line nos. 1-7 that precede Doha no. 106; and (b) Baal Kand, Chaupai line no. 1 that precedes Doha no. 44.}

It means that after sending Hanuman on errand, Lord Ram ordered the plane to turn back and return to Prayag.

An interesting observation is to be made at this juncture: The Pushpak plane had not landed yet; it was still airborne. It follows that after Lord Ram had instructed Hanuman to go to Bharat and tell him the good news that the Lord has arrived, Hanuman had gone on his assignment directly from the sky. We are aware of his ability to 'fly' or 'cruise' or 'sail' in the air, as he has done it in the past on at least two prominent occasions: once when crossing the ocean to search Sita, and the second time when he had gone to the northern mountains to bring the herb to revive Laxman who lay wounded in the battle-field of Lanka. This helped the Lord to order the plane to turn back mid-air, as it saved a lot of time, to fulfill his wishes to go and meet sage Bharadwaj and the chief of the boatman community, Nishad.

Lord Ram and his entourage had arrived a day in advance of the expiry of 14 years ordained for Lord Ram to live away from the city of Ayodhya as an ordinary man spending his time in exile. So the Lord had enough time in his hand to go and meet sage Bharadwaj and Nishad. Meanwhile it was also necessary to inform Bharat that the Lord has come back so that the former refrains from taking some drastic and disastrous action. Hence, Lord Ram sent his trusted messenger Hanuman to go forthwith and convey the happy news of the Lord's arrival to Bharat before it was too late. In this role, Hanuman proved to be life-saviour of Bharat.

We have read that the Lord instructed Hanuman to disguise himself as a young Brahmin; so what Hanuman must have done was to land at some distant from Bharat's hermitage in Nandigram and transmute himself into a Brahmin before

walking to the hermitage. If any guard stopped him and asked who he was, Hanuman would have told him that he has come to meet Bharat with an important message. Since he was in the physical form of a Brahmin, a form that is universally respected, no one would have questioned him further. It is in this way that Hanuman could have an easy access to Bharat. When they met, of course, Hanuman told Bharat who he actually was.]

**3.10 (c) Ram Charit Manas, Uttar Kand, Chaupai line no. 1 that precedes Doha no. 1—to Sortha and Doha no. 2:-**

चौ०. रहेउ एक दिन अवधि अधारा । समुझत मन दुख भयउ अपारा ॥ १ ॥  
 कारन कवन नाथ नहिं आयउ । जानि कुटिल किधौं मोहि बिसरायउ ॥ २ ॥  
 अहह धन्य लछिमन बड़भागी । राम पदारबिंदु अनुरागी ॥ ३ ॥  
 कपटी कुटिल मोहि प्रभु चीन्हा । ताते नाथ संग नहिं लीन्हा ॥ ४ ॥

caupāī.

rahē'u ēka dina avadhi adhārā. samujhata mana dukha bhaya'u apārā. 1.  
 kārana kavana nātha nahim āya'u. jāni kuṭila kidhaum mōhi bisarāya'u. 2.  
 ahaha dhan'ya lachimana barabhāgī. rāma padārabindu anurāgī. 3.  
 kapaṭī kuṭila mōhi prabhu cīnhā. tātē nātha saṅga nahim līnhā. 4.

Realising that only one day was left for completion of 14 years, Bharat felt very sad; his heart and mind were overcome with extreme anxiety, worry and grief. (1)

He pondered poignantly: 'What is the reason why Lord Ram has yet not arrived? Is it possible that it because he perceived me to be wicked and scheming in my heart<sup>1</sup>, and therefore the Lord decided to forsake me; has he decided to get me off his mind and memory, and just forget me altogether? (2)

Ah! How fortunate and lucky has Laxman been that he has had extreme affection for the lotus-like feet of the Lord<sup>2</sup>. (3)

Surely the Lord discerned me to be wicked and evil in my heart, false and pervert, and this is the reason why the Lord did not take me along with him further on in his journey into the forest<sup>3</sup>. (4)

[Note—<sup>1</sup>Bharat's deep sense of regret, grief and sadness are evident in Ram Charit Manas, Ayodhya Kand. Some of the verses that give a comprehensive picture of the intensity of his remorse and sense of guilt are the following: Ram Charit Manas, Ayodhya Kand, (i) Doha no. 160; (ii) Chaupai line nos. 4-8 that precede Doha no. 164; (iii) Chaupai line no. 4 that precede Doha no. 167—to Chaupai line no. 8 that precede Doha no. 168; (iv) Doha no. 177—to Doha no. 183.

<sup>2</sup>Refer also to: Ram Charit Manas, Ayodhya Kand, (i) Chaupai line no. 7 that precedes Doha no. 182; and Chaupai line nos. 1-2 that precede Doha no. 200 where Bharat is all praises for Laxman and his good fortune that he decided to discard everything else to serve Lord Ram selflessly.

<sup>3</sup>Bharat has said the same thing earlier too in Ram Charit Manas, Ayodhya Kand, Chaupai line no. 1 that precedes Doha no. 205.

When Bharat had gone to Chitrakoot in an attempt to bring Lord Ram back to Ayodhya, he had offered that if the Lord thinks it not wise to return as it would violate the words he had given to his late father, then let it be so. But Laxman was not bound by any such vows; so Bharat offered an option: why not send Laxman back home, and in his place Bharat would accompany the Lord for the remaining period in the forest. {Refer: Ram Charit Manas, Ayodhya Kand, Doha no. 268 along with Chaupai line nos. 1-2 that follow it.}

So therefore, Bharat laments woefully, with a lot of remorse in his grief-stricken heart: “I am sure that it is this reason why the Lord took Laxman along with him, and decided not to entertain my pleas when I requested him to come back to Ayodhya, or take me along with him on his onwards journey into the forest. The Lord knew that Laxman loved him and was dedicated to him more than I was; nay, the Lord realized that I was wicked and scheming in my heart. Is it not obvious—because was it not due to me that the Lord had to go to the forest in the first place, as my wicked mother Kaikeyi had devised this nasty plan all on her own, as I had nothing to do with it, so that I could ascend the throne and be a king of Ayodhya? Woe to me and my ill mother and my doomed fate! I can’t and won’t ever be able to convince the Lord that I am not guilty.”

Bharat’s sense of remorse, regret and guilt are expressed by him in explicit terms on previous occasions also, such as when he laments that he has no doubt that it is he who is at the center of all the misfortunes that have befallen on the kingdom and which culminated in Lord Ram being sent to the forest: apropos—Ram Charit Manas, Ayodhya Kand, Chaupai line nos. 3 and 5 that precede Doha no. 179.]

जौं करनी समुझै प्रभु मोरी । नहिं निस्तार कलप सत कोरी ॥ ५ ॥

जन अवगुन प्रभु मान न काऊ । दीन बंधु अति मृदुल सुभाऊ ॥ ६ ॥

jauṁ karanī samujhai prabhu mōrī. nahim nistāra kalapa sata kōrī. 5.

jana avaguna prabhu māna na kā'ū. dīna bandhu ati mṛdula subhā'ū. 6.

Should the Lord take into account my doings (and the horrible mischief perpetrated by my evil mother in the fallacious belief that she is furthering my imaginary interests), then there is no chance of my ever getting redemption even in countless cycles of my births and deaths (i.e. for eternity)<sup>1</sup>. (5)

[But I am sure it is not that way, for I know very well the nature of my dear brother that—] The lord does not mind the faults and shortcomings of his devotees and servants; it is because he is extremely and absolutely kind, compassionate, benevolent, gracious and forgiving by his very nature. Verily indeed, without gainsay and in all sooth, he is also a dear friend of those who are meek and lowly because of inherent nature which is very kind and sweet<sup>2</sup>. (6)

[Note—<sup>1</sup>Refer: Ram Charit Manas, Ayodhya Kand, Doha no. 179 along with Chaupai line nos. 3-5 that precede it.

To wit, Bharat says that if one were to decide his fate merely on physical developments, without considering whether or not he was guilty of any misdoings, what were his internal feelings towards Lord Ram, and how much he has lamented and grieved due to these developments to which he was not a party at all, and which he had tried to remedy in the best possible way he could think of though he could not undo the fiat of fate, then there is no doubt that he would be doomed and condemned forever.

But still there is hope for him, and this hope lies in the stellar nature of Lord Ram which he knew by experience to be most kind, gracious, compassionate, merciful, loving, benevolent, magnanimous, munificent, forgiving and tolerant. Bharat was certain that Lord Ram would embrace him and never abandon him, no matter what comes.

His confidence in this regard is clear when he tells Lord Ram in Chitrakoot that he knows how much the Lord loves him—apropos: Ram Charit Manas, Ayodhya Kand, Chaupai line nos. 5-8 that precede Doha no. 260. Here Bharat says that during their childhood days, the Lord would lose a game in order to make Bharat win it, as this win would make Bharat rejoice, and Bharat's cheerful countenance would in turn make Lord Ram himself rejoice! What more proof is needed of how much the Lord loved Bharat.

<sup>2</sup>A similar idea is expressed by Bharat himself in unequivocal terms earlier too—refer: Ram Charit Manas, Ayodhya Kand, (i) Chaupai line nos. 3-6 that precede Doha no. 183; (ii) Chaupai line nos. 4-6 that precede Doha no. 234; (iii) Chaupai line no. 5 that precedes Doha no. 260; (iv) Chaupai line nos. 4-6 that precede Doha no. 299.]

मोरे जियँ भरोस दृढ़ सोई । मिलिहहिं राम सगुन सुभ होई ॥ ७ ॥

बीतेँ अवधि रहहिं जौँ प्राणा । अधम कवन जग मोहि समाना ॥ ८ ॥

mōrē jiyam̐ bharōsa dṛṛha sō'ī. milihahim̐ rāma saguna subha hō'ī. 7.  
bītēṁ avadhi rahahim̐ jaur̐m prānā. adhama kavana jaga mōhi samānā. 8.

‘I am confident and absolutely certain that’, said Bharat to himself, ‘Lord Ram would meet me (or, conversely, I will meet him) as there are ample good omens and auspicious signs indicative of it<sup>1</sup>. (7)

If I live beyond the time limit set for the Lord's return (which is exactly 14 years from the day he departed for the forest), then all the woes befall upon me, for then there would be no one as contemptible and despicable and sinful as me.<sup>2</sup> (8)

[Note—<sup>1</sup>Refer: Doha line nos. b to d herein above.

Refer also to: Ram Charit Manas, Ayodhya Kand, Doha no. 234.

<sup>2</sup>Bharat was overcome with surging waves of intense grief and insurmountable remorse. He was in such an emotional state of mind, and on edge, that he clung to all signs of hope that Lord Ram would return in time that he could think of. The good omens and auspicious signs which he perceived filled his heart with positive hope, but soon apprehension took the better hold of him and he began to think negatively.

It was a virtual roller-coaster emotional drive for Bharat: in one instant he was on the crest of a wave of joy because his long wait for the Lord's return was about to come to an end and there were ample signs of Nature that good news was in the offing, but soon he descended into a deep trough of sadness and depression when apprehension of something going unexpectedly wrong pulled him down and dashed his hopes.

This mental state of uncertainty is seen earlier also when Bharat was heading to meet Lord Ram at Chitrakoot. At one instant he would walk briskly towards Lord Ram's hermitage as he was certain that the Lord would come rushing to embrace him as soon as he hears that Bharat has come, and the next instant he felt gloomy and forlorn as he apprehended that when the Lord hears that Bharat was approaching his hermitage, he would immediately leave it and go somewhere else in order to avoid meeting Bharat.

This above emotional state of Bharat is clearly stated in Ram Charit Manas, Ayodhya Kand, Chaupai line no. 8 that precedes Doha no. 233—to Chaupai line no. 7 that precedes Doha no. 234.]

दो०. राम बिरह सागर महँ भरत मगन मन होत ।  
बिप्र रूप धरि पवन सुत आइ गयउ जनु पोत ॥ १ ( क ) ॥  
बैठे देखि कुसासन जटा मुकुट कृस गात ।  
राम राम रघुपति जपत स्रवत नयन जलजात ॥ १ ( ख ) ॥

dōhā.

rāma biraha sāgara maham̐ bharata magana mana hōta.  
bipra rūpa dhari pavana suta ā'i gaya'u janu pōta. 1 (a).  
baiṭhē dēkhi kusāsana jaṭā mukuṭa kṛṣa gāta.  
rāma rāma raghupati japata sravata nayana jalajāta. 1 (b).

In the symbolic ocean of grief and sorrows caused by separation from Lord Ram, Bharat's mind was violently wobbling, tossing and spinning around as if it was about to sink in it, when Hanuman, the son of the wind god, came to Bharat disguised as a young Brahmin student. His arrival was like a boat that comes to help a drowning man by the latter's good fortune, for it immediately provided succour and solace to the sinking spirits of Bharat. (Doha no. 1-a)

Hanuman found Bharat sitting on a mat of reeds; his matted hairs were coiled on the top of his head like a crown, and his body was emaciated. He (Bharat) was constantly repeating the name of Lord Ram, muttering 'Ram-Ram' incessantly, and tears rolled down his eyes in an endless stream<sup>1</sup>. (Doha no. 1-b)

[Note—<sup>1</sup>A similar portrait of Bharat is described elaborately in Ram Charit Manas, Ayodhya Kand, Chaupai line no. 2 that precedes Doha no. 324—to Chaupai line no. 2 that precedes Doha no. 326.]

चौ०. देखत हनूमान अति हरषेउ । पुलक गात लोचन जल बरषेउ ॥ १ ॥

मन महँ बहुत भाँति सुख मानी । बोलेउ श्रवन सुधा सम बानी ॥ २ ॥

caupāī.

dēkhata hanūmāna ati haraṣē'u. pulaka gāta lōcana jala baraṣē'u. 1.  
mana maham̐ bahuta bhām̐ti sukha mānī. bōlē'u śravana sudhā sama bānī. 2.

When Hanuman saw Bharat, he was extremely delighted; his body became thrilled and tears of joy rolled down his eyes.\*

[\*This verse can be read in another way too as follows: “No sooner did Bharat see Hanuman than he felt extremely exhilarated; his body was thrilled and a stream of tears rolled down from his eyes.” But taking into consideration what follows next, this interpretation does not fit in well. So therefore, the interpretation in the main text herein above should be regarded as the correct one.] (1)

He (Hanuman) felt extremely delighted in his heart and mind (Mana), and spoke words that were very sweet and pleasant to hear as if they were soaked in ambrosia. (2)

जासु बिरहँ सोचहु दिन राती । रटहु निरंतर गुन गन पाँती ॥ ३ ॥

रघुकुल तिलक सुजन सुखदाता । आयउ कुसल देव मुनि त्राता ॥ ४ ॥

jāsu biraham̐ sōcahu dina rātī. raṭahu nirantara guna gana pām̐ti. 3.  
raghukula tilaka sujana sukhadātā. āya'u kusala dēva muni trātā. 4.

Hanuman said to Bharat: ‘The Lord (Sri Ram) for whom you lament so much, whose glories and virtues you constantly remember, that Lord who is the most exalted in the line of illustrious kings descending from king Raghu (raghukula tilaka), and the Lord who dispels the torments and worries of gods as well as sages—verily indeed, he has come back safely, hale and hearty. (3-4)

रिपु रन जीति सुजस सुर गावत । सीता सहित अनुज प्रभु आवत ॥ ५ ॥

सुनत बचन बिसरे सब दूखा । तृषावंत जिमि पाइ पियूषा ॥ ६ ॥

ripu rana jīti sujasa sura gāvata. sītā sahita anuja prabhu āvata. 5.  
sunata bacana bisarē saba dūkhā. tṛṣāvanta jimi pā'i piyūṣā. 6.

He has vanquished the enemy in the battle-field, and his resounding glories are being sung even by the gods. The Lord is coming along with Sita and his younger brother (Laxman).’ (5)

As soon as Bharat heard these pleasant and comforting words, all his grief and sadness vanished as if a thirsty person has found a fount of nectar. (6)

को तुम्ह तात कहाँ ते आए । मोहि परम प्रिय बचन सुनाए ॥ ७ ॥

मारुत सुत मैं कपि हनुमाना । नामु मोर सुनु कृपानिधाना ॥ ८ ॥  
दीनबंधु रघुपति कर किंकर । सुनत भरत भेंटै उठि सादर ॥ ९ ॥

kō tumha tāta kahām̐ tē ā'ē. mōhi parama priya bacana sunā'ē. 7.  
māruta suta mair̐ kapi hanumānā. nāmu mōra sunu kṛpānidhānā. 8.  
dīnabandhu raghupati kara kiṅkara. sunata bharata bhēṇṭē'u uṭhi sādara. 9.

[When Bharat heard the news of Lord Ram's arrival safely back to Ayodhya, he was overjoyed; the words announcing these good tidings filled Bharat's heart with excess of delight. He asked the messenger who conveyed this good news to him to introduce himself.]

Bharat asked, 'My dear (tāta), say who art thou, and from whence hast thou comest? Verily indeed and without gainsay, the words which thou hast just said are exceptionally dear to me (and to hear which I hadst been longing for so long).' (7)

Hanuman replied, 'Oh an embodiment of grace and kindness (kṛpānidhānā)! Listen, I am the son of the wind god (māruta suta), and my name is Hanuman, the Kapi (literally, a member of the monkey race; mair̐ kapi hanumānā). (8)

I am a humble servant (kiṅkara) of Lord Raghupati (Lord Ram, the Lord of the Raghu race) who is a friend of the humble, the lowly, the miserable and the meek (dīnabandhu raghupati).'

As soon as Bharat heard these words, he got up instantly and met Hanuman very reverentially (with great affection in his overjoyed heart). (9)

मिलत प्रेम नहिं हृदयँ समाता । नयन स्रवत जल पुलकित गाता ॥ १० ॥  
कपि तव दरस सकल दुख बीते । मिले आजु मोहि राम पिरीते ॥ ११ ॥  
बार बार बूझी कुसलाता । तो कहूँ देउँ काह सुनु भ्राता ॥ १२ ॥  
एहि संदेस सरिस जग माहीं । करि बिचार देखेउँ कछु नाहीं ॥ १३ ॥  
नाहिन तात उरिन मैं तोही । अब प्रभु चरित सुनावहु मोही ॥ १४ ॥

milata prēma nahim̐ hṛdayam̐ samātā. nayana sravata jala pulakita gātā. 10.  
kapi tava darasa sakala dukha bitē. milē āju mōhi rāma pirītē. 11.  
bāra bāra būjhī kusalātā. tō kahum̐ dē'um̐ kāha sunu bhrātā. 12.  
ēhi sandēsa sarisa jaga māhīm̐. kari bicāra dēkhē'um̐ kachu nāhīm̐. 13.  
nāhina tāta urina mair̐ tōhī. aba prabhu carita sunāvahu mōhī. 14.

Bharat met Hanuman very emotionally and embraced him; his heart overflowed with love and affection for the latter so much so that it seemed to fail to contain it, and this burst of spontaneous emotion revealed itself in a stream of tears of joy that ran out of Bharat's eyes as well as the thrill that spread over his entire body. (10)

Bharat said, ‘Oh Kapi! By having the good fortune of seeing you all my woes, all my grief and miseries are dispelled forthwith. I am so lucky that I have met someone today who is as dear to Lord Ram as you are (milē āju mōhi rāma pirītē)<sup>1</sup>.’ (11)

As he said these words, Bharat was so highly overwhelmed with affection for Hanuman so much so that he repeatedly (embraced him and) asked him about his welfare, saying, ‘Listen my dear brother (sunu bhrātā); tell me what can I give thee today in return of the good news that thou have brought hither to me? (12)

This message of Lord Ram’s safe arrival is so great and welcome a news for me that while pondering over the matter I find myself at a loss to discover anything that is worthy of being given to you as a reward for bringing this glad tidings<sup>2</sup>. [To wit, I don’t know what to grant you as a memorable gift to express my deep sense of thanks to you, and how much I am obliged to you for bringing this good news of the Lord’s safe arrival today.] (13)

My dear (tāta)! I will ever remain indebted to you<sup>2</sup>. Now, I request you to tell me about the Lord and the various deeds that he has done. [Tell me about the developments that took place since our last meeting when you were going back to Lanka with the mountain containing the herb required to revive Laxman. Update me about all that had happened since then.]’ (14)

[Note—<sup>1</sup>Refer: Ram Charit Manas, Kishkindha Kand, Chaupai line no. 7 that precedes Doha no. 3.

<sup>2</sup>Lord Ram too has expressed similar emotions for Hanuman in Ram Charit Manas, Sundar Kand, Chaupai line nos. 5-7 that precede Doha no. 32.]

तब हनुमंत नाइ पद माथा । कहे सकल रघुपति गुन गाथा ॥ १५ ॥  
कहु कपि कबहुँ कृपाल गोसाई । सुमिरहिं मोहि दास की नाई ॥ १६ ॥

taba hanumanta nā'i pada māthā. kahē sakala raghupati guna gāthā. 15.  
kahu kapi kabahum' kṛpāla gōsā'īm. sumirahim mōhi dāsa kī nā'īm. 16.

Then Hanuman bowed his head reverentially at the feet of Bharat, and narrated all glorious and meritorious deeds done by Lord Raghupati (Lord Ram)<sup>1</sup>. (15)

After hearing out Hanuman, Bharat asked him: ‘Say Kapi, did the merciful and gracious Lord was ever kind enough to remember me as a devoted and loyal servant of his?<sup>2</sup>’ (16)

[Note—<sup>1</sup>To wit, Hanuman narrated briefly how the war against Ravana was fought and won by Lord Ram, about the appointment of Vibhishan as the new king of Lanka, how Sita was reunited with the Lord, how the Lord boarded the Pushpak plane with his chief commanders of both the demon army and the monkey army as he flew back to Ayodhya, and how, after sending Hanuman to meet Bharat and convey the news of his arrival, the Lord has presently gone back for a while to meet some of his



acquaintances in the forest that he missed while coming to Ayodhya in a hurry to meet the deadline of coming back after 14 years of forest exile.

<sup>2</sup>Sita has asked Hanuman a similar question when the latter had gone in search for her in Lanka; she enquired: “Tell me dear, whether Lord Ram ever remembered me kindly”? Refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 5 that precedes Doha no. 14.]

छं०. निज दास ज्यों रघुबंसभूषन कबहुँ मम सुमिरन कर्यो । १ ।  
 सुनि भरत बचन बिनीत अति कपि पुलकि तन चरनन्हि पश्यो ॥ २ ॥  
 रघुबीर निज मुख जासु गुन गन कहत अग जग नाथ जो । ३ ।  
 काहे न होइ बिनीत परम पुनीत सदगुन सिंधु सो ॥ ४ ॥

chanda.

nija dāsa jyōm raghubansabhūṣana kabahum̐ mama sumirana karyō. 1.  
 suni bharata bacana binīta ati kapi pulaki tana carananhi paryō. 2.  
 raghubīra nija mukha jāsū guṇa gana kahata aga jaga nātha jō. 3.  
 kāhē na hōī binīta parama punīta sadaguna sindhu sō. 4.

[Bharat asked Hanuman once again—] ‘Did Lord Ram, who is like a jewel in the illustrious king Raghu’s family, ever remember me as being one of his own (loyal, faithful and devoted) servants?’ (Chaupai line no. 1)

Hearing such modest and humble words of Bharat, Hanuman was overcome with joy even as he fell at Bharat’s feet with a thrill spreading over his body. (Chaupai line no. 2)

Hanuman praised Bharat for his virtues and excellent nature when he thought to himself: ‘Indeed, he whose good nature and excellent virtues have been so lavishly praised by Lord Raghubir (Lord Ram), who is the Lord of the entire world, himself --- (Chaupai line no. 3)

--- What wonder is there then that Bharat would be so exceptionally modest, humble, gracious and courteous, as well as an embodiment of all the divine virtues, as he truly is?<sup>1</sup> (Chaupai line no. 4)

[Note—<sup>1</sup>Refer: Ram Charit Manas, Ayodhya Kand, (i) Chaupai line no. 8 that precedes Doha no. 231—to Chaupai line no. 2 that precedes Doha no. 233. In these verses, Lord Ram has praised Bharat and extolled his virtues, declaring that there is no one who is purer in his heart, who possesses better virtues and character, and who is more good natured than Bharat is in this world. Not only Lord Ram, even the gods in the heaven had praised Bharat on this occasion and affirmed his holy nature by way of a unanimous declaration made by them in the form of a voice from the sky.

We read that in Chitrakoot, Lord Ram had praised Bharat and said that he was ready to do what Bharat wished, even if that meant breaking his own vows. {Refer: Ram Charit Manas, Ayodhya Kand, (i) Chaupai line nos. 1-2 that precede Doha no. 259; and (ii) Chaupai line nos. 4-8 that precede Doha no. 263—to Doha no. 264.}

When we read further the Story of the Ram Charit Manas, we find that Bharat has been lavishly praised by everyone who came in contact with him according to the occasion. For instance, the citizens of Ayodhya, the mothers, the ministers, the sages and guru Vasistha—all had great respect for Bharat and praised him profusely. {Apropos: Ram Charit Manas, Ayodhya Kand, Chaupai line nos. 3-5 that precede Doha no. 184; Chaupai line no. 2 that precede Doha no. 185.}

Then we have the great sage Bharadwaj who had heaped great honours and praises on Bharat when they met while Bharat was on his way to Chitrakoot to try and persuade Lord Ram to return to Ayodhya. {Apropos: Ram Charit Manas, Ayodhya Kand, Chaupai line no. 1 that precedes Doha no. 208—to Chaupai line no. 6 that precedes Doha no. 210.}

On the way to Chitrakoot, every one of the villagers and ordinary country folk had nothing but praise for Bharat. {Apropos: Ram Charit Manas, Ayodhya Kand, Doha no. 233 along with Chaupai line nos. 7-8 that precede it, and Chaupai line nos. 1 and 6 that follow it.}

At Chitrakoot itself, we read that the illustrious sage Vasistha was bowled over by Bharat's devotion and affection for Lord Ram, as well as by Bharat's humility and excellent virtues. {Apropos: Ram Charit Manas, Ayodhya Kand, Chaupai line nos. 1-5 that precede Doha no. 257; Chaupai line no. 7 that precedes Doha no. 258; Chaupai line nos. 1-2 that precede Doha no. 259.}

King Janak had also lauded the excellent character of Bharat when he was informed by messengers about the developments in Ayodhya, and that Bharat had gone to Chitrakoot to fetch Lord Ram. {Apropos: Ram Charit Manas, Ayodhya Kand, Chaupai line nos. 1-3 that precede Doha no. 272.}

Once again at Chitrakoot itself, mother Kaushalya had extolled Bharat in glorious terms before king Janak's wife, queen Sunayana, the mother of Sita. {Apropos: Ram Charit Manas, Ayodhya Kand, Chaupai line nos. 1-7 that precede Doha no. 283.}

When king Janak came to know in detail how Bharat had behaved and about his noble character, the king was overwhelmed with respect for Bharat and praised him profusely while discussing the matter with his wife, queen Sunayana. {Apropos: Ram Charit Manas, Ayodhya Kand, Chaupai line no. 1 that precedes Doha no. 288—to {Apropos: Ram Charit Manas, Ayodhya Kand, Chaupai line no. 1 that precedes Doha no. 290.}

To wit, every one who came in contact with Bharat on any occasion, had nothing but praise for him, so therefore there is no wonder here that Hanuman too would be overwhelmed by the holy and virtuous nature, and the excellent and noble character of Bharat.]

दो०. राम प्रान प्रिय नाथ तुम्ह सत्य बचन मम तात ।

पुनि पुनि मिलत भरत सुनि हरष न हृदयँ समात ॥ २ ( क ) ॥

dōhā.

rāma prāna priya nātha tumha satya bacana mama tāta.

puni puni milata bharata suni haraṣa na hṛdayam̐ samāta. 2 (a).

The overwhelmed Hanuman replied to Bharat: ‘Oh Lord (nātha), believe me that you are dear to Lord Ram as his own life. My dear (tāta), honestly I tell you that my words are nothing but the truth (satya bacana mama).’

When he heard these reassuring words that gave him great comfort, the exhilarated Bharat embraced Hanuman repeatedly even as his heart overflowed with emotions of joy and happiness that were so intense and profound by their nature that the heart failed to contain them (and it seemed that the tide of emotions swamped Bharat’s entire being)<sup>1</sup>. (Doha no. 2-a)

[Note—<sup>1</sup>Refer: Ram Charit Manas, Uttar Kand, Chaupai line no. 10 that precedes Doha no. 2 herein above.

Lord Ram was very eager to be reunited with Bharat at the end of the war of Lanka when he said that “the remembrance of Bharat and his miserable condition fills me with such sorrows that a moment that passes seems to be like an age for me”. {Apropos: Ram Charit Manas, Lanka Kand, line no. 2 of Doha no. 116-a as well as Doha no. 116-c.}]

सो०. भरत चरन सिरु नाइ तुरित गयउ कपि राम पहिं ।

कही कुसल सब जाइ हरषि चलेउ प्रभु जान चढ़ि ॥ २ ( ख ) ॥

sōraṭhā.

bharata carana siru nā'i turita gaya'u kapi rāma pahim̃.  
kahī kusala saba jā'i haraṣi calē'u prabhu jāna caḍhi. 2 (b).

Hanuman (the Kapi) bowed his head reverentially at Bharat’s feet and immediately left the place to go back to Lord Ram.

Once there, he narrated all the good news to the Lord. As soon as the Lord heard that everything was fine, he immediately boarded the plane and cheerfully started towards his destination (Ayodhya)<sup>1</sup>. (Sortha no. 2-b)

[Note—<sup>1</sup>This verse clearly and unambiguously indicates that Lord Ram had not directly descended to land in Ayodhya earlier, but had preferred to send Hanuman instead while he took a turn to go back to meet sage Bharadwaj and Nishad, the chief of the boatman community, because the Lord wished to find out what the ground realities were like in Ayodhya.

Lord Ram wished to discern whether or not he was actually welcome in the city; and also to find out what was Bharat’s attitude towards him—did he still have the same degree of love and loyalty towards the Lord, or was there any change in him during the period that elapsed between his going to Chitrakoot and now that the time of the Lord’s arrival has actually arrived. Lord Ram wished to avoid any unpleasant situation; he did not want to offend Bharat in any way. So should it turn out that Bharat’s warmth and love for the Lord has cooled down, and there were some evil designs waiting for him on his return, then the Lord decided in his mind that he would find some excuse to remain away and let Bharat ascend the throne of Ayodhya.

There is no doubt about it for two obvious reasons. One, it was precisely this purpose for which Hanuman was sent by him as an emissary to Bharat (refer: Lanka Kand, Chaupai line nos. 1-2 that precede Doha no. 121). And two, as soon as Hanuman brought the good news regarding Bharat—that he was very much the same

Bharat as he was fourteen years ago and there is no change in his attitude at all, that his affection and devotion for the Lord had not diminished even a wee whit, and that he is eagerly awaiting Lord Ram's arrival, and that the Lord ought naught to have any apprehensions of any kind whatsoever on his account—the Lord “immediately boarded the plane to go to his destination”, without wasting any more time.]

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3.11: After Lord Ram returned home to Ayodhya after the war of Lanka and crowned as the King-Emperor of the kingdom and its vast and extended territories, what happened to Hanuman? There are two versions to answer this question as narrated herein below:

After Lord Ram returned home to Ayodhya, he was crowned as the king of the kingdom of Ayodhya, as well as an emperor of the kingdom's extended territories spreading over vast territorial regions, in a grand ceremony. Eventually, all his friends who had come with him aboard the Pushpak plane from Lanka, viz. Vibhishan and chief commanders of the army of Lanka who had supported the Lord during the War of Lanka, and Sugriv along with his close associates such as Angad, Hanuman and Jamvant etc. of Kishkindha, the kingdom of the monkeys and bears, who had lent their full support to the Lord during the campaign to free Sita from the captivity of Ravana, the demon king—were given full state honours by Lord Ram and requested to go back to their respective kingdoms.

What happened to Hanuman at that time? There are two different versions to answer this question. According to the first version, Hanuman had stayed back in Ayodhya to serve the Lord for all times to come, while others had gone back to their respective homes. This version is narrated in Ram Charit Manas, Uttar Kand, Doha no. 19-a-b along with Chaupai line nos. 2-10.

The second version is that Hanuman had gone to the Himalayas (the great mountain range in the north of India) to spend his time in Tapa, Yoga and Dhyan (penances, austerities, meditation, contemplation etc.). This version is narrated in Adhyatma Ramayan, Lanka Kand, Canto 16, verse nos. 10-17.

**3.11 (a): Hanuman remained in the service of Lord Ram for all times to come. This is narrated in Ram Charit Manas, Uttar Kand, Doha no. 19-a-b along with Chaupai line nos. 5-10 as follows:**

प्रभु रुख देखि बिनय बहु भाषी । चलेउ हृदयँ पद पंकज राखी ॥ ५ ॥  
अति आदर सब कपि पहुँचाए । भाइन्ह सहित भरत पुनि आए ॥ ६ ॥

prabhu rukha dēkhi binaya bahu bhāṣī. calē'u hṛdayam̐ pada paṅkaja rākhī. 5.  
ati ādara saba kapi pahum̐cā'ē. bhā'inha sahita bharata puni ā'ē. 6.

But Angad by-and-by realized that it was Lord Ram's desire that he should go back to his home in Kishkindha.

So finally he prayed to Lord Ram most humbly and politely, and enshrining the Lord's lotus-like holy feet in his heart, Angad departed from there. (5)

[Other Kapis were waiting at a distance. Angad went and joined them.]

All the Kapis (who had collected outside the gates of the royal palace) were respectfully taken to the borders of the city of Ayodhya, from where they were given an affectionate and ceremonial send-off. After this, Bharat and his other brothers returned back<sup>1</sup>. (6)

[Note—<sup>1</sup>It is to be carefully noted here that it is 'Bharat' who is mentioned in the verse as having returned back with his brothers after the departure of the Kapis, and Lord Ram isn't mentioned.

It clearly means that Lord Ram, being the sovereign, desisted from going much further away from the gates of the fort or palace ground beyond a certain limit to maintain decorum and dignity of the Crown. On his behalf he deputed his three brothers, led by Bharat, to accompany his Kapi friends till the borders of the city and send them off from there.

Perhaps Lord Ram would have gone himself, but he was surely so emotionally upset at the sight of the sad Angad departing with pain on his face and deep sadness reflecting from his demeanours that the Lord thought that he would not be able to restrain his own emotions if he saw Angad lamenting in the same way again, for it was too unbearable a sight for the merciful Lord Ram to cope with. So it was prudent and wise for the Lord to stay away and allow his brothers to go with his friends to the periphery of the city to see them off and bid them farewell from there.

Remember: Lord Ram was not alone; he was a King, and therefore a large retinue of courtiers and citizens were there to watch the proceedings. Then there were his Kapi friends. Imagine what a delicate and sensitive and piquant situation would arise in case Angad started wailing and weeping and falling at the Lord's feet in front of everyone's eyes just prior to departure, pleading with the Lord to let him stay back? It would be a doleful scene and an extremely painful situation that had to be avoided at all costs.]

तब सुग्रीव चरन गहि नाना । भाँति बिनय कीन्हे हनुमाना ॥ ७ ॥  
 दिन दस करि रघुपति पद सेवा । पुनि तव चरन देखिहउँ देवा ॥ ८ ॥  
 पुन्य पुंज तुम्ह पवनकुमारा । सेवहु जाइ कृपा आगारा ॥ ९ ॥  
 अस कहि कपि सब चले तुरन्ता । अंगद कहइ सुनहु हनुमन्ता ॥ १० ॥

taba sugrīva carana gahi nānā. bhām̐ti binaya kīnhē hanumānā. 7.  
 dina dasa kari raghupati pada sēvā. puni tava carana dēkhiha'um̐ dēvā. 8.  
 pun'ya puñja tumha pavanakumārā. sēvahu jā'i kṛpā āgārā. 9.  
 asa kahi kapi saba calē turantā. aṅgada kaha'i sunahu hanumantā. 10.

Then (when final good-byes were being said on the borders of Ayodhya), Hanuman approached Sugriv and fell at his feet, praying to him in different ways (so that his request is accepted)<sup>1</sup>. (7)

Hanuman pleaded before Sugriv, 'Oh Lord! Let me serve Lord Ram's feet for some ten days more (i.e. for some more time), and then oh Lord, I shall come back to you see your feet (and serve you)<sup>2</sup>.' (8)

Sugriv (and all others present there<sup>3\*</sup>) lauded Hanuman's initiative. They said: 'Oh Hanuman, the son of the wind god (*pavanakumārā*)! Indeed and in all sooth, you are a fountainhead of everything that is considered meritorious and auspicious (*pun'ya punja tumha*). Blessed are you truly. Go, cheerfully go, and serve the Lord (Ram) who is an abode of, an embodiment of grace, compassion, kindness, mercy and magnanimity (*krpā āgārā*)!' (9)

Blessing Hanuman in this way, all the Kapis<sup>3\*</sup>, immediately departed from there on their journey back home.

Angad, however, fell back from the rest of the group, and pulled Hanuman aside to have a last minute chat with him. He said, 'Listen Hanuman. ---- (10)

[Note—<sup>1</sup>A remarkable thing has happened here. While Angad was pleading his case before Lord Ram, Hanuman stood quietly and observed. He was also there when Lord Ram explained to Angad the various reasons why he could not allow him to stay back in Ayodhya, and amongst them one was that it was against norms to allow a citizen of a friendly country to live in one's own country without his having obtained a prior permission from the ruler of his native country, which Angad had not done.

Wise and intelligent as he was, Hanuman caught the point straight on, and so he decided to approach Sugriv first, because the latter was the king of Hanuman's native country Kishkindha. Hanuman had rightly guessed that it would be impossible for Sugriv to deny this permission to him—because of the simple fact that Sugriv and Lord Ram were fast friends, and it would be a courteous gesture for Sugriv to allow one of his fellow citizens to remain in Ayodhya for some time more, especially when that citizen himself requests for such a permission. To deny it would be un-courteous and offending for the friendly king.

So when it is said in these verses that Hanuman prayed to Sugriv in different ways, it is simply meant that he explained to Sugriv the pros and cons of the matter while persuading the latter to accept his request and grant him the desired permission.

<sup>2</sup>What could have Sugriv possibly said when Hanuman made his request? Sugriv replied: "Well my dear Hanuman, thou art indeed very fortunate to have this privilege; I am with thee, and bless thee. Yes, definitely, thou hast my full permission without any reservations. Listen mine dear: 'Ten days' thou sayest—well, what are the numbers of days that matter; it's a rare honour to be able to serve Lord Ram. So therefore, stay and serve the Lord as long as thou wish. I canst ever have a trace of an objection in it; rather I wilt be the gladdest soul alive and the happiest one if one of my countrymen is able to offer his services to Lord Ram. Look dear, hark to my advice: carry out Lord Ram's command dutifully, diligently, faithfully, honestly, and loyally. Don't let down the Lord ever; I don't want to hear, mind thee, that whilst Hanuman was in the service of Lord Ram, the Lord had to face this or that problem. Thou art able in all respects; thine virtues art legendary; no one in our race is as fortunate as thou art. So put this opportunity to good use in the service of our common Lord. It will bring glory to all of us. Remember: through thee, I, on my own behalf as well as on the behalf of our entire race, wilt be serving the Lord himself! So, Go and fulfill thine wishes. Glory be to thee; all praises and honours be thine; thou art indeed the jewel of the Kapi race without doubt!"

Armed with permission from Sugriv, Hanuman returned to Lord Ram to offer himself and his services. Lord Ram must have surely smiled at Hanuman's clever

wisdom, for now the Lord was left with no choice but to allow him to remain in Ayodhya and keep serving him. Any refusal would be insulting to Sugriv, something surely Lord Ram would never wish.

<sup>3</sup>\*The place and time where Hanuman prayed to Sugriv to allow him to serve Lord Ram for a few days more was just at the time of the departure of the group. Everyone was present there; it could not have been a private meeting between the two. Hence, whatever Hanuman said to Sugriv, and whatever Sugriv replied, was heard and endorsed by all the Kapis as is explicitly clear in verse no. 10.

Therefore, the permission which Hanuman got to remain in Lord Ram's service was an unanimous decision taken by all the Kapi chiefs, and not only Sugriv.

And the whole scene was witnessed by Lord Ram's three brothers who had come to bid goodbye to the guests—i.e. Bharat, Laxman and Shatrughan. So, when Hanuman returned triumphantly to present himself in the service of the Lord, the Lord glanced at his three brothers to have their opinion. And obviously all of them smiled and nodded assent, saying that Hanuman has the permission of not only Sugriv but the whole group, and so the Lord must keep him in his service.

Wonderful and remarkable! What Angad could not get directly from Lord Ram, Hanuman got the same thing with wit and wisdom!]

दो०. कहेहु दंडवत प्रभु सैं तुम्हहि कहउँ कर जोरि ।  
 बार बार रघुनायकहि सुरति कराएहु मोरि ॥ १९ ( क ) ॥  
 अस कहि चलेउ बालिसुत फिरि आयउ हनुमंत ।  
 तासु प्रीति प्रभु सन कही मगन भए भगवंत ॥ १९ ( ख ) ॥

dōhā.

kahehu daṇḍavata prabhu saim tumhahi kaha'um kara jōri.  
 bāra bāra raghunāyakahi surati karā'ēhu mōri. 19 (a).  
 asa kahi calē'u bālisuta phiri āya'u hanumanta.  
 tāsu prīti prabhu sana kahī magana bha'ē bhagavanta. 19 (b).

Angad pleaded with Hanuman, 'My dear, I join the palms of my hands to request you most earnestly and humbly that when you go back to Lord Ram, tell him that I have bowed before him by prostrating myself at his feet (in a symbolic way from a distance).

My dear, remind Lord Ram of me repeatedly, over and over again (now, as well as later on, whenever you get an opportunity to do so).<sup>1</sup>' (Doha no. 19-a)

Saying this, Angad, the son of Baali (bālisuta) departed for his journey home, while Hanuman returned back (to Ayodhya).

On his return, Hanuman went straight to the Lord and told him about Angad's deep love and intensity of affection for him, which deeply moved the Lord and affected him so much that he lost awareness of himself and became ecstatic in delight (magana bha'ē bhagavanta)#.

[#This is an extremely heart-touching and emotionally stirring Doha that would move even the most hard-hearted person. Angad's final moments with Hanuman, who was

his closest buddy, before he departed for home were extremely sorrowful, poignant and painful. Now, let us pause for a while to visualize the heart-touching scene of those few moments in the eyes of our mind as follows:

“Saying this (as narrated in Doha no. 19-a), and embracing Hanuman for one last time, Angad firmed himself for the final parting: he bit his lips, clenched his fists to collect courage, took a deep breath, and tearing himself away from his dear friend, Angad turned abruptly to go away on his long journey back home to Kishkindha, with a heavy heart, numbed mind, wet eyes, drooping head, sagging shoulders that shook intermittently as he sobbed, and virtually dragging his un-cooperating legs behind him. He didn’t look back again as Hanuman stood dumb and numb, gazing at the fading image of Angad lumbering away and gradually vanishing into the distant horizon.

After standing motionless for quite a while and feeling crestfallen, Hanuman slowly turned back himself to go back to Ayodhya and report to Lord Ram. Once back, he went straight to the Lord and told him about Angad’s deep love and intensity of affection for him, recounting Angad’s last words and the state of his mind, his anguished countenance and sorrowful demeanours, his final parting with him (Hanuman) and his painful departure, all of which so deeply moved the Lord and affected him so intensely that he lost awareness of himself and became benumbed as he heard the narrative, even though a subtle sense of ecstasy filled the Lord’s mind because he felt delighted in the reaffirmation of his belief that Angad’s devotion and love for him was deep-rooted and abiding, and not something superficial (magana bha’ē bhagavanta).”] (Doha no. 19-b)

**3.11 (b): Hanuman went to the northern Himalayas to do penances, austerities, meditation and contemplation, and in general lead a life of a reclusive sage. This is narrated in ‘Adhyatma Ramayan’, Lanka Kand, Canto 16, verse nos. 10-17 as follows:-**

रामोऽपि मारुतिं दृष्ट्वा कृताञ्जलिमुपस्थितम् ।

भक्त्या परमया तुष्ट इदं वचनमब्रवीत् ॥ १०॥

हनूमन्स्ते प्रसन्नोऽस्मि वरं वरय काङ्क्षितम् ।

दास्यामि देवैरपि यदुर्लभं भुवनत्रये ॥ ११॥

rāmo'pi mārutiṃ dr̥ṣṭvā kṛtāñjalimupasthitam ।

bhaktyā paramayā tuṣṭa idaṃ vacanamabravīt ॥ 10॥

hanūmaṃste prasanno'smi varam varaya kāṅkṣitam ।

dāsyāmi devairapi yaddurlabhaṃ bhuvanatrāye ॥ 11॥

Verse nos. 10-11: Lord Ram saw Maruti (i.e. Hanuman, the son of the Wind-God) standing in front of him with palms joined in prayers. The Lord was very pleased by



his devotion and dedication, and so the Lord said to him (10), 'Oh Hanuman! I am very pleased with you. Ask for any boon that you wish. Any boon, which is difficult even for the Gods to acquire in anywhere in this world consisting of three divisions (i.e. celestial, terrestrial and subterranean worlds)—well I shall give you whatever you wish forthwith; this is for sure.' (11).

हनुमानपि तं प्राह नत्वा रामं प्रहृष्टधीः ।

त्वन्नाम स्मरतो राम न तृप्यति मनो मम ॥ १२॥

अतस्त्वन्नाम सततं स्मरन् स्थास्यामि भूतले ।

यावत्स्थास्यति ते नाम लोके तावत्कलेवरम् ॥ १३॥

मम तिष्ठतु राजेन्द्र वरोऽयं मेऽभिकाङ्क्षितः ।

रामस्तथेति तं प्राह मुक्तस्तिष्ठ यथासुखम् ॥ १४॥

hanūmānapi taṃ prāha natvā rāmaṃ prahr̥ṣṭadhīḥ ।

tvannāma smarato rāma na tṛpyati mano mama ॥ 12॥

atastvannāma satataṃ smaran sthāsyāmi bhūtale ।

yāvatsthāsyati te nāma loke tāvatkalevaram ॥ 13॥

mama tiṣṭhatu rājendra varo'yaṃ me'bhikāṅkṣitaḥ ।

rāmastatheti taṃ prāha muktastiṣṭha yathāsukham ॥ 14॥

Verse nos. 12-14: Then Hanuman replied to him most delightedly, 'Oh Lord Ram! My mind and heart are never contented or satisfied by remembering you and repeating your holy name (12). Hence, I should forever stay on this earth remembering and repeating your holy name. As long as your divine and holy name exists on this earth, let my body (13) survive for the same period. Oh Lord and King! This is my only wish, and this is the only boon I desire.'

Lord Ram replied, 'So be it. You will happily stay in this world as a liberated, wise, enlightened, dispassionate, detached, self-realised and emancipated soul (14).

कल्पान्ते मम सायूज्यं प्राप्स्यसे नात्र संशयः ।

तमाह जानकी प्रीता यत्र कुत्रापि मारुते ॥ १५॥

स्थितं त्वामनुयास्यन्ति भोगाः सर्वे ममाज्ञया ।

इत्युक्तो मारुतिस्ताभ्यामीश्वराभ्यां प्रहृष्टधीः ॥ १६॥

आनन्दाशुपरीताक्षो भूयो भूयः पूणम्य तौ ।

कृच्छ्राद्यौ तपस्तप्तुं हिमवन्तं महामतिः ॥ १७॥

kalpānte mama sāyūjyaṃ prāpsyase nātra saṃśayaḥ ।

tamāha jānakī prītā yatra kutrāpi mārute ॥ 15॥

sthitam tvāmanuyāsyanti bhogāḥ sarve mamājñayā ।

ityukto mārutistābhyāmīśvarābhyām prahrṣṭadhīḥ ॥ 16॥

ānandāśruparītākṣo bhūyo bhūyaḥ praṇamya tau ।

kṛcchrādyayau tapastaptum himavantam mahāmatih ॥ 17॥

Verse nos. 15-17: At the end of the Kalpa (i.e. the 4 Yuga celestial cycle consisting of Sata, Treta, Dwapar and the present Kali Yugs) you will attain oneness with me, there is no doubt about it.'

Then Janki (Sita) said to Hanuman with overflowing love and affection for him, 'Oh Maruti! Wherever you stay, all the comforts and pleasures of this world shall present themselves before you on my instructions.'

Maruti (Hanuman) felt extremely pleased and delighted when he heard these words from Sita as well as from his Lord Ram (15-16).

With eyes full of tears of joy and exhilaration, he (Hanuman) repeatedly bowed before them (Lord Ram and Sita), and then the most wise, enlightened, sagacious, erudite, self-realised and great Hanuman went to the Himalayas to perform severe Tapa (penances, austerities, meditation etc.). He was very reluctant to go there to obey Lord Ram's and Sita's orders<sup>1</sup> (17).

[Note—<sup>1</sup>Why had Hanuman been reluctant to go to the Himalayas to do Tapa, Yoga and Dhyan? It is because he had sincerely wished to remain in Ayodhya to serve Lord Ram and Sita. But at the same time he could not disobey them. This is the reason why Hanuman was so reluctant to leave them and go to the Himalayas.]

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3.12: At the time of Lord Ram's departure from this world to go to heaven, Hanuman was instructed by him to remain behind for as long as the Lord's holy name and his divine stories continue to be remembered in this world:

It was Lord Hanuman's own wish to remain in this world to meditate upon Lord Ram's divine form and chant his holy name. The Lord had simply fulfilled his wish. We have already read about it in Adhyatma Ramayan, Lanka Kand, Canto 16, verse nos. 12-14 as narrated herein above in 3.11 (b).

In sage Valmiki's version of the Ramayan, on the other hand, it was Lord Ram who had instructed Hanuman to remain behind in this world at the time of the Lord's departure for heaven.

This is narrated in Valmiki's Ramayana, Uttar Kand, Sarga / Canto 108, verse nos. 32—35 ½ as follows:

तमेवमुक्त्वा काकुत्स्थो हनूमन्तमथाब्रवीत् ॥32॥  
 जीविते कृतबुद्धिस्त्वं मा प्रतिज्ञां वृथा कृथाः ।  
 मत्कथाः प्रचरिष्यन्ति यावल्लोके हरीश्वर ॥33॥  
 तावद् रमस्व सुप्रीतो मद्वाक्यमनुपालयन् ।  
 एवमुक्तस्तु हनुमान् राघवेण महात्मना ॥34॥  
 वाक्यं विज्ञापयामास परं हर्षमवाप च ।  
 यावत् तव कथा लोके विचरिष्यति पावनी ॥35॥  
 तावत् स्थास्यामि मेदिन्यां तवाज्ञामनुपालयन् । 35 ½ ।

tamevamuktvā kākutstho hanūmantamathābravīt // 32 //  
 jīvite kṛtabuddhistvaṃ mā pratijñāṃ vṛthā kṛthāḥ /  
 matkathāḥ pracariṣyanti yāvalloke harīśvara // 33 //  
 tāvad ramasva supṛito madvākyaamanupālayan /  
 evamuktastu hanumān rāghaveṇa mahātmanā // 34 //  
 vākyaṃ vijñāpayāmāsa paraṃ harṣamavāpa ca /  
 yāvat tava kathā loke vicariṣyati pāvanī // 35 //  
 tāvat sthāsyāmi medinyāṃ tavājñāmanupālayan / 35 ½ /

Verse no. 32-32 ½ : After speaking to Vibhishan (brother of the demon king Ravana, and after the latter's death, anointed as the new king of Lanka), Lord Ram turned to Hanuman and said: 'My dear Hanuman! You have decided to stay on earth for a long time. So, please do not say that you want to leave this world with me and accompany me to my abode in the heaven. I wish to honour your desire, and I give you my permission to stay here in this world. Please treat it as my wish too. (32-32 ½ )

Verse no. 33-33 ½ : Oh Lord of the monkeys (harīśvara)! So long as I am remembered and revered in this mortal world, and my glories in the form of the divine story of the Ramayana as well as my holy name remains popular, and are reverentially invoked, remembered, honoured and respected by the people, you should live here and move around the world to represent me, uphold the virtues I stood for, and act as the flag-bearer of my holy name and glories amongst the people of this world. Treat this as my instruction and mandate for you.' (33-33 ½ )

Verse no. 34-34 ½ : When Lord Ram had spoken thus, Hanuman felt very glad (because he felt privileged as being the 'chosen one' to represent the Lord in the times to come, and also because he would ensure that Lord Ram's glories and holy name would remain firmly established and duly respected in the turbulent times and tumultuous developments of Kaliyuga in the future). Therefore Hanuman said— (34-34 ½)

Verse no. 35-35 ½ : 'Oh revered Lord! I will honour your command in letter and spirit. I shall remain on this earth till the time your divine story and holy name remain

popular and respected in this world, and their wisdom and knowledge benefit everyone. {I shall ensure that their purity and authenticity are maintained, that their wisdom and knowledge is available to one and all, along with ensuring that your devotees are duly protected and well-looked after. I assure you of this.}’ (35-35 ½)

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## The Legendary Story of Lord Hanuman

### Chapter 4

The Story describing how Lord Hanuman had rescued Lord Ram and Laxman from the clutches of Ahiravana, the demon ruler of the nether-world.

There is a fascinating story narrated in ‘Anand Ramayan’, a version of the famous epic called ‘The Ramayana’. The Anand Ramayan is also said to have been written by the legendary sage Valmiki who was a contemporary of Lord Ram. In it is described an intriguing story of how Hanuman had once freed Lord Ram and his brother Laxman from the captivity of two demons called ‘Ahiravana’, also known as Mahiravana, and ‘Bhairavana’, both of them were lords of the nether world and friends of the ten-headed demon king Ravana of Lanka.

Lord Ram’s wife Sita had earlier been abducted by the demon king Ravana, and the Lord was forced to fight a ferocious war with the latter in order to free her from his captivity. Ravana was losing ground and faced the grave prospect of defeat and death in the battle-field. When all hopes were lost, Ravana sent messengers to his friends Ahiravana and Bhairavana to come to help him by secretly abducting Lord Ram and his brother Laxman, and keeping the two brothers in prison deep down in the nether world. This would demoralize their army, and in their absence he (Ravana) would be able to defeat Lord Ram’s forces and attain success in the War of Lanka. At Ravana’s request, Ahiravana and Bhairavana had abducted the two brothers from the battle-field of Lanka.

At that time, Lord Hanuman had shown stellar courage, determination and grit: he went alone in the fortified realm of the nether world to free Lord Ram and Laxman, and used his strength, wit and intelligence with tact to not only eliminate the two ferocious demons of the nether world, Ahiravana and Bhairavana, but also free Lord Ram and Laxman from their clutches.

**This interesting story is narrated in Anand Ramayan, Saarkand, Sarga (Canto) 11, verse nos. 72 ½ -131.**

Now let us read a little about Ahiravana: who was he? He was the demon ruler of the underworld or the subterranean world. Once again, different narrations are available as to who this particular demon was—some versions say his name was ‘Ahiravana’, other say it was ‘Mahiravana’. Looking closely, we find that may be both these names were of the same demon—because the words ‘Ahi’ and ‘Mahi’ both mean the same, i.e. ‘earth’. Further confounding is his identity—who was he? Some versions say he was the brother of the ten-headed Ravana, the demon king of Lanka; other versions say he was the son of the latter. Overlooking this controversy, the story goes that Ahi or Mahi-Ravana was assigned the task of looking after the kingdom of the lower world on behalf of the principle demon king on earth, the ten-headed Ravana of Lanka.

Bhairavana was Ahiravana’s brother or cousin. Of the two, Ahiravana was probably the senior demon. He was the ruler of Patal Loka, or the netherworld, the underworld or the subterranean world. He was immensely powerful and cruel. He was a master of Maya, the art and craft of creating magical illusions, often confusing his enemies by creating a wide panoramic canvas of illusions that made his enemy begin to hallucinate, and get totally disoriented and confused.

According to the story as narrated in Anand Ramayan, Saarkand, Sarga 11, verse nos. 72 ½ -131, when Ravana came to learn that Laxman’s life had been finally saved although he was seriously wounded earlier and lay unconscious in the battle-field of Lanka, he (Ravana) became very alarmed. Ravana realised that now onwards, both Laxman and Lord Ram would fight fiercely with him to take revenge, and with an angry Laxman by his side, it would be impossible to defeat Lord Ram. In fact, Ravana had acknowledged this foreboding feeling of imminent disaster and doom in (a) Anand Ramayan, Saarkand, Sarga 11, verse nos. 132-136; and in (b) Ram Charit Manas, (i) Lanka Kand, Chaupai line nos. 6-7 that precedes Doha no. 77; (ii) Aranya Kand, Doha no. 22 along with Chaupai line nos. 1-4 that follow it.

Therefore, determined to somehow overcome Lord Ram and Laxman, Ravana called Ahiravana for help. The latter was initially unwilling to be a party to this evil design of the ten-headed Ravana, and get dragged into a war with Lord Ram with whom he had nothing to do.

Nevertheless, when Ravana reminded Ahiravan of the bond that existed between the two, that one would help the other in case of an external threat, and topped it with a grave warning about the fate of them both if Lord Ram is allowed to win the war, because it was certain that after vanquishing the Ravana who ruled on the surface of the earth, Lord Ram and his army would attack Ahiravan who ruled in the subterranean world in order to completely eliminate the demons, those who lived on the surface of the earth as well as those who lived underneath it—then Ahiravan would be left alone to face the music. So therefore, if he, Ahiravan, joined hands with Ravana now, and both of them fight the same enemy, Lord Ram and his army, simultaneously, then the chances of that fatal eventuality of both getting killed would be remote. This was a convincing argument, so Ahiravan decided to join the fray and do his part of the bargain.

Ahiravan was a devotee of goddess Kamakhya. He often sacrificed humans to her, and gained more power in the process. The ten-headed Ravana of Lanka convinced

him that if he is able to capture Lord Ram and Laxman and sacrifice them to the goddess, she would be very happy. This gave Ahiravan a reason to kidnap the two brothers, and he formulated a plan with Ravana in order to give effect to his design.

Lord Hanuman used to protect the entire army of Lord Ram by creating an artificial, makeshift fortress by elongating his tail to create a circular shield around the army during the night. Unable to breach this impregnable ring formed by Hanuman's tail, the two demons, Ahiravana and Bhairavana, went to the sky and jumped in, much like a bird of prey would swoop silently on its unsuspecting victim, without giving any sign of attack or time for the victim to save its self. They found Lord Ram and Laxman resting on a rock. Rest was easy: they simply lifted the two brothers and took them to their realm in the Patal Loka, deep underground.

The rest of the narrative is how Hanuman bravely went and freed Lord Ram and Laxman from the demons' clutches in a dare-devil operation that, of all the brave monkeys and bears in Lord Ram's army, Hanuman alone could have successfully executed.

It is said that Patal Loka was the world of reverse flow. It was a world where all the rules of nature were completely overturned like we see an image in a mirror. Everything was opposite to what we have and what we see in our world overland. Life progressed in the reverse over there. Old men emerged from their funeral pyres and slowly became younger and younger until they were mere infants. Fire, instead of burning things, was used to cool things, like we use water for that purpose on the surface of the earth.

Water used to flow upwards instead of moving downwards; gravity repelled things instead of attracting them to its center. The progress of time was backward instead of moving forward, and time moved at a faster pace. Vibhishan told Hanuman all these facts about the place to prepare him for every eventuality.

Hanuman travelled all the way to the Patal Loka. He found Ahiravan's city there; it was a hauntingly beautiful place with forts and fortresses and guards everywhere. He cleverly overcame all hurdles to finally reach Ahiravan's palace, where he met a ferocious creature shaped like a half-monkey and half-reptile. His name was Makardhwaja; he was the guardian of the palace.

The story of Makardhwaja is also quite interesting. It is believed that he was the son of Hanuman. The story goes that when Hanuman had taken a dip in the ocean after burning the whole of Lanka with the fire on his tail, a drop of his sweat fell in the mouth of a huge crocodile. This huge fish was caught by the people of Patal Loka, and when they cut open its stomach they found Makardhwaja inside it. It was a miraculous thing, and so the fishermen of the netherworld brought this rare catch to their king Ahiravan who closely examined Makardhwaja and found him very intelligent and strong. So, Ahiravan spared his life and made him the guard of his palace.

When Hanuman tried to enter the palace, Makardhwaja rose to stop him. Hanuman asked for his introduction, and Makardhwaja introduced himself as the guardian of Patal Loka, and the son of the mighty Hanuman. Amused, Hanuman thought that

Makardhwaja was cracking a joke on him as Hanuman had been a celibate all his life. Then, Hanuman did some rethinking to go into the depth of the thing and find its truth because there was some silent thing that resonated between them, the parent Hanuman and the son Makardhwaja. So Hanuman meditated and discovered the truth of Makardhwaja's statement.

Makardhwaja told his father, Hanuman, that Ahiravana has decided to sacrifice Lord Ram and Laxman before a deity known as Kamakhya the next day; Makardhwaja also advised Hanuman how to free Lord Ram and Laxman with a cunning strategy.

Now let us commence with our reading of this intriguing story that is uniquely interesting and fascinating. As cited herein above, it is narrated in Anand Ramayan, Saarkand, Sarga 11, verse nos. 72 ½ -131 as follows:

**ततः सभायामासीनो रावणः प्राह राक्षसान् ॥७२॥**

**गच्छध्वं त्वरितं दूताः पाताले तौ महाबलौ ।**

**ऐरावणो महानुग्रस्तथा मैरावणो महान् ॥७३॥**

**तयोर्मै कथनीयं हि युद्धवृत्तं वयस्ययोः ।**

**तथेति ते गता दूतास्तौ तद्वृत्तं न्यवेदयन् ॥७४॥**

tataḥ sabhāyāmāsīno rāvaṇaḥ prāha rākṣasān // 72 //  
gacchadhvaṃ tvaritaṃ dūtāḥ pātāle tau mahābalau /  
airāvaṇo mahānugrastathā mairāvaṇo mahān // 73 //  
tayorme kathanīyaṃ hi yuddhavṛttaṃ vayasyayoḥ /  
tatheti te gatā dūtāstau tadvṛttaṃ nyavedayan //74//

Verse no. 72½-74: {Earlier, Laxman, Lord Ram's brother, had been gravely wounded and lay unconscious in the battle-field of Lanka. Hanuman was dispatched by Lord Ram to bring a life-saving herb from the northern mountains. Hanuman did as commanded, and soon Laxman regained consciousness. When Ravana came to know that Laxman had been revived back to life, he was extremely exasperated; he was dismayed and alarmed. He decided to seek help from his two friends, Ahiravana and Bhairavana, the two demon rulers of the Patal Loka, the realm of the nether world, with whom Ravana had a friendship treaty. So therefore, Ravana summoned his trusted messengers and sent them with an urgent message to call his two friends from the nether world.}

Ravana called an urgent meeting of his trusted courtiers who formed his war council. In the assembly, he talked about this development (of Laxman's revival, and the consequences it would have on the progress of the war). He ordered his messengers to quickly go to the underworld and bring the two great warriors, Ahiravana (or Mahiravana) and Bhairavana. He asked them to tell the warriors about the war and report back as quickly as they can. The messengers went and informed them about the situation.

The messengers went in all haste to the nether world and told the two demons, Ahiravana and Bhairavana, about the developments in detail (with a request to meet Ravana forthwith). (verse nos. 72 ½ -74)

तौ श्रुत्वा विह्वलात्मानौ लङ्गायां समवस्थितौ ।  
 रामं च लक्ष्मणं हंतुं निशायौ तौ समागतौ ॥७५॥  
 ददर्शतुस्तौ पुच्छस्य परिघं हि हनुमतः ।  
 कपीनां तत्र सेनायास्तदाकाशान्महाबलौ ॥७६॥  
 निपेततुः कपीनां तु सेनायां रामलक्ष्मणौ ।  
 किञ्चिद्वनिद्रितौ दृष्ट्वा शिलायां संगरश्रमात् ॥७७॥

tau śrutvā vihvalātmānau laṅgāyāṃ samavasthitau /  
 rāmaṃ ca lakṣmaṇaṃ haṃtu niśāyāu tau samāgatau //75//  
 dadarśatustau pucchasya parigha hi hanumata: /  
 kapīnāṃ tatra senāyāstadākāśānmahābalau //76//  
 nipetatuh kapīnāṃ tu senāyāṃ rāmalakṣmaṇau /  
 kiṃcidvinidritau dr̥ṣṭvā śilāyāṃ saṅgaraśramāt //77//

Verse nos. 75-77: {When Ahiravana and Bhairavana reached Lanka, they were briefed by Ravana about what he expects them to do: Ravana asked them to somehow get rid of the two brothers, Lord Ram and Laxman. The two demon warriors decided to abduct them and keep them in their secret underworld prison, and sacrifice them to the goddess, to whom they regularly used to offer humans as sacrificial lambs, the next day. When the two demons scoured the area, they found that Hanuman had used his formidably strong and flexible tail (with which he had burnt Lanka on a previous occasion) to form a high-walled ring around the army of Lord Ram as it rested. Unable to penetrate it, the duo decided to adopt a stratagem: they went high into the sky and jumped inside the ring just like a hawk or eagle dives from the sky to catch its prey on the ground. Or, in other words, they leapt high and vaulted inside the camp without making any sound. They found Lord Ram and Laxman resting on a rock. So the demons immediately lifted the two and fled from the scene.}

The two demons, Ahiravana and Bhairavana, scoured the area and reached Lord Ram's camp in the battle-field with an intention to kidnap them. They found that Hanuman had used his tail to form a high-walled impenetrable ring around the army's camp while everyone rested after the day's battle. Unable to enter, the two demon warriors adopted a stratagem—they went high up into the sky and dived in to the place where Lord Ram and Laxman were sleeping on a rock-surface to take some rest after the day's weariness resulting from a tiring battle during the day. (verse nos. 75-77)

निन्यतुस्तौ शिलां शीघ्रं पातालं निजमन्दिरम् ।  
 एतस्मिन्नन्तरेऽदृष्ट्वा सेनायां रामलक्ष्मणौ ॥७८॥  
 मारुतिः पादमार्गेण तयोः पातालमाययौ ।  
 एतस्मिन्नन्तरे मार्गे लङ्कादक्षिणदिक्तं टे ॥७९॥  
 निकुञ्जिलायां स्वपतिं कपोतीं प्राह गुर्विणी।



नाथाद्य नरमांसं मे भोक्तुं स्पृहयते मनः ॥८०॥

ninyatustau śilām śīghram pātālam nijamandiram /  
etasmīnantare'drṣtvā senāyām rāmalakṣmaṇau //78//  
mārutiḥ pādamārgeṇa tayoh pātālamāyayau /  
etasmīnantare mārge laṅkādaḥṣiṇadikta te /79/  
nikumbhilāyām svapatiḥ kapotī prāha gurviṇī /  
nāthādyā naramāṁsam me bhoktum sprhayate manah //80//

Verse nos. 78-80: Seeing Lord Ram and Laxman sleeping on a rock-surface, they quickly grabbed the rock with the two brothers on it and carried it to their palace in the underworld. In the meantime, Hanuman noticed the absence of Lord Ram and Laxman from the place where they had been resting a little while earlier.

Hanuman followed their path to the underworld to rescue them. Meanwhile, in Lanka, a pregnant pigeon, who craved for human flesh, spoke to her husband near Nikumbhila cave which was located at the southern tip of Lanka<sup>1</sup>, expressing this desire of hers to him. (verse nos. 78-80)

[Note—<sup>1</sup>This indicates that the two demons had escaped with Lord Ram and Laxman from the south of Lanka. The word 'south' has dual connotation: one, it means the 'southern geographical direction' as indicated by the needle of the compass, and two, it means the 'lower end', which in this case would mean the world under the surface of the land mass of Lanka, i.e. the marine world located in the south of Lanka. Since Lanka was an island situated in the middle of the ocean, it obviously means that the city of Ahiravana and Bhairavana was situated under water of the surrounding ocean; it surely was submerged deep into the water and was based on the oceanic bed in that area. It was an underwater city, a marine world with its own ecosystem and life.]

स प्राहाद्य समानीतौ वर्तते रामलक्ष्मणौ ।

रसातलं हि दैत्याभ्यां देव्यग्रेतौ वधिष्यतः ॥८१॥

अथ श्वस्तद्वधे जाते मांसमानीय तेऽर्पये।

तद्वाक्यं मारुतिः श्रुत्वा किञ्चित्तोषयुतो ययौ ॥८२॥

sa prāhādyā samānītau vartete rāmalakṣmaṇau /  
rasātalam hi daityābhyām devyagretau vadhiṣyataḥ //81//  
atha śvastadvaghe jāte māṁsamāniya te'rpaye/  
tadvākyaṁ mārutiḥ śrutvā kiṁcittoṣayuto yayau //82//

Verse nos. 81-82: The husband responded that Lord Ram and Laxman had already been captured and would be killed soon in the underworld. He further added that after their death, the pigeons could feast on human flesh the next day.

Meanwhile, Hanuman, who was searching for Lord Ram and Laxman in the vicinity, heard this conversation between the female and the male pigeons. This acted as a hint for him who now felt somewhat relieved because now he knew what was to happen and where to search for the two brothers. He realised that he has to go to the nether world to find Lord Ram and Laxman as it was the only place in the midst of the

vast stretch of water in the surrounding ocean where demons who sacrificed humans lived<sup>1</sup>. He also firmed himself for the prospect of facing a ferocious adversary who was planning to kill the two brothers. With this vital tip, Hanuman proceeded to enter the underworld. (verse nos. 81-82)

[Note—<sup>1</sup>These underground demons would catch humans from the surface of the earth and bring them to their underwater world to kill them. This killing would be in the form of a sacrifice to the underworld deity, and after that the flesh would be shared amongst the demons as sacramental food graced by the deity, known as ‘prasād’. Since ‘prasād’ is meant to be shared, the leftover flesh would be thrown on the land above the water so that meat-eating birds and animals too could have their own share of it.]

तावद्धदर्शं तद्द्वारि संस्थितं मकरध्वजम् ।  
 स धृत्वा तं हनूमन्तं पप्रच्छ मकरध्वजः ॥८३॥  
 कस्त्वं कुतः समायातः स्ववृत्तं प्राह मारुतिः ।  
 रामदूतस्तु लङ्कायाश्चानीतौ रामलक्ष्मणौ ॥८४॥  
 निद्रितौ निशि दैत्याभ्यामत्र पातालमद्य हि ।  
 तयोः शोधार्थमायातश्चेत्त्वं वेत्सि वदस्व तौ ॥८५॥

tāvaddadarśa taddvāri saṁsthitam makaradhvajam /  
 sa dhṛtvā taṁ hanūmantam papraccha makaradhvajah //83//  
 kastvaṁ kutaḥ samāyātaḥ svavṛttam prāha mārutiḥ  
 rāmadūtastu laṅkāyāścānītau rāmalakṣmaṇau //84//  
 nidritau niśi daityābhyāmatra pātālamadya hi /  
 tayoh śodhārthamāyātaścettvaṁ vetsi vadasva tau //85//

Verse nos. 83-85: At the entrance of the underworld, Hanuman encountered Makardhwaja, who stopped him and asked who he was and why he had come. Hanuman introduced himself as Lord Ram's messenger, and explained that Lord Ram and Laxman had been abducted and brought to the underworld by two demons while they were sleeping, and that he had come to search for them. Hanuman further asked Makardhwaja if he could tell where the two brothers were if he had any information about them. (verse nos. 83-85)

तन्मारुतिवचः श्रुत्वा तं प्राह मकरध्वजः ।  
 पिता से वर्तते तत्र क्षमेणांजनिसंभवः ॥८६॥  
 तच्छ्रुत्वा चकितः प्राह हनुमान् मकरध्वजम् ।  
 हनूमतः कुतः पत्नी सोऽब्रवीन्मारुतिं पुनः ॥८७॥  
 लंकादाहं पुरा कृत्वा सागरे शीतलं कृतम् ।  
 यदा पुच्छं मारुतिना तदा तद्धूमपूरितात् ॥८८॥  
 कंठाच्छलेष्मा बहिस्त्यक्तः सागरे सोऽपतत्तदा ।

मकर्या भक्षितः सोऽपि तस्यां जातः सुतोऽस्म्यहम् ॥८९॥

tanmārutivacaḥ śrutvā taṃ prāha makaradhvajah /  
pitā se vartate tatra kṣemeṇāmjanisaṃbhavaḥ //86//  
tacchrutvā cakitaḥ prāha hanumān makaradhvajam /  
hanūmataḥ kutaḥ patnī so'bravīnmārutim punaḥ //87//  
laṃkādhāmaṃ purā kṛtvā sāgare śītaḥ kṛtam /  
yadā pucchaṃ mārutinā tadā taddhūmapūritāt //88//  
kaṃṭhācchleṣmā bahistyaktaḥ sāgare so'patattadā /  
makaryā bhakṣitaḥ so'pi tasyāṃ jātaḥ suto'smyaham //89//

Verse nos. 86-89: When Makardhwaj heard what Hanuman, the son of the Wind-God (māruṭi), said, he asked the latter about his welfare, for Hanuman was his 'father'. This query surprised Hanuman a lot, for he wondered how he can ever be called "Makardhwaj's father".

Extremely astonished, Hanuman asked Makardhwaj to explain his statement: 'Let me know why do you say that you are Hanuman's son when he hadn't married; who could be Hanuman's wife who gave birth to you?'

Makardhwaj replied: 'When Hanuman had jumped into the ocean to cool himself and douse the flame of his tail after burning Lanka, he had spit into the water the cough that had accumulated in his throat due the smoke inhaled during the burning of Lanka. A giant fish had gulped it down. That made her pregnant, and it was the result of it that I was born. This is how I came to be Hanuman's son.' (verse nos. 86-89)

तच्छ्रुत्वा मारुतिः प्राह सोऽयमेव न संशयः ।

तदा ननाम पितरं तथा वृत्तं न्यवेदयत् ॥९०॥

कामाक्ष्याश्च वलिं कर्तुं निश्चितौ पूर्वमेव हि ।

तावानेतुं यदोद्युक्तौ लङ्कां गत्वा सुरोत्तमौ ॥९१॥

श्वः कामाक्ष्याः पुरः कर्तुं तयोर्दानं विनिश्चितम् ।

गच्छ देवालये गत्वा तत्र स्थित्वा हरस्व तौ ॥९२॥

tacchrutvā māruṭiḥ prāha so'yameva na saṃśayaḥ /  
tadā nanāma pitaraṃ tathā vṛttaṃ nyavedayat //90//  
kāmakṣyāśca valiṃ kartuṃ niścitau pūrvameva hi /  
tāvānetuṃ yadodyuktau laṅkāṃ gatvā surottamau //91//  
śvaḥ kāmakṣyāḥ puraḥ kartuṃ tayordānaṃ viniścitam /  
gaccha devālaye gatvā tatra sthitvā harasva tau //92//

Verse nos. 90-92: Hearing this, Hanuman acknowledged that Makardhwaj was indeed his son, and so he blessed the latter. Makardhwaj bowed before his father (Hanuman) and decided to help him. So therefore, Makardhwaj explained the entire situation to Hanuman, telling him that two demons residing in the nether world, (i.e. Ahiravana and Bhairavana) have decided to sacrifice Lord Ram and Laxman before a deity called 'Kamakhyā', and with this purpose in mind they have kidnapped the two

brothers and have taken them to their realm in the underworld. It has been decided by the demons that they would carry out their sacrificial ritual the following day. So therefore, Hanuman should go and hide himself in the temple of the said deity, and when the two brothers are brought there to perform the sacrifice, he can easily rescue them from there. (verse nos. 90-92)

ततः स मारुतिर्गत्वा त्रसरेणुस्वरूपधृक् ।  
 देवालये प्रविश्याथ कपाटानि बबन्ध सः ॥९३॥  
 तावद्देत्यौ समायातौ पूजार्थं द्वारि सस्थितौ ।  
 शनैर्देव्याः स्वरेणैव मारुतिस्तौ वचोऽब्रवीत् ॥९४॥  
 पूजा कार्या गवाक्षेण सजीवौ रामलक्ष्मणौ ।  
 वनोद्भवैः फलैः पुष्पादिभिः सम्यक् प्रपूजितौ ॥९५॥  
 घृतकोदण्डतूणीरौ वन्यपुष्पैश्च शोभितौ ।  
 देवालयस्य किञ्चिद्धि द्वारमुद्धाट्य वै शनैः ॥९६॥  
 मत्तुष्ट्यर्थं प्रेषणीयावत्र मामद्य मानवौ ।  
 येन केन प्रकारेण यो मामद्य प्रपश्यति ॥९७॥  
 भविष्यति निश्चयेन सोऽन्धो नास्त्येव संशयः ।  
 तद्देव्या वचनं श्रुत्वा तुष्टां ज्ञात्वाऽम्बिकां मुदा ॥९८॥

tataḥ sa mārutirgatvā trasareṇusvarūpadhr̥k /  
 devālaye praviśyātha kapāṭāni babandha saḥ //93//  
 tāvaddetyau samāyātau pūjārtha dvāri sasthitau /  
 śanairdevyāḥ svareṇaiva mārutistau vaco'bravīt //94//  
 pūjā kāryā gavākṣeṇa sajīvau rāmalakṣmaṇau /  
 vanodbhavaiḥ phalaiḥ puṣpādibhiḥ samyak prapūjitaḥ //95//  
 ghr̥takodaṇḍatūṇīrau vanyapuṣpaiśca śobhitaḥ /  
 devālayasya kiṃciddhi dvāramuddhāṭya vai śanaiḥ //96//  
 mattuṣṭyartham preṣaṇīyāvatra māmadya mānavau /  
 yena kena prakāreṇa yo māmadya prapaśyati //97//  
 bhaviṣyati niścayena so'ndho nāstyeva saṃśayaḥ /  
 taddevyā vacanam śrutvā tuṣṭāṃ jñātvā'mbikāṃ mudā //98//

Verse nos. 93-98: Pleased with this information, Hanuman transformed himself into a miniscule form which was as tiny as a speck of dust (trasareṇusvarūpadhr̥k), went at once inside the deity's temple, and quietly hid himself behind the idol. {Since Hanuman had assumed a tiny form and resembled a 'speck of dust', it was impossible for anyone to notice him.}

Soon, the two demons brought Lord Ram and Laxman to carry out their sacrifice. At that time, Hanuman mimicked the deity and addressed the two demons as follows: 'Today, you worship me through the window. Before bringing in the two brothers Lord Ram and Laxman, the bearers of a bow and arrow, for the performance of the actual ritual of the sacrifice, you must first prepare them for it by adorning them with garlands of flowers and fruits that are found in the forest (vanodbhavaiḥ

phalaiḥ puṣpādibhiḥ). This would make them worthy of making offerings to me. After you have finished this task, open the door a little bit, just enough to bring them alive inside the main sanctum room where they are to be sacrificed before me. If anyone sees me today with open eyes, he would be blinded. {Obviously this means that the voice instructed the two demons not to look up while bringing their captives inside the main sanctum chamber; it also implies that they should blind-fold their victims too.}

The two demons were mightily pleased to hear these instructions, for it was extremely rare for the deity to speak and give instructions personally as to how it would accept the sacrifice. They thought that it was a very fortunate day for them that the deity chose to speak to them, indicating her happiness and willingness to accept their sacrifice. Hence, they carried out the orders cheerfully. (verse nos. 93-98)

ततस्तौ पूजनं दैत्यौ गवाक्षेणैव चक्रतुः ।  
 पक्वान्नपायसादीनां राशीस्तौ प्रनुमोचतुः ॥९९॥  
 प्रंचामृतघटांश्चापि कोटिशस्तौ मुमोचतुः ।  
 कोटिशः फलभारैश्च गवाक्षेण सुमोचतुः ॥१००॥  
 तत्सर्वं भक्षयित्वा स मारुतिः प्राह तौ पुनः ।  
 किं दत्तं ग्रासमात्रं मे भोजनं क्षुधिताऽस्म्यहम् ॥१०१॥

tatastau pūjanam daityau gavākṣeṇaiva cakratuḥ /  
 pakvānnapāyasādīnāṃ rāśīṃstau pr anumocatuḥ //99//  
 praṃcāmṛtaghaṭāṃścāpi koṭīśastau mumocatuḥ /  
 koṭīśaḥ phalabhāraiśca gavākṣeṇa sumocatuḥ //100//  
 tatsarvaṃ bhakṣayitvā sa mārutiḥ prāha tau punaḥ /  
 kiṃ dattaṃ grāsamātraṃ me bhojanaṃ kṣudhitā'smyaham //101//

Verse nos. 99-101: As instructed, the demons offered worship to the deity from the window of the main chamber. As part of this worship, they offered different types of cooked delicacies, such as sweets and puddings, as well as fruits of many varieties by putting them inside the sanctum chamber through the opening in the window. They simultaneously poured thousands of pitchers filled nectarine liquids inside the chamber for the deity to drink.

Hanuman had a field day enjoying this lavish meal: he thoroughly relished eating and drinking these offerings himself.

After eating everything, Hanuman spoke once again in the voice that mimicked the deity, demanding more food: 'What kind of food have you offered me? It is not enough to satisfy my hunger; I am still hungry.' (verse nos. 99-101)

तद्देव्या वचनं श्रुत्वा तौ दैत्यावतिस्मितौ ।  
 दूतैर्विलुंठ्य हृष्टांश्च तथा स्त्रीयपुरौकसाम् ॥१०२॥  
 भक्षणीयपदार्थास्तौ गिरीनिव मुमोचतुः ।  
 राजगृहादिषु स्वेषु यद्यद्वस्त्वस्ति संचितम् ॥१०३॥

तच्चापि दूतैरानीय देव्यै शीघ्रं मुमोचतुः ।  
 तदा कोलाहलश्चासीत्प्रतिगेहे पुरौकसाम् ॥१०४॥  
 नासीच्छेषं बालकानां भक्ष्यवस्त्वण्वपि क्वचित् ।  
 ततस्तौ वन्यपुष्पाद्वैभूषितौ रामलक्ष्मणौ ॥१०५॥  
 घृतकोदंडतूणीरौ द्वारेणैवार्पितौ श्रियै ।  
 तौ दृष्ट्वा मारुतिर्नत्वाऽऽलिङ्ग्य श्रीरामलक्ष्मणौ ॥१०६॥

taddevyā vacanaṃ śrutvā tau daityāvatismitau /  
 dūtairvilumṭhya haṭṭāṃśca tathā strīyapuraukasām //102//  
 bhakṣaṇīyapadārthāṃstau girīniva mumocatuh /  
 rājagrhādiṣu sveṣu yadyadvastvasti saṃcitam //103//  
 taccāpi dūtairānīya devyai śīghraṃ mumocatuh /  
 tadā kolāhalaścāsitpratigehe puraukasām //104//  
 nāsiccheṣaṃ bālakānāṃ bhakṣyavastvaṇvapi kvacit /  
 tatastau vanyapuṣpādvairbhūṣitau rāmalakṣmaṇau //105//  
 ghr̥takodaṃḍatūṇīrau dvāreṇaivārpitau śriyai /  
 tau dr̥ṣṭvā mārutirnatvā"liṅgya śrīrāmalakṣmaṇau //106//

Verse nos. 102-106: The two demons were taken aback and felt very awkward; they did not want to displease the deity. They wondered at the deity's immense appetite, and eager to please it they ordered their servants to bring every available eatable from the market place as well as from every household in the city, even if they had to raid the places and take food forcibly. In this process, the demons ordered that all the food in their own palaces and those of their servants too should be brought in. When everything was collected, they pushed huge mounds of the eatables through the window opening inside the deity's chamber. The result was there was a mighty uproar in the city as nothing was left for anyone to eat, so much so that nothing was left with which to feed children.

After this was done, the demons quietly pushed Lord Ram and Laxman, the bearers of bows and arrows— and who had been adorned by flowers and worshipped with fruits offerings earlier as per instructions of the voice mimicking the deity— inside the chamber by opening the door slightly (as instructed by the voice purported to be of the deity).

As soon as the two brothers were inside, Hanuman, the son of the Wind-God, bowed before them reverentially, and both Lord Ram and Laxman affectionately embraced him in turn. (verse nos.102-106)

कपाटानि तदोद्धाट्य दैत्ययोः स व्यतर्जयत् ।  
 ततो रामो लक्ष्मणेन बहिर्देवालयात्तदा ॥१०७॥  
 निर्गत्य शरजालैस्तो जघान क्षणमात्रतः ।  
 सेवकान् सुहृदार्दीश्च तयोर्बाणैर्जन सः ॥१०८॥  
 पुनस्तौ जीवितौ दैत्यौ पुनस्तेन निपातितौ ।  
 शतवारं हतावेवं नासीन्मृत्युस्तयोस्तदा ॥१०९॥

kapātāni tadoddhātya daityayoḥ sa vyatarjayat /  
 tato rāmo lakṣmaṇena bahirdevālayāttadā //107//  
 nirgatya śarajālaisto jaghāna kṣaṇamātrataḥ /  
 sevakān suhr̥dādīṃśca tayorbāṇairjana saḥ //108//  
 punastau jīvitau daityau punastena nipātatau /  
 śatavāraṃ hatāvevaṃ nāsīnmṛtyustayostadā //109//

Verse nos. 107-109: Hanuman then revealed his true form and came out of the chamber by opening its door wide. Once outside, he challenged the two demons. Meanwhile, both Lord Ram and Laxman too came out of the deity's chamber and showered arrows on the two demons, killing them. But it was only a temporary phase, for the two demons became alive soon thereafter. Lord Ram and Laxman repeatedly tried to kill them by shooting powerful arrows at them a hundred of times, but each time the demons were revived; they did not die permanently. (verse nos. 107-109)

ततोऽतिविस्मितो भूत्वा त्वरन्गत्वा स मारुतिः ।  
 इतस्ततो भ्रमन्पुर्या नारी रहसि संस्थिताम् ॥११०॥  
 ऐरावणभोगपत्नीं पप्रच्छ मरणं तयोः ।  
 सा प्राह नागकन्याऽहं बलेनानेन धर्षिता ॥१११॥  
 मैरावणोऽपि मां नित्यं दुष्टबुद्धयाऽत्र पश्यति ।  
 उभाभ्यामपि च क्रीडां दातुं नास्ति बलं मयि ॥११२॥  
 मित्रं त्वेको रिपुस्त्वेकस्त्विति दुःखं तयोर्मम ।  
 अतस्तयोर्वधे तुष्टिर्मम चापि भविष्यति ॥११३॥

tato'tivismito bhūtvā tvarangatvā sa mārutiḥ /  
 itastato bhramanpuryāṃ nārī rahasi saṃsthitām //110/  
 airāvaṇabhogapatnīm papraccha maraṇaṃ tayoḥ /  
 sā prāha nāgakanyā'haṃ balenānena dharṣitā //111//  
 mairāvaṇo'pi māṃ nityaṃ duṣṭabuddhayā'tra paśyati /  
 ubhābhyāmapi ca krīḍāṃ dātuṃ nāsti balaṃ mayi //112//  
 mitraṃ tveko ripustvekastviti duḥkhaṃ tayormama /  
 atastayorvadhe tuṣṭirmama cāpi bhaviṣyati //113//

Verse nos. 110-113: Wondering how to defeat them, Hanuman rushed through the city and found a woman hiding in secret. She was a concubine of the two demons. By her (sad, frustrated and disgusted) demeanours, Hanuman had a hunch that she wasn't pleased to be in the city due to some reason, and may be she can be of some help to him. So, Hanuman approached her to find out more about her, and then she revealed everything. She said: 'I am a serpent princess but have been kidnapped forcibly by Ahiravana who has kept me as his mistress. The other demon (Bhairavana) treats me with jealousy, and forces me to have sex with him daily. In fact, both the demons treat me as their concubine, and force themselves on me at will. I am disgusted with them as I am unable to satisfy their sexual cravings, which in turn makes them maltreat me. Although I pretend to be friendly to them for the sake of my security, but internally I

completely loathe them, and I wish that someone would get rid of the demons and free me from my torments.’

Hanuman seized the opportunity and sought her help by way of information of how to kill them as he realised that this woman would most probably know the secret of their death, and since she hated them, she would divulge everything to him willingly in detail. (verse nos. 110-113)

मारुते यदि रामो मां स्वस्त्रियं हि करिष्यति ।  
 तह्यहं कथयाम्यद्य तयोमृत्युर्यतो भवेत् ॥११४॥  
 तच्छ्रुत्वा मारुतिः प्राह यदि श्रीरामभारतः ।  
 न भविष्यति भग्नस्ते मंचकस्तर्हि ते पतिः ॥११५॥  
 भविष्यति रामचन्द्रस्तथेत्युक्त्या तमाह सा ।  
 भमरानेकदा पूर्वं बालैः कंटकरोपितान् ॥११६॥  
 मोचयामासतुस्तौ हि तेन तुष्टाश्च षट्पदाः ।  
 तावूचुस्ते युवाभ्यां हि मरणाद्रक्षिता वयम् ॥११७॥  
 यथा तथा युवां चापि रक्षामो मरणाद्वयम् ।  
 इत्युक्त्वा ते स्थिताश्चात्र ते नीत्वाऽमृतमुत्तमम् ॥११८॥  
 तद्रक्तबिंदुं स्पृष्ट्वा ते प्रकुर्वति सजीवितौ ।  
 भमरास्ते तयोर्निद्रास्थाने संत्यधुना कपे ॥११९॥

mārute yadi rāmo māṃ svastriyaṃ hi kariṣyati /  
 tahryaḥaṃ kathayāmyadya tayomṛtyuryato bhavet //114//  
 tacchrutvā mārutiḥ prāha yadi śrīrāmabhārataḥ /  
 na bhaviṣyati bhagnaste maṃcakastarhi te patiḥ //115//  
 bhaviṣyati rāmacandrastathetyuktyā tamāha sā /  
 bhramarānekadā pūrvam bālaiḥ kaṇṭakaropitān //116//  
 mocayāmāsatustau hi tena tuṣṭāśca ṣaṭpadāḥ /  
 tāvūcuste yuvābhyāṃ hi maraṇādrakṣitā vayam //117//  
 yathā tathā yuvāṃ cāpi rakṣāmo maraṇādvayam /  
 ityuktvā te sthitāścātra te nītvā'mṛtamuttamam //118//  
 tadraktabiṃdn sprṣṭvā te prakurvati sajīvitau /  
 bhramarāste tayornidrāsthāne saṃtyadhunā kape //119//

Verse nos. 114-119: The serpent princess further said: ‘Oh Hanuman (‘Maruti’; mārute)! If you promise that Lord Ram would accept me and give protection to me like he would to his own wife<sup>1</sup>, I would divulge the secret of why these two demons continue to live infinitely, and how they would die.’

Quickly deciding how to respond to this queer proposition, Hanuman replied that if her bed could bear the weight of Lord Ram, then only it is possible for him to treat her with the same respect with which he treats his wife (Sita)<sup>2</sup>.

The lady was satisfied. She then narrated an old incident regarding the two demons which enabled them to live continuously even after physically dying repeatedly. She said: ‘In some old time, naughty boys had impaled some bees using



thorns and strung them for pleasure. At that time, Ahiravana and Bhairavana had rescued those bees, who in turn promised to the demons that they would protect his life at all costs as he had protected them.

Since then, those bees started living in the demons' palace. So, whenever the demons die, these bees immediately go and drop life-restoring nectar on their wounds, which results in them getting back to life immediately. The bees are still present in their palace.' (verse nos. 114-119)

[Note—<sup>1</sup>The serpent princess had lost her purity, virginity and dignity. So she knew that she wouldn't be welcomed by her kith and kin if she returned home. Further, she realised that Hanuman was very eager to find out a way to get the demons killed, and that Lord Ram and Laxman were already present in the palace. She thought that since the matter was extremely urgent, so whatever demands she would make would be accepted by Lord Ram's messenger on his behalf. Besides this, secretly she also knew that Lord Ram was not an ordinary human being, but a manifestation of the Supreme Lord of the world. This being the case, all tormented souls had the right to ask the Lord to redeem them, to accept them. Choosing the option of being a virtual 'wife' of the Lord, the serpent princess wanted to be close to her protector and redeemer in order to serve him from close quarters as a way of thanksgiving and merciful help in liberating her from her tormentors.

<sup>2</sup>It was a queer and absurd request that left Hanuman stunned for a moment. It is because Lord Ram already had a wife, Sita, and being a strict upholder of Dharma, the tenets of righteousness, goodness in conduct and thought, probity and propriety, it would be incongruous and unthinkable for the Lord to have a second wife.

But the time was running out, and the situation was going out of hand. Hence, there was no time to waste. So, Hanuman, known for his wit, intelligence and quick thinking, told her that if 'her bed could bear the weight of Lord Ram, then only she can become his wife'. This is because Hanuman knew very well that being the Supreme Being and the Lord of Creation, and not an ordinary human as he appeared to be, Lord Ram's weight would be too much for an ordinary bed if the Lord decides to use his supernatural powers and cosmic weight to exert pressure on it.

So, thought Hanuman, what's the harm in accepting this ridiculous proposition when surely it would never materialise. Even if Lord Ram would not agree to exhibit his powers to overcome this little hurdle, Hanuman had other alternative plans in place. The main issue was to break that serpent princess's bed so that she could not sleep on it, and it was an easy task for Hanuman. How he managed it will be clear in the verses that follow herein below.]

कोटिशस्तान्मद्रदयस्व सोऽपि तान्मद्रदयत्क्षणात्।

तत्रैकं शरणं प्राप्तं भ्रमरं प्राह मारुतिः ॥१२०॥

कुरु मंचकगर्भं त्वं गजभुक्तकपित्थवत् ।

ऐरावणभोगपत्न्याः पट्पदोऽपि तथाऽकरोत् ॥१२१॥

ततो निहत्य तौ दैत्यौ पुनर्वाणै रघूद्वहः।

अभिषिच्य तयोः स्थाने राज्ये तं मकरध्वजम् ॥१२२॥

koṭīśastānmadrdayasva so'pi tānmadrdayatkṣaṇāt /  
 tattraikaṃ śaraṇaṃ prāptaṃ bhramaraṃ prāha mārutiḥ //120//  
 kuru maṃcakagarbhaṃ tvaṃ gajabhuktakapitthavat /  
 airāvaṇabhogapatnyāḥ paṭpado'pi tathā'karot //121//  
 tato nihatya tau daityau punarvāṇai raghūdvaḥ /  
 abhiṣicya tayoh sthāne rāje taṃ makaradhvajam //122//

Verse nos. 120-122: She continued: 'These bees are in their hundreds and thousands (koṭīśastānmadrdayasva). The only way to ensure the death of the two demons is to kill all the bees. So therefore, you must first of all kill them en-masse.'

Hearing the serpent princess's advice, Hanuman went back and killed all the bees instantly. But somehow one bee escaped, and it came to surrender before Hanuman, seeking mercy. Since Hanuman was an upholder of the principles of Dharma which ordains that one must not kill anyone who has come to surrender and seek mercy, Hanuman spared the life of this bee, but with a rider. Hanuman instructed the bee that if it wanted forgiveness, then it should go immediately and quickly eat or nibble at the woodwork of the serpent princess's bed to make it hollow from the inside just like the wood apple tree is hollowed out and reduced to a pulp after an elephant chews it. The bee followed the instructions of Hanuman and did as it was told to do.

By-and-by, Lord Ram slayed the two demons with a shower of his arrows. After that, he put Makardhwaj on the throne of the kingdom of the nether world. (verse nos. 120-122)

यावद्भुङ्क्तुं मनश्चक्रे तावन्मारुतिनाऽर्थितः ।  
 नागकन्यागृहं गत्वा नानाचित्रविचित्रितम् ॥१२३॥  
 दृष्ट्वा तां चारुवदनां बस्त्रालङ्कारमण्डिताम् ।  
 घृत्वा करेण तद्वस्तं किञ्चित्कृत्वा स्मिताननम् ॥१२४॥  
 चकार मश्चकं भग्नं स्वभारेण रघूत्तमः ।  
 ततस्तया प्रार्थितः स रामस्तां पुनरब्रवीत् ॥१२५॥  
 त्यक्त्वा देहं भुवं गत्वा भृत्वा ब्राह्मणकन्यका ।  
 तपस्तप्त्वा चिरं कालं तृतीये त्वं तु जन्मनि ॥१२६॥  
 द्वापरे द्वारकायां हि मम पत्नी भविष्यसि ।  
 तद्रामवचनं श्रुत्वा रामाग्रे ऽग्निं प्रविश्य सा ॥१२७॥

yāvadbhūṅgātum manaścakre tāvanmārutinā'rthitaḥ /  
 nāgakanyāgr̥haṃ gatvā nānācitracitritam //123//  
 dr̥ṣṭvā tāṃ cāruvadanāṃ bastrālaṅkāramaṇḍitām /  
 ghṛtvā kareṇa taddhastam kiṃcitkṛtvā smitānanam //124//  
 cakāra maścakam bhagnaṃ svabhāreṇa raghūttamaḥ /  
 tatastayā prārthitaḥ sa rāmastāṃ punarabravīt //125//  
 tyaktvā dehaṃ bhuvam gatvā bhṛtvā brāhmaṇakanyakā /  
 tapastaptvā ciram kalam tr̥tiye tvaṃ tu janmani //126//

dvāpare dvārakāyām hi mama patnī bhaviṣyasi /  
tadrāmavacanam śrutvā rāmāgre 'gni praviśya sā //127//

Verse nos. 123-127: When Lord Ram prepared to leave the underworld and go back to Lanka, Hanuman politely shared with him the information about the developments that helped the Lord to kill the two demons; he requested the Lord to honour his words given to the serpent princess and visit her residence before returning to Lanka. Hanuman told Lord Ram that her residence was decorated and well furnished, befitting the residence of a royal princess.

Lord Ram obliged Hanuman and decided to honour his words. So, the Lord went to pay a visit to the serpent princess. She was adorned with colourful robes and jewellery; she escorted the Lord to her personal chamber and asked him to sit down on her bed as a gesture of showing respect to her guest-of-honour. No sooner did Lord Ram sit down on the bed, than it broke from the middle and crashed.

The princess folded her hands in submission and said prayerfully to Lord Ram that she wished to be near him almost like a wife is close to her husband. The Lord explained his limitations in this matter as he already has a wife (Sita), and hence it is not possible in this life. However, there was a way out, and the Lord advised her as follows: 'You discard this body of a serpent princess, leave this place, and go to the surface of the earth by assuming the form of a Brahmin's daughter. There you do Tapa (penance), and when the time comes you leave your mortal body. Then you will be born again in the third era, known as 'Dwapar Yuga'. At that time, you would be accepted by me in my form as Lord Krishna.' (verse nos. 123-127)

कन्याकुमारी नाम्नासीद्द्वजकन्याऽब्धिरोधसि।  
मारुतेः स्कंधसंस्थोऽभूत्तदा रामो मुदान्वितः ॥१२८॥  
राज्ये कृत्वा मन्त्रिणं स्वं लक्ष्मणं मकरध्वजः ।  
अकरोत्तं स्कंधसंस्थं शेषं ब्रह्माण्डधारकम् ॥१२९॥  
ततः क्षणाज्जग्मतुस्तौ लंकां श्रीरामलक्ष्मणौ ।  
श्रीरामलक्ष्मणौ दृष्ट्वा सुग्रीवादयाश्च वानराः ॥१३०॥  
तावालिङ्ग्य मुहुर्नत्वा बभूवुस्तोषपूरिताः ।  
रामोऽपि सकलं वृत्तं सुग्रीवादीन्न्यवेदयत् ॥१३१॥

kanyākumārī nāmnāsiddvijakanyā'bdhirodhasi /  
māruteḥ skandhasamstho'bhūttadā rāmo mudānvitaḥ //128//  
rājye kṛtvā mantriṇam svaṁ lakṣmaṇam makaradhvajah /  
akarottam skandhasamstham śeṣam brahmāṇḍadhāarakam //129//  
tataḥ kṣaṇājjagmatustau laṁkāṁ śrīrāmalakṣmaṇau /  
śrīrāmalakṣmaṇau dr̥ṣṭvā sugrīvādyāśca vānarāḥ //130//  
tāvāliṅgya muhurnatvā vabhūvustoṣapūrītāḥ /  
rāmo'pi sakalam vṛttam sugrīvādīnnyavedayat //131//

Verse nos. 128-131: Glad that her wishes would be fulfilled, the serpent princess discarded her body by willingly entering a fire pit. With the passage of time, she took

a birth in a Brahmin's family, and came to be known as 'Kanyakumari' (literally meaning a virgin lady).

Meanwhile, Lord Ram rode on cheerfully on shoulders of Hanuman in order to go to Lanka. Makardhwaj, in the meantime, also decided to help his father (Hanuman), and so he gave the charge of his newly acquired kingdom to his ministers and asked Laxman, an incarnation of Lord Sheshnath ("śeṣaṁ brahmāṇḍadhāarakam"; the cosmic serpent who supports the world on its hoods, to mount on his shoulders. {To wit, Lord Ram mounted Hanuman's shoulders, and Laxman that of Makardhwaj.}

In this way, the two brothers, Lord Ram and Laxman, reached Lanka in a fraction of a moment (kṣaṇājjagmatustau). When the army saw the two brothers hale and hearty, a loud cheer went up. Sugriv and the rest of the monkeys were exceedingly happy; they embraced each other and bowed before Lord Ram and Laxman. Lord Ram told them about all the developments that had taken place. (verse nos. 128-131)

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## The Legendary Story of Lord Hanuman

### Lord Hanuman's Presence in Dwapar Yuga: The Era of Lord Krishna

#### Chapter 5

As is well known, the age known as 'Tretayug' ended with Lord Ram, and thence came the age known as 'Dwaparyug', the age of Lord Krishna. Since Lord Hanuman was ordered by Lord Ram to remain behind him in this world to ensure that the greatness, the holiness of Lord Ram's name and the lofty ideals that the Lord stood for and upheld throughout his life remain firmly established in this world, and are perpetuated from generation to generation to come henceforth, it obviously follows that Lord Hanuman was indeed present in the next era called the Dwaparyug.

In order to have credible, reliable and authentic source to determine facts and information about something, which in this case is about Lord Hanuman's presence in the Dwaparyug, which obviously pertains to a period hundreds and thousands of years ago, we have to rely on books and scriptures that describe events of those times. The most trusted and reliable Written Word pertaining to the age of Dwapar are the following two well-known books: Mahabharat and Srimad Bhagwat Mahapurana that describe the times and events occurring during Lord Krishna's period.

Hence, for our purpose we shall quote extensively from these two scriptural texts to establish the fact that Lord Hanuman was indeed present in Dwaparyug. However, there are some references about Lord Hanuman found in other scriptural texts, but are

only secondary in nature, and one such book is *Parasar Sanhita*; this is mentioned here just for reference.

In *Mahabharat* we find that Lord Hanuman is present during the *Dwapar-Yuga* when a reference to him is made while narrating a meeting between Bhima who meets Lord Hanuman while going in search of a divine lotus flower located somewhere in the higher reaches of the northern mountain range known as the Himalayas. This story of Bhima meeting Lord Hanuman is narrated in the *Mahabharat*, *Van Parva*, from verse no. 59 of *Sarga* no. 146 to verse no. 18 of *Sarga* no. 150. This meeting took place in a very remote area of the mountain which was virtually inaccessible to the human race. It was a quite, serene and very pleasant realm that was said to be a frequently visited by gods and fairies who lived in the heaven. Kuber, the god of wealth and the custodian of treasury of heaven, had his pleasure garden here which was used as a playground and recreation place for heavenly nymphs and gods. It was around this area that Lord Hanuman decided to retire to spend his time in meditation and contemplation, after Lord Ram had left this mortal world at the end of *Treta Yuga* to go back to his primary abode in the heaven.

Lord Ram had instructed Hanuman to remain behind till the end of *Kali-Yug* in order to give protection to the Lord's devotees and uphold the sanctity and holiness of Lord Ram's Holy Name, while at the same time also ensuring the propagation of the Lord's Holy Name in *Kali-Yug* as a means to guard a creature's spiritual welfare and give the latter a chance to attain *Mukti* (liberation and deliverance) for himself from this mortal world of transmigration, and help his soul as well to achieve *Moksha* (emancipation and salvation).

To give the reader an idea of the difficulties and the charming terrain that Bhima had to pass through before he met Lord Hanuman, it becomes necessary to read about it as described in verse nos. 1-48 of *Sarga* 146 for these verses elaborately describe the territory through which Bhima had to travel, which in turn stresses the remoteness of the place where Lord Hanuman had gone to retire. Further, that place was not a barren and ice-covered waste-land, but a verdant forests rich with wild life, evergreen lush trees, beautiful gardens resplendant with colourful and fragrant flowers, sweet fruits, playful birds and animals, and all other elements of the beauty and charm of Mother Nature. Besides all these, there were plantain groves in abundance which provided food in the form of banana which is a favourite fruit of the forest-dwelling creatures, as well as of the monkey race in which Hanuman took birth.

So, Lord Hanuman had selected this place wisely because of its abundance of natural beauty and availability of basic needs for survival. It provided a pleasant environment suitable for life in retirement, there was clean and fresh air to breathe, the quietude and serenity aided in meditation and contemplation, the abundance of bananas and other varieties of fruits in the many groves helped to provide food and nourishment, the many lakes and pools with crystal-clear water provided water for daily need, and the general enchanting sights and pleasant sounds of the area enthralled the mind and soothed the nerves, acting as a balm for both. In essence, this place had an environment conducive to peace and spiritual pursuit; it was untouched by the corruption of the rest of the world.

Hanuman appears like an old monkey who had become worn out of age, so much so that he appears to be so infirm that he is unable to even move his tale to let Bhima pass onwards. During this interaction Bhima discovers who this old monkey really is; he was surprised to realise he was Hanuman, who, like himself, was also a son of the Wind-God, which obviously made them brothers. Bhima was also preached by Hanuman who was elder to him, simply because Hanuman was born during the age of Lord Ram, which was the previous era known as Treta-Yug, while Bhima was of the age of Lord Krishna, i.e. the Dwapar-Yug, the era that followed Treta. Once the kinship was established, Hanuman decided to help Bhima and his kin, the Pandavas, in whatever way they needed his help. Further, being blessed with wisdom, intuition, and the spiritual power and insight to see beyond the visible world, Hanuman also realised that his beloved Lord Ram has returned in the form of Lord Krishna, which further made his resolve stronger to help the Pandavas during the epic Mahabharat War when he came to know that Lord Krishna favours the Pandavas. That is why, as we shall see by-and-by, Lord Hanuman sat atop the war chariot of Arjun in the form of an image in his flag, and led the war from this vantage point, culminating in Arjun's victory. At the end of the war, Lord Krishna had pointed out this fact to Arjun, telling him not to feel proud of his victory because it was actually Hanuman who is to be credited with it, for without Hanuman, Arjun's was a lost case and he had no hope of victory.

While going through the verses of the Sarga 148 and 149 of Mahabharat cited in our present Book on Lord Hanuman, we would learn that Hanuman emerges as a learned teacher or Guru, as he enlightens Bhima on different subjects by way of answering the latter's queries. In Sarga 150 we learn that Lord Hanuman had promised Bhima that he would help the Pandavas against their arch enemies, the Kauravs, in the epic War of Mahabharat.

A brief summary of Lord Hanuman's teachings in Sarga 148-149 is as follows:--

Sarga 148: Here Lord Hanuman outlines the many unique characteristics and salient features of the four eras that constitute one cycle of creation and its end—viz. the Sata or Krita Yuga (the 1<sup>st</sup> of the four eras), the Treta Yuga (the 2<sup>nd</sup> era when Lord Ram was born, and when the epic war of Lanka was fought), the Dwapar Yuga (the 3<sup>rd</sup> era pertaining to Lord Krishna and when the epic war of Mahabharat was fought), and the Kali Yuga (the current era in which we live).

Sarga 149: Lord Hanuman lays down basic rules of what one should do and how he should act to fulfil one's wishes. In the process, he stresses that one should seek permission from the other person if he wants something from the latter's property, and not just forcibly take it away due to power and strength. Secondly, Lord Hanuman outlines the difference between what constitutes 'Dharma' and what is the opposite of it, i.e. 'A-dharma'. He also outlines the duties of the four classes of people in different ages. These four classes are the Brahmins, the Kshatriyas, the Vaishyas and the Shudras.

That said and explained, let us now begin our reading of this fascinating story.]

## **5.1: The Mahabharat:**

(a) Bhim meets Hanuman when the former was going to Kadali Van (a banana grove), deep in the higher reaches of the north-east Himalaya range, in search of a beautiful

lotus flower and divine fruits that were desired by Draupadi (Van Parva, Sarga 146 to Sarga 150), (b) and then in the main War between the Pandavas and the Kauravs where we find Hanuman sitting atop the war chariot of Arjun and leading the war from there, culminating in Arjun's victory over his rivals (Karna Parva, Sarga 87, verse nos. 7 and 94-96).

### 5.1 (a): Van Parva, Sarga 146 to verse no. 18 of Sarga 150:

This story is very interesting, so we shall quote the full texts, from Sarga no. 146 till verse no. 18 of Sarga no. 150 as follows:

#### Mahabharat, Van Parva, Sarga 146:

वैशंपायन उवाच ।

तत्र ते पुरुषव्याघ्राः परमं शौचमास्थिताः ।

षड्रात्रमवसन्वीरा धनंजयदिदृक्षया ।

तस्मिन्विहरमाणाश्च रममाणाश्च पाण्डवाः ॥ १ ॥

मनोज्ञे काननवरे सर्वभूतमनोरमे ।

पादपैः पुष्पविकचैः फलभारावनामितैः ॥ २ ॥

शोभितं सर्वतोरम्यैः पुंस्कोकिलकुलाकुलैः ।

स्निग्धपत्रैरविरलैः शीतच्छायैर्मनोरमैः ॥ ३ ॥

सरांसि च विचित्राणि प्रसन्नसलिलानि च ।

कमलैः सोत्पलैस्तत्र भाजमानानि सर्वशः ।

पश्यन्तश्चारुरूपाणि रेमिरे तत्र पाण्डवाः ॥ ४ ॥

पुण्यगन्धः सुखस्पर्शो ववौ तत्र समीरणः ।

ह्लादयन्पाण्डवान्सर्वान्सकृष्णान्सद्विजर्षभान् ॥ ५ ॥

ततः पूर्वोत्तरो वायुः पवमानो यदृच्छया ।

सहस्रपत्रमर्काभं दिव्यं पद्ममुदावहत् ॥ ६ ॥

vaiśampāyana uvāca ।

tatra te puruṣavyāghrāḥ paramaṁ śaucamāsthitāḥ ।

ṣaḍrātramavasānvīrā dhanamjayadidr̥kṣayā ।

tasminviharamāṇāśca ramamāṇāśca pāṇḍavāḥ ॥ 1 ॥

manojñe kānanavare sarvabhūtamanorame ।

pādapaiḥ puṣpavikacaiḥ phalabhārāvanāmitaiḥ ॥ 2 ॥

śobhitam sarvatoramyaiḥ puṁskokilakulākulaiḥ ।

snigdhapatrairaviralaiḥ śītacchāyairmanoramaiḥ ॥ 3 ॥

sarāṁsi ca vicitrāṇi prasannasalilāni ca ।

kamalaiḥ sotpalaistatra bhrājamānāni sarvaśaḥ ।

paśyantaścārurūpāṇi remire tatra pāṇḍavāḥ ॥ 4 ॥

punyaḡagandhaḥ sukhasparśo vavau tatra samīraṇaḥ ।

hlādayanpāṇḍavānsarvānsakṛṣṇānsadvijarṣabhān ॥ 5 ॥

tataḥ pūrvottaro vāyuḥ pavamāno yadṛcchayā |  
sahasrapatramarkābhaṃ divyaṃ padmamudāvahat || 6 ||

1. Vaishampayana said: There, the Pandavas, who were brave and bold like tigers, and were highly devoted to purity, stayed for six nights with the intention of observing Dhananjaya (Arjuna). They were resting and enjoying themselves.
2. The beautiful forest was delightful to all beings, adorned with blooming flowers, and laden with succulent fruits.
3. The place was charming in every respect. Everywhere there were trees that were adorned with green leaves, provided cool shade, and the sweet song of male Koel birds (cuckoos) echoed in the forest in all directions.
4. There were many enchanting lakes with clear water that shined like glass in the sunshine, and had an abundance of lotus flowers and water lilies. The Pandavas, seeing these charming sights, felt delighted in that place.
5. A fragrant and pleasant breeze blew there, giving joy to all the Pandavas, especially Krishna and the Brahmins.
6. Then, the north-east wind, by chance, brought a thousand-petaled divine lotus to that place. {To wit, the lotus flower was blown to that place, being carried aloft by the strong gust of the north-east wind.}

तदपश्यत पाञ्चाली दिव्यगन्धं मनोरमम् |  
अनिलेनाहतं भूमौ पतितं जलजं शुचि || ७ ||  
तच्छुभा शुभमासाद्य सौगन्धिकमनुत्तमम् |  
अतीव मुदिता राजन्भीमसेनमथाब्रवीत् || ८ ||  
पश्य दिव्यं सुरुचिरं भीम पुष्पमनुत्तमम् |  
गन्धसंस्थानसंपन्नं मनसो मम नन्दनम् || ९ ||  
एतत्तु धर्मराजाय प्रदास्यामि परंतप |  
हरेरिदं मे कामाय काम्यके पुनराश्रमे || १० ||  
यदि तेऽहं प्रिया पार्थ बहूनीमान्युपाहर |  
तान्यहं नेतुमिच्छामि काम्यकं पुनराश्रमम् || ११ ||  
एवमुक्त्वा तु पाञ्चाली भीमसेनमनिन्दिता |  
जगाम धर्मराजाय पुष्पमादाय तत्तदा || १२ ||

tadapaśyata pāñcālī divyagandhaṃ manoramam |  
anilenāhṛtaṃ bhūmau patitaṃ jalajaṃ śuci || 7 ||  
tacchubhā śubhamāsādy saugandhikamanuttamam |  
atīva muditā rājanbhīmasenamathābravīt || 8 ||



paśya divyaṃ suruciraṃ bhīma puṣpamanuttamam |  
 gandhasaṃsthānaśaṃpannaṃ manaso mama nandanam || 9 ||  
 etattu dharmarājāya pradāsyāmi paraṃtapa |  
 hareridaṃ me kāmāya kāmāyake punarāśrame || 10 ||  
 yadi te'haṃ priyā pārtha bahūnīmānyupāhara |  
 tānyahaṃ netumicchāmi kāmāyakaṃ punarāśramam || 11 ||  
 evamuktvā tu pāñcālī bhīmasenamaninditā |  
 jagāma dharmarājāya puṣpamādāya tattadā || 12 ||

7. Panchali (Draupadi) saw that divine lotus which had a delightful fragrance; it was brought by the wind and had fallen on the ground.

8. The beautiful and wonderful fragrance was extremely pleasing. It was so enchanting that Bhimasen was overjoyed. He said to Draupadi—

9. "Look at this divine and exceptionally beautiful lotus flower which is endowed with fragrance and fills my heart with joy.

10. I will like to give it to Dharma Raja (i.e. Yudhishtira), the King. Oh Draupadi! It is from the remote forest near Kamakhya (in the north-eastern part of the Himalaya Mountains)."

11. Draupadi expressed her desire to have a similar flower for herself too. When she expressed her wish to Bhimsen, who loved her much, he replied: "If this flower is so dear to you, and also because I have great love for you, then I shall go and bring not only this kind of lotus flower but more similar beautiful things for you from the forest in Kamakhya. But let us first offer it to the King, Dharma Raja Yudhishtira."

12. To fulfill Bhimsen's wish, Panchali (Draupadi), who was faultless, went to Dharma Raja (Yudhishtira), carrying the flower to be presented to him.

अभिप्रायं तु विज्ञाय महिष्याः पुरुषर्षभः |  
 प्रियायाः प्रियकामः स भीमो भीमपराक्रमः || १३ ||  
 वातं तमेवाभिमुखो यतस्तत्पुष्पमागतम् |  
 आजिहीर्षुर्जगामाशु स पुष्पाण्यपराण्यपि || १४ ||  
 रुक्मपृष्ठं धनुर्गृह्य शरांश्चाशीविषोपमान् |  
 मृगराडिव संक्रुद्धः प्रभिन्न इव कुञ्जरः || १५ ||  
 द्रौपद्याः प्रियमन्विच्छन्स्वबाहुबलमाश्रितः |  
 व्यपेतभयसंमोहः शैलमभ्यपतद्बली || १६ ||  
 स तं द्रुमलतागुल्मच्छन्नं नीलशिलातलम् |  
 गिरिं चचारारिहरः किंनराचरितं शुभम् || १७ ||  
 नानावर्णधरैश्चित्रं धातुद्रुममृगाण्डजैः |

सर्वभूषणसंपूर्ण भूमेर्भुजमिवोच्छ्रितम् || १८ ||  
 सर्वर्तुरमणीयेषु गन्धमादनसानुषु |  
 सक्तचक्षुरभिप्रायं हृदयेनानुचिन्तयन् || १९ ||  
 पुंस्कोकिलनिनादेषु षट्पदाभिरुतेषु च |  
 बद्धश्रोत्रमनश्चक्षुर्जगामामितविक्रमः || २० ||

abhiprāyaṃ tu vijñāya mahiṣyāḥ puruṣarṣabhaḥ |  
 priyāyāḥ priyakāmaḥ sa bhīmo bhīmaparākramaḥ || 13 ||  
 vātaṃ tamevābhimukho yatastatpuṣpamāgatam |  
 ājihīrṣurjagāmāśu sa puṣpāṇyaparāṇyapi || 14 ||  
 rukmaprṣṭhaṃ dhanurgṛhya śarāṃścāśīviṣopamān |  
 mṛgarāḍiva saṃkruddhaḥ prabhinna iva kuñjaraḥ || 15 ||  
 draupadyāḥ priyamanvicchansvabāhubalamāśritaḥ |  
 vyapetabhayaśaṃmohaḥ śailamabhyapatadbālī || 16 ||  
 sa taṃ drumalatāgulmacchannaṃ nīlaśilātaḥ |  
 giriṃ cacārāriharaḥ kiṃnarācaritaṃ śubham || 17 ||  
 nānāvarṇadharaiścitraṃ dhātudrumamṛgāṇḍajaiḥ |  
 sarvabhūṣaṇasaṃpūrṇaṃ bhūmerbhujamivocchritaṃ || 18 ||  
 sarvarturamaṇīyeṣu gandhamādanasānuṣu |  
 saktacakṣurabhiprāyaṃ hṛdayenānucintayan || 19 ||  
 puṃskokilaninādeṣu ṣaṭpadābhiruteṣu ca |  
 baddhaśrotramanaścakṣurjagāmāmitavikramaḥ || 20 ||

13. Knowing Draupadi's wish, the mighty Bhima, desiring to please his beloved, immediately set out to bring more flowers from that forest.

14. Facing the wind, which brought the flowers, he quickly went to gather other flowers.

15. Holding his bow with a golden handle and arrows that were like sharp-edged iron, Bhima, resembling an angry elephant, set out.

16. Relying on his own strength and searching for the needed flowers which would please his beloved Draupadi, Bhima, who was fearless and resolute, climbed the mountain.

17. He wandered on the mountain covered with trees, flowers mineral deposits, looking like a lion among the deer.

18. The mountain looked colourful; it was richly adorned with verdant greenery and wonderful trees of different varieties. For all practical purposes, it seemed to rise above the surface of the earth as if the Mother Earth was proudly showcasing her best collection of jewels.

19. The mountain, adorned with seasonal flowers and sweet fragrances, captivated Bhimsen's eyes and enchanted his heart.

20. Hearing the calls of male Koel birds and the chirping sounds of six-legged insects, he wandered here and there diligently, sparing no efforts to explore all the areas of the heavenly environ of the forest and the mountain itself.

जिघ्रमाणो महातेजाः सर्वर्तुकुसुमोद्भवम् ।  
 गन्धमुद्दाममुद्दामो वने मत्त इव द्विपः ॥ २१ ॥  
 ह्रियमाणश्रमः पित्रा संप्रहृष्टतनूरुहः ।  
 पितुः संस्पर्शशीतेन गन्धमादनवायुना ॥ २२ ॥  
 स यक्षगन्धर्वसुरब्रह्मर्षिगणसेवितम् ।  
 विलोडयामास तदा पुष्पहेतोररिन्दमः ॥ २३ ॥  
 विषमच्छेदरचितैरनुलिप्तमिवाङ्गुलैः ।  
 विमलैर्धातुविच्छेदैः काञ्चनाञ्जनराजतैः ॥ २४ ॥  
 सपक्षमिव नृत्यन्तं पार्श्वलग्नैः पयोधरैः ।  
 मुक्ताहारैरिव चितं च्युतैः प्रसवणोदकैः ॥ २५ ॥  
 अभिरामनदीकुञ्जनिर्झरोदरकन्दरम् ।  
 अप्सरोनूपुररवैः प्रनृत्तबहुबर्हिणम् ॥ २६ ॥  
 दिग्वारणविषाणाग्रैर्घृष्टोपलशिलातलम् ।  
 सस्तांशुकमिवाक्षोभ्यैर्निम्नगानिःसृतैर्जलैः ॥ २७ ॥  
 सशष्पकवलैः स्वस्थैरदूरपरिवर्तिभिः ।  
 भयस्याज्ञैश्च हरिणैः कौतूहलनिरीक्षितः ॥ २८ ॥

jighramāṇo mahātejāḥ sarvartukusumodbhavam |  
 gandhamuddāmamuddāmo vane matta iva dvipaḥ || 21 ||  
 hriyamāṇaśramah pitrā samprahrṣṭatanūruhaḥ |  
 pituḥ samsparśāṣītena gandhamādanavāyunā || 22 ||  
 sa yakṣagandharvasurabrahmarṣiganasevitam |  
 vilodayāmāsa tadā puṣpahetorariṇdamah || 23 ||  
 viṣamacchedaracitairanuliptamivāṅgulaiḥ |  
 vimalairdhātuvicchedaiḥ kāñcanāñjanarājataiḥ || 24 ||  
 sapakṣamiva nr̥tyantaṁ pārśvalagnaiḥ payodharaiḥ |  
 muktāhāiriva citaṁ cyutaiḥ prasravaṇodakaiḥ || 25 ||  
 abhirāmanadīkuñjanirjharodarakandaram |  
 apsaronūpuraravaiḥ pranṛttabahubarhiṇam || 26 ||  
 digvāraṇaviṣāṇāgrairghṛṣṭopalaśilātaḥ |  
 sraṣṭāṁśukamivākṣobhyairnimnagāñiḥsr̥tairjalaiḥ || 27 ||  
 saśaṣpakavalaiḥ svasthairadūraparivartibhiḥ |  
 bhayasyājñaiśca hariṇaiḥ kautūhalanirīkṣitaḥ || 28 ||

21. The powerful Bhima, smelling the strong fragrance of the forest flowers, acted like a mad elephant would do when it scents stimulating smells in the forest.

22. He was exhausted by his efforts, but the smoothing touch of air which bore the scent of flowers virtually acted as a soothing balm for his excited nerves, calming him down a lot.

23. In his effort to find out the sort of flowers he had come searching for, he started rummaging wildly through the extensive cluster of flowers which were used by and served the worship purpose of the Yakshas, Gandharvas and Gods.

24. This behaviour of Bhima covered the flowers with mud and dust, making them appear as if they had been smeared with some kind of pure metal powder.

25. The area was like a dancing space of the fairies with swift currents in the streams, and covered with beautiful flowers.

26. The surroundings were adorned with different colours, resembling a beautiful river with clear, cool, simmering water.

27. The mountain's surface itself was covered with stones and grass, and sprays of water covered it.

28. The fragrant flowers, seen from afar, were of interest to him, as he pondered over their beauty.

चालयन्नूरुवेगेन लताजालान्यनेकशः |  
 आक्रीडमानः कौन्तेयः श्रीमान्वायुसुतो ययौ || २९ ||  
 प्रियामनोरथं कर्तुमुद्यतश्चारुलोचनः |  
 प्रांशुः कनकतालाभः सिंहसंहननो युवा || ३० ||  
 मत्तवारणविक्रान्तो मत्तवारणवेगवान् |  
 मत्तवारणताम्राक्षो मत्तवारणवारणः || ३१ ||  
 प्रियपार्श्वोपविष्टाभिर्यवृत्ताभिर्विचेष्टितैः |  
 यक्षगन्धर्वयोषाभिरदृश्याभिर्निरीक्षितः || ३२ ||  
 नवावतारं रूपस्य विक्रीणन्निव पाण्डवः |  
 चचार रमणीयेषु गन्धमादनसानुषु || ३३ ||  
 संस्मरन्विविधान्क्लेशान्दुर्योधनकृतान्बहून् |  
 द्रौपद्या वनवासिन्याः प्रियं कर्तुं समुद्यतः || ३४ ||

cālayannūruvegena latājālānyanekaśaḥ |  
 ākrīḍamānaḥ kaunteyaḥ śrīmānvāyusuto yayau || 29 ||  
 priyāmanoratham kartumudyataścārulocanaḥ |  
 prāṁśuḥ kanakatālābhaḥ siṁhasamhanano yuvā || 30 ||  
 mattavāraṇavikrānto mattavāraṇavegavān |  
 mattavāraṇatāmrākṣo mattavāraṇavāraṇaḥ || 31 ||  
 priyapārśvopaviṣṭābhirvyāvṛttābhirviceṣṭitaiḥ |

yakṣagandharvayoṣābhiradrśyābhirnirīkṣitaḥ || 32 ||  
 navāvatāraṃ rūpasya vikrīṇanniva pāṇḍavaḥ |  
 cacāra ramaṇīyeṣu gandhamādanasānuṣu || 33 ||  
 saṃsmaranvividhāṅkleśānduryodhanakṛtānbahūn |  
 draupadyā vanavāsinyāḥ priyaṃ kartuṃ samudyataḥ || 34 ||

29. Moving swiftly through the creepers, Bhima, who was a son of Vayu, the Wind-God<sup>1</sup> (like Lord Hanuman was), went to play in that delightful place.

[Note—<sup>1</sup>Refer to Sarga 147, verse nos. 3-4, 11. This Sarga has been included in our Book in its entirety after the present Sarga 146 ends.]

30. Determined to fulfill his beloved Draupadi's wish, Bhima, youthful and strong, resembled a lion among elephants.

31. His body, red with exertion and excitement, was like a mad elephant; he displayed the energy, force and speed of an enraged elephant.

32. Surrounded by beautiful fairies who dotted the landscape, he moved in a majestic way.

33. Bhima wandered through the charming and fragrant forest, resembling someone who was an incarnation of beauty amidst enchanting environment.

34. Remembering the troubles caused to the Pandavas by Duryodhana, this experience was very rejuvenating for him. He resolved to please Draupadi, who was living in the forest along with his other Pandava brothers.

सोऽचिन्तयद्गते स्वर्गमर्जुने मयि चागते |  
 पुष्पहेतोः कथं न्वार्यः करिष्यति युधिष्ठिरः || ३५ ||  
 स्नेहान्नरवरो नूनमविश्वासाद्वनस्य च |  
 नकुलं सहदेवं च न मोक्षयति युधिष्ठिरः || ३६ ||  
 कथं नु कुसुमावाप्तिः स्याच्छीघ्रमिति चिन्तयन् |  
 प्रतस्थे नरशार्दूलः पक्षिराडिव वेगितः || ३७ ||  
 कम्पयन्मेदिनीं पद्भ्यां निर्घात इव पर्वसु |  
 त्रासयन्गजयूथानि वातरंहा वृकोदरः || ३८ ||  
 सिंहव्याघ्रगणांश्चैव मर्दमानो महाबलः |  
 उन्मूलयन्महावृक्षान्पोथयंश्चोरसा बली || ३९ ||  
 लतावल्लीश्च वेगेन विकर्षन्पाण्डुनन्दनः |  
 उपर्युपरि शैलाग्रमारुरुक्षुरिव दिवपः |  
 विनर्दमानोऽतिभृशं सविद्युदिव तोयदः || ४० ||

तस्य शब्देन घोरेण धनुर्घोषेण चाभिभो |

त्रस्तानि मृगयूथानि समन्ताद्विप्रदुद्रुवुः || ४१ ||

so'cintayadgate svargamarjune mayi cāgate |  
 puṣpahetoḥ katham nvāryaḥ kariṣyati yudhiṣṭhiraḥ || 35 ||  
 snehānnaravaro nūnamaviśvāsādvānasya ca |  
 nakulaṁ sahadēvaṁ ca na mokṣyati yudhiṣṭhiraḥ || 36 ||  
 katham nu kusumāvāptiḥ syācchīghramiti cintayan |  
 pratasthe naraśārdūlaḥ pakṣirāḍiva vegitaḥ || 37 ||  
 kampaṇmedinīm padbhyāṁ nirghāta iva parvasu |  
 trāsayangajayūthāni vātaraṁhā vṛkodaraḥ || 38 ||  
 siṁhavyāghragāṇāṁścaiva mardamāno mahābalaḥ |  
 unmūlayanmahāvṛkṣānpothayaṁścorasā balī || 39 ||  
 latāvallīśca vegena vikarṣanpāṇḍunandanah |  
 uparyupari śailāgramārurukṣuriva dvipaḥ |  
 vinardamāno'tibhr̥ṣaṁ savidyudiva toyadaḥ || 40 ||  
 tasya śabdena ghoreṇa dhanurghoṣeṇa cābhibho |  
 trastāni mṛgayūthāni samantādvipradudruvuḥ || 41 ||

35. He thought to himself, "How could have King Yudhishtira accomplish the goal of gathering flowers for Draupadi without my help in a situation and an intractable landscape like this one is?

36. He wouldn't have sent either Nakula or Sahadeva in the wilderness like this remote forest appears to be."

37. Pondering how the desired lotus flower collection can be completed quickly, Bhima moved swiftly like a bird, from one place to another. {To wit, he hopped and jumped and skipped over obstacles and moved quickly from place to place like a bird does while feeding grains and seeds in a farmer's field.}

38. Shaking the earth with his steps, Bhima frightened the herds of elephants like a wild beast would scare the wits out of humble animals in the forest.

39. Crushing groups of lions and tigers fearlessly, he uprooted great trees and moved through the forest like a rampaging wild elephant.

40. Bhima, moving swiftly and forcefully, appeared like an elephant ascending the mountain, making thunderous noises.

41. The loud sound of his bow and the clamor of his movements frightened all the animals around him.

अथापश्यन्महाबाहुर्गन्धमादनसानुषु |

सुरम्यं कदलीषण्डं बहुयोजनविस्तृतम् || ४२ ||

तमभ्यगच्छद्वेगेन क्षोभयिष्यन्महाबलः |

महागज इवासावी प्रभञ्जन्विविधान्द्रुमान् || ४३ ||  
 उत्पाट्य कदलीस्कन्धान्बहुतालसमुच्छ्रयान् |  
 चिक्षेप तरसा भीमः समन्ताद्बलिनां वरः || ४४ ||  
 ततः सत्त्वान्युपाक्रामन्बहूनि च महान्ति च |  
 रुरुवारणसंघाश्च महिषाश्च जलाश्रयाः || ४५ ||  
 सिंहव्याघ्राश्च संक्रुद्धा भीमसेनमभिद्रवन् |  
 व्यादितास्या महारौद्रा विनदन्तोऽतिभीषणाः || ४६ ||  
 ततो वायुसुतः क्रोधात्स्वबाहुबलमाश्रितः |  
 गजेनाघ्नन्गजं भीमः सिंहं सिंहेन चाभिभूः |  
 तलप्रहारैरन्यांश्च व्यहनत्पाण्डवो बली || ४७ ||  
 ते हन्यमाना भीमेन सिंहव्याघ्रतरक्षवः |  
 भयादिवससृपुः सर्वे शकृन्मूत्रं च सुसुवुः || ४८ ||  
 प्रविवेश ततः क्षिप्रं तानपास्य महाबलः |  
 वनं पाण्डुसुतः श्रीमाञ्शब्देनापूरयन्दिशः || ४९ ||  
 तेन शब्देन चोग्रेण भीमसेनरवेण च |  
 वनान्तरगताः सर्वे वित्रेसुर्मृगपक्षिणः || ५० ||  
 तं शब्दं सहसा श्रुत्वा मृगपक्षिसमीरितम् |  
 जलार्द्रपक्षा विहगाः समुत्पेतुः सहस्रशः || ५१ ||  
 तानौदकान्पक्षिगणान्निरीक्ष्य भरतर्षभः |  
 तानेवानुसरन्नम्यं ददर्श सुमहत्सरः || ५२ ||  
 काञ्चनैः कदलीषण्डैर्मन्दमारुतकम्पितैः |  
 वीज्यमानमिवाक्षोभ्यं तीरान्तरविसर्पिभिः || ५३ ||  
 तत्सरोऽथावतीर्याशु प्रभूतकमलोत्पलम् |  
 महागज इवोद्धामश्चिक्रीड बलवद्बली |  
 विक्रीड्य तस्मिन्सुचिरमुत्ततारामितद्युतिः || ५४ ||

athāpaśyanmahābāhurgandhamādanasānuṣu |  
 suramyam kadalīṣaṇḍam bahuyojanavistr̥tam || 42 ||  
 tamabhyagacchadvegena kṣobhayiṣyanmahābalaḥ |  
 mahāgaja ivāsrāvī prabhañjanvividhāndrumān || 43 ||  
 utpāṭya kadalīskandhānbahutālasamucchrayān |  
 cikṣepa tarasā bhīmaḥ samantādbalinām varah || 44 ||  
 tataḥ sattvānyupākrāmanbahūni ca mahānti ca |  
 ruruvāraṇasaṃghāśca mahiṣāśca jalāśrayāḥ || 45 ||  
 siṃhavyāghrāśca saṃkruddhā bhīmasenamabhidravan |  
 vyāditāsyā mahāraudrā vinadanto'tibhīṣaṇāḥ || 46 ||  
 tato vāyusutaḥ krodhātsvabāhubalamāśritaḥ |  
 gajenāghnangajam bhīmaḥ siṃham siṃhena cābhibhūḥ |

talaprahārairanyāṃśca vyahanatpāṇḍavo balī || 47 ||  
 te hanyamānā bhīmena siṃhavyāghratarakṣavaḥ |  
 bhayādvīśasrpuḥ sarve śakṛnmūtram ca susruvuh || 48 ||  
 praviveśa tataḥ kṣipram tānapāśya mahābalaḥ |  
 vanaṃ pāṇḍusutaḥ śrīmāñśabdenāpūrayandiśaḥ || 49 ||  
 tena śabdena cogreṇa bhīmasenaraveṇa ca |  
 vanāntaragatāḥ sarve vitresurmṛgapakṣiṇaḥ || 50 ||  
 taṃ śabdaṃ sahasā śrutvā mṛgapakṣisamīritam |  
 jalārdrapakṣā vihaḡāḥ samutpetuḥ sahasraśaḥ || 51 ||  
 tānaudakānpakṣigaṇānnirīkṣya bharatarābhaḥ |  
 tānevānusanranramyaṃ dadarśa sumahatsaraḥ || 52 ||  
 kāñcanaiḥ kadaliṣaṇḍairmandamārutakampitaiḥ |  
 vījyamānamivākṣobhyaṃ tīrāntaravisarpibhiḥ || 53 ||  
 tatsaro'thāvātīryāśu prabhūtakamalotpalam |  
 mahāgaja ivoddāmaścikrīḍa balavadbalī |  
 vikrīḍya tasminsuciramuttatārāmitadyutiḥ || 54 ||

42. Then Bhima saw a beautiful and expansive banana grove.

43. The mighty Bhima, moving with great speed, uprooted many banana trees as if they were mere plants.

44. He hurled the uprooted trees far and wide, showing his strength and power.

45. Many animals, including lions, tigers and buffaloes, fled out of fear from Bhima's force.

46. The lions, tigers, and elephants, frightened by Bhima, scattered and ran away hither and thither, overcome by terror.

47. Bhima, the son of the Wind-God (vāyusutaḥ), relying on his strength, angrily defeated the lions, elephants and other beasts with his powerful blows if they tried to confront him. {If the wild animals dared to oppose Bhima, the latter became annoyed, and he angrily punished them for interfering with him.}

48. The animals, frightened and defeated by Bhima, fled in horror, and many of them even urinated out of fear.

49. Then, quickly returning, Bhima filled the forest with his loud thunderous sound, creating a great disturbance in the otherwise tranquil and peaceful environ of the remote forest.

50. All creatures in the forest, frightened by the loud noise of Bhima, fled in fear.

51. Hearing that sound that sounded like the clap of thunderbolt, the countless birds that were enjoying swimming and bathing in the waters of the many streams and lakes that abounded there, flew away in thousands.



52. From afar, Bhima observed that a large flock of water-birds are flying away. This sight made him aware of the presence of a lake beyond visible range. So he went in that direction from where the birds had just risen and flown away, and he came to a beautiful and large lake.

53. The lake, with golden banana trees swaying in the gentle breeze around its periphery, being large and deep, was full of water with waves on its surface as it would appear in a flowing river or stream.

54. Huge elephants playfully moved around this lake, often drinking water from it or just disturbing its surface by spraying water on each other through their mighty trunks. This was the primary cause of waves being formed on the lake's surface.

ततोऽवगाहय वेगेन तद्वनं बहुपादपम् ।  
 दध्मौ च शङ्खं स्वनवत्सर्वप्राणेन पाण्डवः ॥ ५५ ॥  
 तस्य शङ्खस्य शब्देन भीमसेनरवेण च ।  
 बाहुशब्देन चोग्रेण नर्दन्तीव गिरेर्गुहाः ॥ ५६ ॥  
 तं वज्रनिष्पेषसममास्फोटितरवं भृशम् ।  
 श्रुत्वा शैलगुहासुप्तैः सिंहैर्मुक्तो महास्वनः ॥ ५७ ॥  
 सिंहनादभयत्रस्तैः कुञ्जरैरपि भारत ।  
 मुक्तो विरावः सुमहान्पर्वतो येन पूरितः ॥ ५८ ॥  
 तं तु नादं ततः श्रुत्वा सुप्तो वानरपुंगवः ।  
 प्राजृम्भत महाकायो हनूमान्नाम वानरः ॥ ५९ ॥  
 कदलीषण्डमध्यस्थो निद्रावशगतस्तदा ।  
 जृम्भमाणः सुविपुलं शक्रध्वजमिवोच्छ्रितम् ।  
 आस्फोटयत लाङ्गूलमिन्द्राशनिसमस्वनम् ॥ ६० ॥  
 तस्य लाङ्गूलनिनदं पर्वतः स गुहामुखैः ।  
 उद्गारमिव गौर्नर्दमुत्ससर्ज समन्ततः ॥ ६१ ॥  
 स लाङ्गूलरवस्तस्य मत्तवारणनिस्वनम् ।  
 अन्तर्धाय विचित्रेषु चचार गिरिसानुषु ॥ ६२ ॥

tato'vagāhya vegena tadvanaṃ bahupādapam ।  
 dadhmau ca śaṅkhaṃ svanavatsarvaprāṇena pāṇḍavaḥ ॥ 55 ॥  
 tasya śaṅkhasya śabdena bhīmasenaraveṇa ca ।  
 bāhuśabdena cogreṇa nardantīva girerguhāḥ ॥ 56 ॥  
 taṃ vajraniṣpeṣasamamāsphoṭitaravaṃ bhr̥śam ।  
 śrutvā śailaguhāsuptaiḥ siṃhairmukto mahāsvanaḥ ॥ 57 ॥  
 siṃhanādabhayatrastaiḥ kuñjarairapi bhārata ।  
 mukto virāvaḥ sumahānparvato yena pūritaḥ ॥ 58 ॥  
 taṃ tu nādaṃ tataḥ śrutvā supto vānarapuṅgavaḥ ।  
 prājṛmbhata mahākāyo hanūmānnāma vānaraḥ ॥ 59 ॥

kadalīṣaṇḍamadhyastho nidrāvaśagatastadā |  
 jṛmbhamāṇaḥ suvipulaṁ śakradhvajamivocchritam |  
 āsphoṭayata lāṅgūlamindrāśanisamasvanam || 60 ||  
 tasya lāṅgūlaninadaṁ parvataḥ sa guhāmukhaiḥ |  
 udgāramiva gaurnardamutsasarja samantataḥ || 61 ||  
 sa lāṅgūlaravastasya mattavāraṇanisvanam |  
 antardhāya vicitreṣu cacāra girisānuṣu || 62 ||

55. Then, quickly entering the forest that had countless trees, the Pandava (i.e. Bhima) blew his conch with all his might.

56. The sound of the conch, combined with Bhima's thunderous roar, reverberated through the mountain caves.

57. Hearing the thunderous sound resembling a bolt of lightning, the lions in the mountain caves woke up.

58. The lions, elephants and other animals, frightened by Bhima's roar, fled, leaving their natural habitat in the mountain and its caves.

59. Hearing that formidable sound, the great monkey 'Hanuman', who was asleep deep inside the banana grove, awoke with a mighty stretch.

60. As he stretched, Hanuman's mighty body, resembling a huge mountain, was seen rising like the flag of Indra, the king of gods.

61. The sound of Hanuman stretching his body and yawning was like the way the mountain would shake and roar during an earthquake; this sound filled all the surrounding area of the forest.

62. Annoyed and feeling disturbed by Bhima's noise, Hanuman got up from his sleep, and like an elephant who is disturbed during his slumber, Hanuman vanished from the sight, looking around the banana grove to find a place somewhere else for repose.

स भीमसेनस्तं श्रुत्वा संप्रहृष्टतनूरुहः |  
 शब्दप्रभवमन्विच्छंश्चचार कदलीवनम् || ६३ ||  
 कदलीवनमध्यस्थमथ पीने शिलातले |  
 स ददर्श महाबाहुर्वानराधिपतिं स्थितम् || ६४ ||  
 विद्युत्संघातदुष्प्रेक्ष्यं विद्युत्संघातपिङ्गलम् |  
 विद्युत्संघातसदृशं विद्युत्संघातचञ्चलम् || ६५ ||  
 बाहुस्वस्तिकविन्यस्तपीनह्रस्वशिरोधरम् |  
 स्कन्धभूयिष्ठकायत्वात्तनुमध्यकटीतटम् || ६६ ||  
 किञ्चिच्चाभुग्नशीर्षेण दीर्घरोमाञ्चितेन च |  
 लाङ्गूलेनोर्ध्वगतिना ध्वजेनेव विराजितम् || ६७ ||

रक्तोष्ठं ताम्रजिह्वास्यं रक्तकर्णं चलद्भ्रुवम् ।  
 वदनं वृत्तदंष्ट्राग्रं रश्मिवन्तमिवोदुपम् ॥ ६८ ॥  
 वदनाभ्यन्तरगतैः शुक्लभासैरलंकृतम् ।  
 केसरोत्करसंमिश्रमशोकानामिवोत्करम् ॥ ६९ ॥  
 हिरण्मयीनां मध्यस्थं कदलीनां महाद्युतिम् ।  
 दीप्यमानं स्ववपुषा अर्चिष्मन्तमिवानलम् ॥ ७० ॥

sa bhīmasenastam śrutvā samprahrṣṭatanūruhaḥ |  
 śabdaprabhavamanvicchamścacāra kadalīvanam || 63 ||  
 kadalīvanamadhyasthamatha pīne śilātale |  
 sa dadarśa mahābāhurvānarādhipatiṃ sthitam || 64 ||  
 vidyutsamghātaduṣprekṣyaṃ vidyutsamghātapiṅgalam |  
 vidyutsamghātasadrśaṃ vidyutsamghātacañcalam || 65 ||  
 bāhusvastikavinyastapīnahrasvaśirodharam |  
 skandhabhūyiṣṭhakāyatvāttanumadhyakaṭītaṃ || 66 ||  
 kiṃciccābhugnaśīrṣeṇa dīrgharomāñcitenā ca |  
 lāṅgūlenordhvagatinā dhvajeneva virājitam || 67 ||  
 raktoṣṭhaṃ tāmrajihvāsyam raktakarṇam caladbhruvam |  
 vadanam vṛttadamṣṭrāgraṃ raśmivantamivodupam || 68 ||  
 vadanābhyantragataiḥ śuklabhāsairalamkṛtam |  
 kesarotkarasaṃmīśramaśokānāmivotkaram || 69 ||  
 hiraṇmayīnāṃ madhyasthaṃ kadalīnāṃ mahādyutiṃ |  
 dīpyamānaṃ svavapuṣā arciṣmantamivānalam || 70 ||

63. Bhima, hearing this sound (of Hanuman yawning and stretching, and perhaps even giving out a loud sigh, or clearing of his throat, or a guttural sound to express his annoyance at being disturbed), was very surprised, wondering who it might be, because such a sound cannot be produced by animals. So, Bhima went in that direction from where he had heard the sound to come, to explore who he was that made this almost human-like sound.

64. In the middle of the banana grove, Bhima finally saw the great monkey, Lord Hanuman, sitting on a rock.

65. Hanuman's body was reddish-brown or yellowish-brown in colour. His hairs bristled in the high breeze of the mountain just like leaves of a tree do during a severe thunderstorm. And though he sat quietly, his body seemed to be full of energy.

66. His arms were strong and well-formed, with a broad chest, and his body was broad like a mountain.

67. His long tail, covered with hair, and his head, adorned like a banner of Indra, were very impressive.

68. His face was red, with copper-colored lips and moving eyebrows, resembling the full moon as it is seen during a dust-storm.

69. His face, decorated with white and red hues, appeared as if it was a mixture of saffron and other colours.

70. Hanuman, with a radiant and powerful body, shone like a blazing fire that has a hue of molten gold in the center of the grove.

निरीक्षन्तमवित्रस्तं लोचनैर्मधुपिङ्गलैः ।  
तं वानरवरं वीरमतिकायं महाबलम् ॥ ७१ ॥  
अथोपसृत्य तरसा भीमो भीमपराक्रमः ।  
सिंहनादं समकरोद्बोधयिष्यन्कपिं तदा ॥ ७२ ॥  
तेन शब्देन भीमस्य वित्रेसुर्मृगपक्षिणः ।  
हनूमांश्च महासत्त्व ईषदुन्मील्य लोचने ।  
अवैक्षदथ सावजं लोचनैर्मधुपिङ्गलैः ॥ ७३ ॥

nirīkṣantamavitrastam locanairmadhupiṅgalaiḥ ।  
taṁ vānaravaram vīramatikāyaṁ mahābalaṁ ॥ 71 ॥  
athopasṛtya tarasā bhīmo bhīmaparākramaḥ ।  
siṁhanādaṁ samakarodbodhayiṣyankapiṁ tadā ॥ 72 ॥  
tena śabdena bhīmasya vitresurmṛgapakṣiṇaḥ ।  
hanūmāṁśca mahāsattva īṣadunmīlya locane ।  
avaikṣadatha sāvajñaṁ locanairmadhupiṅgalaiḥ ॥ 73 ॥

71. Seeing this mighty and powerful monkey, Bhima approached him quickly in order to wake the former and talk with him to discover more about him.

72. As was his habit, instead of quietly approaching Hanuman, Bhima roared thunderously like a lion; his intention (as stated herein above) was to wake Hanuman up from his slumber and have a chat with him.

73. Hearing Bhima's sound, the animals and birds were frightened, while Hanuman lazily opened one corner of his eye and glanced at Bhim.

स्मितेनाभाष्य कौन्तेयं वानरो नरमब्रवीत् ।  
किमर्थं सरुजस्तेऽहं सुखसुप्तः प्रबोधितः ॥ ७४ ॥  
ननु नाम त्वया कार्या दया भूतेषु जानता ।  
वयं धर्मं न जानीमस्तिर्यग्योनिं समाश्रिताः ॥ ७५ ॥  
मनुष्या बुद्धिसंपन्ना दयां कुर्वन्ति जन्तुषु ।  
क्रूरेषु कर्मसु कथं देहवाक्चित्तदूषिषु ।  
धर्मघातिषु सज्जन्ते बुद्धिमन्तो भवदिवधाः ॥ ७६ ॥  
न त्वं धर्मं विजानासि वृद्धा नोपासितास्त्वया ।

अल्पबुद्धितया वन्यानुत्सादयसि यन्मृगान् || ७७ ||  
 ब्रूहि कस्त्वं किमर्थं वा वनं त्वमिदमागतः |  
 वर्जितं मानुषैर्भावैस्तथैव पुरुषैरपि || ७८ ||  
 अतः परमगम्योऽयं पर्वतः सुदुरारुहः |  
 विना सिद्धगतिं वीर गतिरत्र न विद्यते || ७९ ||  
 कारुण्यात्सौहृदाच्चैव वारये त्वां महाबल |  
 नातः परं त्वया शक्यं गन्तुमाश्वसिहि प्रभो || ८० ||  
 इमान्यमृतकल्पानि मूलानि च फलानि च |  
 भक्षयित्वा निवर्तस्व ग्राह्यं यदि वचो मम || ८१ ||

smitenābhāṣya kaunteyaṃ vānaro naramabravīt |  
 kimarthaṃ sarujaste'haṃ sukhasuptaḥ prabodhitāḥ || 74 ||  
 nanu nāma tvayā kāryā dayā bhūteṣu jānatā |  
 vayaṃ dharmāṃ na jānīmastiryagyonim samāśritāḥ || 75 ||  
 manuṣyā buddhisampannā dayāṃ kurvanti jantuṣu |  
 krūreṣu karmasu kathaṃ dehavākcittadūṣiṣu |  
 dharmaghātiṣu sajjante buddhimanto bhavadvidhāḥ || 76 ||  
 na tvaṃ dharmāṃ vijānāsi vṛddhā nopāsitāstvayā |  
 alpabuddhitayā vanyānutsādayasi yanmrgān || 77 ||  
 brūhi kastaṃ kimarthaṃ vā vanaṃ tvamidamāgataḥ |  
 varjitaṃ mānuṣairbhāvaistathaiva puruṣairapi || 78 ||  
 ataḥ paramagamyo'yaṃ parvataḥ sudurāruhaḥ |  
 vinā siddhagatiṃ vīra gatiṛatra na vidyate || 79 ||  
 kāruṇyātsauhrdāccaiva vāraye tvāṃ mahābala |  
 nātaḥ paraṃ tvayā śakyaṃ gantumāśvasihi prabho || 80 ||  
 imānyamṛtakalpāni mūlāni ca phalāni ca |  
 bhakṣayitvā nivartasva grāhyaṃ yadi vaco mama || 81 ||

74. Smiling, Hanuman addressed Bhima, asking why he had disturbed his peaceful rest.

75. Hanuman chided Bhima in the following words: "You should show compassion to those who are suffering, understanding their plight, and not unnecessarily causing pain or hurt or disturbance to those who have not harmed you in any way, as it is expected from you because I believe you are aware of the principles of Dharma (i.e. principles of good conduct, righteousness, probity, propriety, ethics, morality, compassion towards all, and all such virtues that characterise and define a good and noble soul).

76. Wise beings show compassion to all creatures, even those who are cruel or causing harm.

77. It is obvious that you do not understand Dharma, as you are disturbing animals and birds in the forest and chasing them away from their homes; none of these poor creatures have anything to do with you, and who are innocent and have little intellect

or wisdom like you are expected to have, because they are ‘animals’ while you are a wise human being.

78. Tell me, why have you come to this forest, which is abandoned by humans and difficult to navigate?

79. This mountain is extremely difficult to climb without proper guidance. It is not easy to proceed successfully in this wild terrain without proper guidance.

80. Out of compassion and friendship, I will guide you. But beyond this point, you cannot proceed, so take it easy and be contented.

81. After eating these fruits and roots, return to where you have come from if you care to follow my advice." (Mahabharat, Van Parva, Sarga 146)

#### **Mahabharat, Van Parva, Sarga 147:**

वैशंपायन उवाच ।

एतच्छ्रुत्वा वचस्तस्य वानरेन्द्रस्य धीमतः ।

भीमसेनस्तदा वीरः प्रोवाचामित्रकर्शनः ॥ १ ॥

को भवान्किंनिमित्तं वा वानरं वपुराश्रितः ।

ब्राह्मणानन्तरो वर्णः क्षत्रियस्त्वानुपृच्छति ॥ २ ॥

कौरवः सोमवंशीयः कुन्त्या गर्भेण धारितः ।

पाण्डवो वायुतनयो भीमसेन इति श्रुतः ॥ ३ ॥

vaiśampāyana uvāca ।

etacchrutvā vacastasya vānarendrasya dhīmataḥ ।

bhīmasenastadā vīraḥ provācāmitrakarśanaḥ ॥ 1 ॥

ko bhavānkiṃnimittaṃ vā vānaraṃ vapurāśritaḥ ।

brāhmaṇānantaro varṇaḥ kṣatriyastvānupṛcchati ॥ 2 ॥

kauravaḥ somavaṃśīyaḥ kuntyā garbheṇa dhāritaḥ ।

pāṇḍavo vāyutanayo bhīmasena iti śrutaḥ ॥ 3 ॥

1. Vaisampayana said: Hearing the words of the wise leader of the monkeys (i.e. Hanuman), the mighty Bhima, who was an enemy to his foes, spoke.

2. “Who are you and why are you, a monkey, here? The person who is standing before you and asking you this question, is a Kshatriya; I am not a Brahmin.

3. For your information, I am the son of the Wind-God, born in the womb of Kunti. My name is Bhima, and I am born in the clan of the Pandavas.”

स वाक्यं भीमसेनस्य स्मितेन प्रतिगृह्य तत् ।  
 हनूमान्वायुतनयो वायुपुत्रमभाषत ॥ ४ ॥  
 वानरोऽहं न ते मार्गं प्रदास्यामि यथेप्सितम् ।  
 साधु गच्छ निवर्तस्व मा त्वं प्राप्स्यसि वैशसम् ॥ ५ ॥

भीम उवाच ।  
 वैशसं वास्तु यद्वान्यन्न त्वा पृच्छामि वानर ।  
 प्रयच्छोत्तिष्ठ मार्गं मे मा त्वं प्राप्स्यसि वैशसम् ॥ ६ ॥

हनूमानुवाच ।  
 नास्ति शक्तिर्ममोत्थातुं व्याधिना क्लेशितो ह्यहम् ।  
 यद्यवश्यं प्रयातव्यं लङ्घयित्वा प्रयाहि माम् ॥ ७ ॥

भीम उवाच ।  
 निर्गुणः परमात्मेति देहं ते व्याप्य तिष्ठति ।  
 तमहं ज्ञानविज्ञेयं नावमन्ये न लङ्घये ॥ ८ ॥

यद्यागमैर्न विन्देयं तमहं भूतभावनम् ।  
 क्रमेयं त्वां गिरिं चेमं हनूमानिव सागरम् ॥ ९ ॥

sa vākyaṃ bhīmasenasya smitena pratigṛhya tat ।  
 hanūmānvāyutanayo vāyuputramabhāṣata ॥ 4 ॥

vānaro'haṃ na te mārgaṃ pradāsyāmi yathepsitam ।  
 sādhu gaccha nivartasva mā tvaṃ prāpsyasi vaiśasam ॥ 5 ॥

bhīma uvāca ।  
 vaiśasaṃ vāstu yadvānyanna tvā pṛcchāmi vānara ।  
 prayacchottiṣṭha mārgaṃ me mā tvaṃ prāpsyasi vaiśasam ॥ 6 ॥

hanūmānuvāca ।  
 nāsti śaktirmamotthātum vyādhinā kleśito hyaham ।  
 yadyavaśyaṃ prayātavyaṃ laṅghayitvā prayāhi mām ॥ 7 ॥

bhīma uvāca ।  
 nirguṇaḥ paramātmēti dehaṃ te vyāpya tiṣṭhati ।  
 tamahaṃ jñānavijñeyaṃ nāvamanye na laṅghaye ॥ 8 ॥

yadyāgamairna vindeyaṃ tamahaṃ bhūtabhāvanam |  
krameyaṃ tvāṃ giriṃ cemaṃ hanūmāniva sāgaram || 9 ||

4. Hanuman, the son of Vayu (the Wind-God), accepted Bhimasena's words with a smile and then spoke to the latter who himself was a son of Vayu (the Wind-God)—

[Note—It is to be noted here that since the father of both Hanuman and Bhima was the Wind-God, it effectively means that they were related to each other; they were both brothers. Hanuman was the elder one as he was born in the previous era known as Treta-Yug, the age of Lord Ram, while Bhima was of Dwapar-Yug, the age of Lord Krishna that followed Treta, hence the younger of the two.]

5. Hanuman said: “I am a monkey and will not give you the path as you wish. Go back peacefully; otherwise, you will bring harm upon yourself.”

6. Bhima said: “I do not want to invite unwanted risk or harm or danger that may come. What I request you is to please just give me the path and stand aside, or you will face the consequences for obstructing my way (as I do not tolerate anyone trying to oppose me or challenge my abilities or cause hindrance in my path).”

7. Hanuman replied: “But I do not have the strength to get up as I am suffering from an illness. If you must proceed, then jump over me and go ahead.”

8. Bhima said: “The Supreme Being (or the Supreme Soul known as the ‘Paramatma’) lives inside every living being, including you. Hence, I cannot jump or stride over you as it would be tantamount to leaping across an embodiment of the Supreme Being, which would be an unpardonable sin. I say this because anyone with wisdom and true knowledge would understand that the Supreme Soul is all pervading, and one ought naught to insult it at any cost.

9. If I hadn’t realised this above fundamental fact by my understanding of the teaching of the scriptures, I would and could have crossed you by leaping across your body, but since the Supreme Soul resides inside your body, it is deemed to be holy and consecrated. Please become aware that otherwise, I would have crossed over you as well as this mighty mountain just like Hanuman had crossed the ocean (in search of Sita as commanded by Lord Ram).”

हनूमानुवाच |

क एष हनुमान्नाम सागरो येन लङ्घितः |

पृच्छामि त्वा कुरुश्रेष्ठ कथ्यतां यदि शक्यते || १० ||

भीम उवाच |

भ्राता मम गुणश्लाघ्यो बुद्धिसत्त्वबलान्वितः |

रामायणेऽतिविख्यातः शूरो वानरपुंगवः || ११ ||

रामपत्नीकृते येन शतयोजनमायतः |



सागरः प्लवगेन्द्रेण क्रमेणैकेन लङ्घितः ॥ १२ ॥  
 स मे भ्राता महावीर्यस्तुल्योऽहं तस्य तेजसा ।  
 बले पराक्रमे युद्धे शक्तोऽहं तव निग्रहे ॥ १३ ॥  
 उत्तिष्ठ देहि मे मार्गं पश्य वा मेऽद्य पौरुषम् ।  
 मच्छासनमकुर्वाणं मा त्वा नेष्ये यमक्षयम् ॥ १४ ॥

hanūmānuvāca ।  
 ka eṣa hanumānnāma sāgaro yena laṅghitaḥ ।  
 prcchāmi tvā kuruśreṣṭha kathyatām yadi śakyate ॥ 10 ॥

bhīma uvāca ।  
 bhrātā mama guṇaślāghyo buddhisattvabalānvitaḥ ।  
 rāmāyaṇe'tivikhyātaḥ śūro vānarapuṅgavaḥ ॥ 11 ॥

rāmapatnīkṛte yena śatayojanamāyataḥ ।  
 sāgaraḥ plavagendreṇa krameṇaikena laṅghitaḥ ॥ 12 ॥

sa me bhrātā mahāvīryastulyo'haṁ tasya tejasā ।  
 bale parākrame yuddhe śakto'haṁ tava nigrahe ॥ 13 ॥

uttiṣṭha dehi me mārgaṁ paśya vā me'dya pauruṣam ।  
 macchāsanamakurvāṇaṁ mā tvā neṣye yamakṣayam ॥ 14 ॥

10. Hanuman was surprised at this reference to himself, and so he asked Bhima: "Who is this Hanuman who crossed the ocean, as you mention? I ask you, Oh best amongst the Kuru clan (kuruśreṣṭha), tell me if you can explain it to me."

11. Bhima replied: "My brother (Hanuman), who is praised for his exemplary virtues, and who is endowed with wisdom, strength and courage, is famous in the Ramayana. He is a great warrior and the foremost of the monkeys."

12. "To fulfil a task of Lord Ram, which was to find out where Sita, the Lord's wife was after she was abducted by the demon Ravana, he had leapt across the ocean the mighty ocean that spanned a distance of a hundred Yojans (roughly 800 miles) in a single leap.

13. That brother of mine (i.e. Hanuman) has great valour, and I am equal to him in brilliance. I am capable in strength, courage and battle-hardiness as well as he was, and I can subdue you.

14. So therefore, please get up and give me the path so that I can proceed, or witness my strength today. If you do not follow my command, I will send you to the abode of Yama (the god of death)."

वैशंपायन उवाच ।  
 विज्ञाय तं बलोन्मत्तं बाहुवीर्येण गर्वितम् ।  
 हृदयेनावहस्यैनं हनूमान्वाक्यमब्रवीत् ॥ १५ ॥  
 प्रसीद नास्ति मे शक्तिरुत्थातुं जरयानघ ।  
 ममानुकम्पया त्वेतत्पुच्छमुत्सार्य गम्यताम् ॥ १६ ॥  
 सावजमथ वामेन स्मयञ्जग्राह पाणिना ।  
 न चाशकच्चालयितुं भीमः पुच्छं महाकपेः ॥ १७ ॥  
 उच्चिक्षेप पुनर्दोर्भ्यामिन्द्रायुधमिवोच्छ्रितम् ।  
 नोद्धर्तुमशक्नीमो दोर्भ्यामपि महाबलः ॥ १८ ॥  
 उत्क्षिप्तभूर्विवृत्ताक्षः संहतभ्रुकुटीमुखः ।  
 स्विन्नगात्रोऽभवद्भीमो न चोद्धर्तुं शशाक ह ॥ १९ ॥

vaiśampāyana uvāca ।  
 vijñāya taṁ balonmattaṁ bāhuvīryeṇa garvitam ।  
 hrdayenāvahasyainaṁ hanūmānvākyamabravīt ॥ 15 ॥

prasīda nāsti me śaktirutthātum jarayānagha ।  
 mamānukampayā tvetatpucchamutsārya gamyatām ॥ 16 ॥

sāvajñamatha vāmena smayañjagrāha pāṇinā ।  
 na cāśakaccālayitum bhīmaḥ pucchaṁ mahākapeḥ ॥ 17 ॥

uccikṣepa punardorbhyāmindrāyudhamivocchritam ।  
 noddhartumaśakadbhīmo dorbhyāmapī mahābalaḥ ॥ 18 ॥

utkṣiptabhrūrvivṛttākṣaḥ saṁhatabhrukuṭīmukhaḥ ।  
 svinnagātro'bhavadbhīmo na coddhartum śāśāka ha ॥ 19 ॥

15. Vaishampayana said: Recognising Bhima's arrogance about his strength and pride regarding his powerful arms and abilities, Hanuman decided to teach him a lesson; so he spoke politely to reply Bhima as follows:

16. “Please be calm, I am not able to rise due to old age and weakness. Let me be, and you may go your way. I am not a source of trouble for anyone.”

16. Smilingly, Hanuman extended his hand in friendship to Bhima, indicating with his gesture that if Bhima can then let him help Hanuman get up from his position and move away to clear the path for Bhima.

17. Bhima attempted to lift Hanuman like he had boasted of being able to lift Indra's weapon known as Vajra, but failed to do so despite applying all his strength.

18. Being unable to lift the mighty Hanuman, Bhima felt defeated and humbled by an ordinary-looking old monkey.

19. Hanuman, meanwhile, showed his noble nature by remaining calm and quiet, while Bhima lost his false notion of strength and stood with a bowed head.

यत्नवानपि तु श्रीमांल्लाङ्गूलोद्धरणोद्धुतः ।  
 कपेः पार्श्वगतो भीमस्तस्थौ व्रीडादधोमुखः ॥ २० ॥  
 प्रणिपत्य च कौन्तेयः प्राञ्जलिर्वाक्यमब्रवीत् ।  
 प्रसीद कपिशार्दूल दुरुक्तं क्षम्यतां मम ॥ २१ ॥  
 सिद्धो वा यदि वा देवो गन्धर्वो वाथ गुह्यकः ।  
 पृष्टः सन्कामया ब्रूहि कस्त्वं वानररूपधृक् ॥ २२ ॥

हनूमानुवाच ।  
 यत्ते मम परिज्ञाने कौतूहलमरिंदम ।  
 तत्सर्वमखिलेन त्वं शृणु पाण्डवनन्दन ॥ २३ ॥  
 अहं केसरिणः क्षेत्रे वायुना जगदायुषा ।  
 जातः कमलपत्राक्ष हनूमान्नाम वानरः ॥ २४ ॥  
 सूर्यपुत्रं च सुग्रीवं शक्रपुत्रं च वालिनम् ।  
 सर्ववानरराजानौ सर्ववानरयूथपाः ॥ २५ ॥  
 उपतस्थुर्महावीर्या मम चामित्रकर्शन ।  
 सुग्रीवेणाभवत्प्रीतिरनिलस्याग्निना यथा ॥ २६ ॥  
 निकृतः स ततो भ्रात्रा कस्मिंश्चित्कारणान्तरे ।  
 ऋश्यमूके मया सार्धं सुग्रीवो न्यवसच्चिरम् ॥ २७ ॥  
 अथ दाशरथिर्वीरो रामो नाम महाबलः ।  
 विष्णुर्मानुषरूपेण चचार वसुधामिमाम् ॥ २८ ॥

yatnavānapi tu śrīmāṁllāṅgūloddharaṇoddhutaḥ ।  
 kapeḥ pārsvagate bhīmastasthau vrīḍādadhomukhaḥ ॥ 20 ॥

praṇipatya ca kaunteyaḥ prāñjalirvākyamabravīt ।  
 prasīda kapiśārdūla duruktaṁ kṣamyatāṁ mama ॥ 21 ॥

siddho vā yadi vā devo gandharvo vātha guhyakaḥ ।  
 prṣṭaḥ sankāmayā brūhi kastvaṁ vānaraṇupadhṛk ॥ 22 ॥

hanūmānuvāca ।  
 yatte mama parijñāne kautūhalamarindama ।  
 tatsarvamakhilena tvam śṛṇu pāṇḍavanandana ॥ 23 ॥

ahaṃ kesariṇaḥ kṣetre vāyunā jagadāyusā |  
jātaḥ kamalapatrākṣa hanūmānnāma vānaraḥ || 24 ||

sūryaputraṃ ca sugrīvaṃ śakraputraṃ ca vālinam |  
sarvavānaraṛājānau sarvavānarayūthapāḥ || 25 ||

upatasthurmahāvīryā mama cāmitrakaśana |  
sugrīveṇābhavatprītiranilasyāgninā yathā || 26 ||

nikṛtaḥ sa tato bhrātrā kasmimścitkāraṇāntare |  
ṛśyamūke mayā sārdhaṃ sugrīvo nyavasacciram || 27 ||

atha dāśarathirvīro rāmo nāma mahābalaḥ |  
viṣṇurmānuṣarūpeṇa cacāra vasudhāmimām || 28 ||

20. Bhima humbly bowed and apologized, saying: “Please forgive me for my harshness, I did not intend to offend you.

21. Whether you are a perfected being, a god, a celestial being, or a sage? I am confounded, so please tell me who you are in this form.”

22. Hanuman said: “I will tell you everything you wish to know. Listen carefully, Oh son of Pandu.”

{Now, Hanuman introduces himself by telling Bhima briefly about his birth and how he came to serve Lord Ram.}

23. Hanuman continued: “I am Hanuman, born in the land of the great and renowned monkey by the name of ‘Kesari’, and I was infused with life by the great Wind-God.

24. I am indeed the monkey who assisted Sugriv and helped him get rid of his arch enemy Vaali. I am the one who is famed for doing great deeds.

25. I served Sugriv, the king of the monkeys, and helped him as a friend in his fight against Vaali.”

26. “Sugriv and I had a bond like that between fire and wind. He was my ally and friend.

27. After being exiled, Sugriv lived with me for a long time on the Rishyamukha mountain.

28. It was the time when the Supreme Being came to the world as Lord Ram and took birth as the son of the great king Dasratha of Ayodhya; the Lord was very powerful.

स पितुः प्रियमन्विच्छन्सहभार्यः सहानुजः |  
सधनुर्धन्विनां श्रेष्ठो दण्डकारण्यमाश्रितः || २९ ||

तस्य भार्या जनस्थानाद्रावणेन हृता बलात् ।  
 वञ्चयित्वा महाबुद्धिं मृगरूपेण राघवम् ॥ ३० ॥  
 हृतदारः सह भ्रात्रा पत्नीं मार्गन्स राघवः ।  
 दृष्टवाञ्छैलशिखरे सुग्रीवं वानरर्षभम् ॥ ३१ ॥  
 तेन तस्याभवत्सख्यं राघवस्य महात्मनः ।  
 स हत्वा वालिनं राज्ये सुग्रीवं प्रत्यपादयत् ।  
 स हरीन्प्रेषयामास सीतायाः परिमार्गणे ॥ ३२ ॥  
 ततो वानरकोटीभिर्या वयं प्रस्थिता दिशम् ।  
 तत्र प्रवृत्तिः सीताया गृध्रेण प्रतिपादिता ॥ ३३ ॥  
 ततोऽहं कार्यसिद्ध्यर्थं रामस्याक्लिष्टकर्मणः ।  
 शतयोजनविस्तीर्णमर्णवं सहसाप्लुतः ॥ ३४ ॥  
 दृष्टा सा च मया देवी रावणस्य निवेशने ।  
 प्रत्यागतश्चापि पुनर्नाम तत्र प्रकाश्य वै ॥ ३५ ॥  
 ततो रामेण वीरेण हत्वा तान्सर्वराक्षसान् ।  
 पुनः प्रत्याहृता भार्या नष्टा वेदश्रुतिर्यथा ॥ ३६ ॥

sa pituḥ priyamanvicchansahabhāryaḥ sahānujaḥ ।  
 sadhanurdhanvināṃ śreṣṭho daṇḍakāraṇyamāśritaḥ ॥ 29 ॥

tasya bhāryā janasthānādrāvaṇena hṛtā balāt ।  
 vañcayitvā mahābuddhiṃ mṛgarūpeṇa rāghavam ॥ 30 ॥

hṛtadāraḥ saha bhrātrā patnīm mārgansa rāghavaḥ ।  
 dr̥ṣṭavāñśailaśikhare sugrīvaṃ vānarar̥ṣabham ॥ 31 ॥

tena tasyābhavatsakhyam rāghavasya mahātmanah ।  
 sa hatvā vālinam rājye sugrīvam pratyapādayat ।  
 sa harīnpreṣayāmāsa sītāyāḥ parimārgaṇe ॥ 32 ॥

tato vānarakoṭībhiryām vayam prasthitā diśam ।  
 tatra pravṛttiḥ sītāyā gṛdhreṇa pratipāditā ॥ 33 ॥

tato'ham kāryasiddhyartham rāmasyākliṣṭakarmanah ।  
 śatayojanavistīrṇamarṇavam sahasāplutaḥ ॥ 34 ॥

dr̥ṣṭā sā ca mayā devī rāvaṇasya niveśane ।  
 pratyāgataścāpi punarnāma tatra prakāśya vai ॥ 35 ॥

tato rāmeṇa vīreṇa hatvā tānsarvarākṣasān ।  
 punaḥ pratyāhṛtā bhāryā naṣṭā vedaśrutiryathā ॥ 36 ॥

29. Lord Ram, along with his wife (Sita) and brother (Laxman) who was an excellent archer, lived in the Dandaka forest (on the commands of his father).

30. Lord Ram's wife was abducted by Ravana by misleading Lord by compelling Marich to assume a form of a golden-skinned deer that Sita wished to tame. So, while Lord Ram went to catch that deer, Ravana managed to take Sita away on the sly.

31. Thence, Lord Ram, along with his brother (Laxman), went searching for Sita, and by-and-by met Sugriv who lived on a mountain peak, and befriended the latter.

32. Lord Rama wished to help Sugriv, and so he helped the latter get rid of his arch-rival Vaali, and restore the kingdom to Sugriv. In order to reciprocate this gesture, Sugriv offered to help find Sita.

33. Then, accompanied by large detachment of monkey armies, all of us, including myself, set out to find Sita, who was abducted by a demon and taken away.

34. I jumped across the vast and challenging ocean that stretched for a hundred-Yojans (roughly 800 miles) in search of Sita.

35. I found saw Sita in Ravana's abode in Lanka. I returned and informed Lord Ram about it.

36. Thereafter, Lord Ram, having killed all the demons and recovered his wife, returned to his kingdom of Ayodhya, and in due course of time the Lord went to his original abode in the heaven as narrated in the Vedas and other scriptures."

ततः प्रतिष्ठिते रामे वीरोऽयं याचितो मया ।  
यावद्रामकथा वीर भवेल्लोकेषु शत्रुहन् ।  
तावज्जीवेयमित्येवं तथास्त्विति च सोऽब्रवीत् ॥ ३७ ॥  
दश वर्षसहस्राणि दश वर्षशतानि च ।  
राज्यं कारितवान्नामस्ततस्तु त्रिदिवं गतः ॥ ३८ ॥  
तदिहाप्सरसस्तात गन्धर्वाश्च सदानघ ।  
तस्य वीरस्य चरितं गायन्त्यो रमयन्ति माम् ॥ ३९ ॥  
अयं च मार्गो मर्त्यानामगम्यः कुरुनन्दन ।  
ततोऽहं रुद्धवान्मार्गं तवेमं देवसेवितम् ।  
धर्षयेद्वा शपेद्वापि मा कश्चिदिति भारत ॥ ४० ॥  
दिव्यो देवपथो ह्येष नात्र गच्छन्ति मानुषाः ।  
यदर्थमागतश्चासि तत्सरोऽभ्यर्ण एव हि ॥ ४१ ॥

tataḥ pratiṣṭhite rāme vīro'yaṁ yācito mayā |  
yāvadrāmakathā vīra bhavellokeṣu śatruhan |  
tāvajjīveyamityevaṁ tathāstviti ca so'bravīt || 37 ||

daśa varṣasahasrāṇi daśa varṣaśatāni ca |  
rājyaṁ kāritavānrāmastatastu tridivaṁ gataḥ || 38 ||

tadihāpsarasastāta gandharvāśca sadānagha |  
tasya vīrasya caritaṁ gāyantyo ramayanti mām || 39 ||

ayaṁ ca mārgo martyānāmagamyah kurunandana |  
tato'haṁ ruddhavānmārgaṁ tavemaṁ devasevitam |  
dharṣayedvā śapedvāpi mā kaściditya bhārata || 40 ||

divyo devapatho hyeṣa nātra gacchanti mānuṣāḥ |  
yadarthamāgataścāsi tatsaro'bhyarṇa eva hi || 41 ||

37. Having recited the glories story of Lord Ram briefly, and how the glories of the Lord and of Hanuman were established in this world, both of whom are able to destroy all kinds of enemies of a creature, Hanuman continued: “As long as this story is remembered and told, one need not fear from one’s enemy, as I am always there to help.

38. Lord Ram ruled for ten thousand years, and then went to his heavenly abode.

39. There, celestial beings and Gandharvas praise the Supreme Lord, singing his glories and lauding the great deeds that he had done (during his incarnation as Lord Ram).

40. This path of the Lord is divine and meant for spiritual welfare, and attainment of emancipation and deliverance. It is not meant for mortal creature engrossed in worldly matters. This path is served by gods and holy souls. Crossing it would be like transgressing and desecrating it, which would invite a curse, oh the great son of the land known as Bharat.

41. This realisation is a divine path, not meant for humans. Since you have arrived here for fulfilling your worldly wish (which is to collect some flower or fruit for the lady you love, i.e. Draupadi), it is clear you cannot proceed. Hence, it is better for you to return home forthwith. {To wit, you have not come here to do penance or meditation. You have come here for some worldly affair. You have already overstepped the boundary that is out of bounds for worldly men. Yet, it is not too late, and you will be doing good by turning back and returning home.}

**Mahabharat, Van Parva, Sarga 148:**

वैशंपायन उवाच ।  
 एवमुक्तो महाबाहुर्भीमसेनः प्रतापवान् ।  
 प्रणिपत्य ततः प्रीत्या भातरं हृष्टमानसः ।  
 उवाच श्लक्ष्णया वाचा हनूमन्तं कपीश्वरम् ॥ १ ॥  
 मया धन्यतरो नास्ति यदार्यं दृष्टवानहम् ।  
 अनुग्रहो मे सुमहांस्तृप्तिश्च तव दर्शनात् ॥ २ ॥  
 एवं तु कृतमिच्छामि त्वयार्याद्य प्रियं मम ।  
 यत्ते तदासीत्प्लवतः सागरं मकरालयम् ।  
 रूपमप्रतिमं वीर तदिच्छामि निरीक्षितुम् ॥ ३ ॥  
 एवं तुष्टो भविष्यामि श्रद्धास्यामि च ते वचः ।  
 एवमुक्तः स तेजस्वी प्रहस्य हरिरब्रवीत् ॥ ४ ॥

vaiśampāyana uvāca ।

evamukto mahābāhurbhīmasenaḥ pratāpavān ।  
 praṇipatya tataḥ prītyā bhrātaraṁ hr̥ṣṭamānasaḥ ।  
 uvāca ślakṣṇayā vācā hanūmantam kapīśvaram ॥ 1 ॥

mayā dhanyataro nāsti yadāryam dr̥ṣṭavānaḥ ।  
 anugraho me sumahāṁstr̥ptiśca tava darśanāt ॥ 2 ॥

evam tu kṛtamicchāmi tvayāryādya priyam mama ।  
 yatte tadāsītplavataḥ sāgaraṁ makarālayam ।  
 rūpamapratimaṁ vīra tadicchāmi nirīkṣitum ॥ 3 ॥

evam tuṣṭo bhaviṣyāmi śraddhāsyāmi ca te vacaḥ ।  
 evamuktaḥ sa tejasvī prahasya harirabravīt ॥ 4 ॥

Vaishampayana said:

1. Upon being addressed in this manner by Lord Hanuman, the mighty Bhimasen was filled with joy and happiness. He respectfully bowed his head before Hanuman, his brother, and said most affectionately with a gentle voice as follows:

2. Bhima said: "I am the most fortunate person for having seen you, oh my noble brother. Your sight itself is a great blessing and grants a sense of fulfillment to me.

3. Today I wish to see that incredible form you took when you leapt over the ocean, the abode of crocodiles (while you had gone to Lanka in search of Sita during the age of Lord Ram). I desire to behold that unparalleled heroic form of yours.

4. If you fulfill this desire of mine, I will be satisfied and trust your words completely." Hearing this, the radiant Hanuman laughed, replying to Bhima politely and affectionately:



न तच्छक्यं त्वया द्रष्टुं रूपं नान्येन केनचित् ।  
 कालावस्था तदा ह्यन्या वर्तते सा न सांप्रतम् ॥ ५ ॥  
 अन्यः कृतयुगे कालस्त्रेतायां द्वापरेऽपरः ।  
 अयं प्रध्वंसनः कालो नाद्य तद्रूपमस्ति मे ॥ ६ ॥  
 भूमिर्नद्यो नगाः शैलाः सिद्धा देवा महर्षयः ।  
 कालं समनुवर्तन्ते यथा भावा युगे युगे ।  
 बलवर्ष्मप्रभावा हि प्रहीयन्त्युद्भवन्ति च ॥ ७ ॥  
 तदलं तव तद्रूपं द्रष्टुं कुरुकुलोद्वह ।  
 युगं समनुवर्तामि कालो हि दुरतिक्रमः ॥ ८ ॥

na tacchakyaṃ tvayā draṣṭuṃ rūpaṃ nānyena kenacit |  
 kālāvasthā tadā hyanyā vartate sā na sāmpratam || 5 ||

anyāḥ kṛtayuge kālastretāyāṃ dvāpare'paraḥ |  
 ayaṃ pradhvaṃsanaḥ kālo nādyā tadrūpamasti me || 6 ||

bhūmirnadyo nagāḥ śailāḥ siddhā devā maharṣayaḥ |  
 kālaṃ samanuvartante yathā bhāvā yuge yuge |  
 balavarṣmaprabhāvā hi prahīyantyudbhavanti ca || 7 ||

tadalaṃ tava tadrūpaṃ draṣṭuṃ kurukulodvaha |  
 yugaṃ samanuvartāmi kālo hi duratikramaḥ || 8 ||

5. Hanuman said: "It is impossible for you or anyone else to see that form now. The time and circumstances were different back then, and those conditions no longer exist now.

6. The eras are different, each having its own unique nature of time and events. This (i.e. the era of Dwapar) is the age when decline of moral principles and values pertaining to Dharma (righteousness, auspiciousness, probity, propriety, ethics, morality, nobility of thought and conduct, and all other virtues considered good and noble) has set in. Hence, the glorious form that I had in an era (i.e. the age of Treta Yuga), when such decline and degradation and depravation were not known or were almost non-existent, is no longer with me.

7. The earth, rivers, mountains, celestial beings and sages all follow the cycles of time across different ages or eras. Strength, vitality and power rise and fall with these cycles and their changing contours and environments.

8. Therefore, it is futile for you to seek that form at present. I conform to the current age, and time is insurmountable. I live in the present, and I cannot show you my form that I have had in a by-gone era."

भीम उवाच ।

युगसंख्यां समाचक्ष्व आचारं च युगे युगे ।  
धर्मकामार्थभावांश्च वर्ष्म वीर्यं भवाभवौ ॥ ९ ॥

हनूमानुवाच ।

कृतं नाम युगं तात यत्र धर्मः सनातनः ।  
कृतमेव न कर्तव्यं तस्मिन्काले युगोत्तमे ॥ १० ॥  
न तत्र धर्माः सीदन्ति न क्षीयन्ते च वै प्रजाः ।  
ततः कृतयुगं नाम कालेन गुणतां गतम् ॥ ११ ॥  
देवदानवगन्धर्वयक्षराक्षसपन्नगाः ।  
नासन्कृतयुगे तात तदा न क्रयविक्रयाः ॥ १२ ॥  
न सामयजुः ऋग्वर्णाः क्रिया नासीच्च मानवी ।  
अभिध्याय फलं तत्र धर्मः संन्यास एव च ॥ १३ ॥  
न तस्मिन्युगसंसर्गे व्याधयो नेन्द्रियक्षयः ।  
नासूया नापि रुदितं न दर्पो नापि पैशुनम् ॥ १४ ॥  
न विग्रहः कुतस्तन्द्नी न द्वेषो नापि वैकृतम् ।  
न भयं न च संतापो न चेष्ट्या न च मत्सरः ॥ १५ ॥  
ततः परमकं ब्रह्म या गतिर्योगिनां परा ।  
आत्मा च सर्वभूतानां शुक्लो नारायणस्तदा ॥ १६ ॥

bhīma uvāca ।

yugasamkhyāṃ samācakṣva ācāraṃ ca yuge yuge ।  
dharmakāmārthabhāvāṃśca varṣma vīryaṃ bhavābhavau ॥ 9 ॥

hanūmānuvāca ।

kṛtaṃ nāma yugaṃ tāta yatra dharmāḥ sanātanaḥ ।  
kṛtameva na kartavyaṃ tasminkāle yugottame ॥ 10 ॥

na tatra dharmāḥ sīdanti na kṣīyante ca vai prajāḥ ।  
tataḥ kṛtayugaṃ nāma kālena guṇatāṃ gatam ॥ 11 ॥

devadānavagandharvayakṣarākṣasapannagāḥ ।  
nāsankṛtayuge tāta tadā na krayavikrayāḥ ॥ 12 ॥

na sāmayaḥ saṃnyāsaḥ kriyā nāśicca mānavī ।  
abhidhyāya phalaṃ tatra dharmāḥ saṃnyāsa eva ca ॥ 13 ॥

na tasminyugasamsarge vyādhayo nendriyakṣayaḥ ।  
nāsūyā nāpi ruditaṃ na darpo nāpi paiśunam ॥ 14 ॥

na vigrahaḥ kutastandrī na dveṣo nāpi vaikṛtam |  
na bhayaṃ na ca saṃtāpo na cerṣyā na ca matsaraḥ || 15 ||

tataḥ paramakam brahma yā gatiyoginām parā |  
ātmā ca sarvabhūtānām śuklo nārāyaṇastadā || 16 ||

Bhima said:

9. "Please explain to me the characteristics of the different ages (known as Yugas), including their practices, the nature of the Dharma that prevails during a particular era, along with the nature of desires that people have, the nature of the material wealth that they have, their strength and weaknesses, and the cycle of rebirth in each age."

[Note—The following verses are very interesting as they outline the salient features and the characteristics of each era or Yuga. There are four Yugas in one cycle of creation and its end—viz. (1) Sata-Yug (also known as Krita Yuga or the age of Truthfulness), (2) the Treta-Yuga (the era when Lord Ram was born), (3) the Dwapar-Yuga (the age of Lord Krishna), and (4) Kali-Yuga (the current era in which we live at present). When Hanuman says that he cannot show Bhima his form that existed in the previous era, he refers to the Treta-Yuga. Again, he says that he has to conform to the rules and regulations of the era in which Bhima meets him, Hanuman is referring to the Dwapar Yuga. By saying that ‘decline’ has set in, he clearly refers to the gradual fall in the standards in all spheres of morality, ethics, principles and laws of good behaviour, probity, propriety, honesty, trustfulness and truthfulness that we are witnessing all around us now. This decline and fall has been a slow and gradual process, spreading over a large time frame, starting with the departure of Lord Ram who was an icon of Dharma, who was Dharma personified, and slowly spreading its tentacles to grab all and everything in its vicious grip just like a chronic disease, such as cancer or tuberculosis, sets in and slowly eats into the entrails of the victim, reducing his vitality and life-forces so much so that he becomes weak, debilitated and emaciated over time. If proper care is taken then the patient can surely recover from his disease, but otherwise the consequences are fatal. Likewise, a person can tide over the horrible effects of the decline and turpitude that progresses as the eras move forward by taking remedial action, which is to make diligent efforts to follow the principle of Dharma at all costs, which in turn means to uphold the principles of truthfulness, honesty, righteousness, auspiciousness, probity, propriety, ethics, good, noble behaviour and thoughts, and etc.

The unique character of the four Yugs are succinctly summarised in ‘Ram Charit Manas’ of Goswami Tulsidas as follows;

(i) Krita Yuga—Ram Charit Manas, Uttar Kand, Chaupai line no. 1 that precedes Doha no. 103.

(ii) Treta Yuga—Ram Charit Manas, Uttar Kand, Chaupai line no. 2 that precedes Doha no. 103.

(iii) Dwapar Yuga—Ram Charit Manas, Uttar Kand, Chaupai line no. 3 that precedes Doha no. 103.

(iv) Kali Yuga—Ram Charit Manas, Uttar Kand, Doha no. 103 along with Chaupai line nos. 4-8 that precede it.]

Hanuman replied:

10. "The first age is called Krita Yuga, where eternal principles of Dharma prevail. In this age of perfection, there is no need for actions to achieve righteousness.

11. In Krita Yuga, Dharma does not decline, and people do not suffer. This age is named Krita because it is characterized by innate virtues that are refined, auspicious and noble.

12. In this age of gods and holy beings, demons, celestial musicians, yakshas, rakshasas (one or the other forms of demons representing evil beings), and serpents do not exist, nor do commerce and trade (where money occupies a central stage, and all moral values are sent for a toss for its sake).

13. There are no distinct divisions of sacred texts or rituals. Human activities are not driven by material desires. Meditation and renunciation are the primary forms or manifested forms of Dharma.

14. In this age, there are no diseases, no sensory decline, no jealousy, no weeping, no arrogance, and no slander.

15. There are no conflicts, nor laziness, hatred, deformities, fear, distress, envy, or malice.

16. At that time, the ultimate Brahm, the supreme spiritual goal of ascetics (Yogis) and the pure Soul of all living beings, the all-pervading Supreme Being, is known as 'Lord Narayan' (i.e. Lord Vishnu)."

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्च कृतलक्षणाः |  
 कृते युगे समभवन्स्वकर्मनिरताः प्रजाः || १७ ||  
 समाश्रमं समाचारं समज्ञानमतीबलम् |  
 तदा हि समकर्माणो वर्णा धर्मानवाप्नुवन् || १८ ||  
 एकवेदसमायुक्ता एकमन्त्रविधिक्रियाः |  
 पृथग्धर्मास्त्वेकवेदा धर्ममेकमनुव्रताः || १९ ||  
 चातुराश्रम्ययुक्तेन कर्मणा कालयोगिना |  
 अकामफलसंयोगात्प्राप्नुवन्ति परां गतिम् || २० ||  
 आत्मयोगसमायुक्तो धर्मोऽयं कृतलक्षणः |  
 कृते युगे चतुष्पादश्चातुर्वर्ण्यस्य शाश्वतः || २१ ||  
 एतत्कृतयुगं नाम त्रैगुण्यपरिवर्जितम् |  
 त्रेतामपि निबोध त्वं यस्मिन्सत्रं प्रवर्तते || २२ ||

brāhmaṇāḥ kṣatriyā vaiśyāḥ śūdrāśca kṛtalakṣaṇāḥ |  
 kṛte yuge samabhavansvakarmaniratāḥ prajāḥ || 17 ||

samāśramaṃ samācāraṃ samajñānamatībalaṃ |  
 tadā hi samakarmāṇo varṇā dharmānavāpnvan || 18 ||

ekavedasamāyuktā ekamantravidhikriyāḥ |  
prthagdharmāstvekavedā dharmamekamanuvratāḥ || 19 ||

cāturāśramyayuktena karmaṇā kālayoginā |  
akāmaphalasaṃyogātpṛāpnuvanti parāṃ gatim || 20 ||

ātmayogasamāyukto dharmo'yaṃ kṛtalakṣaṇaḥ |  
kṛte yuge catuṣpādaścāturvarṇasya śāśvataḥ || 21 ||

etatkr̥tayugaṃ nāma traiguṇyaparivarjitam |  
tretāmapī nibodha tvam yasminsatram pravartate || 22 ||

17. Lord Hanuman continued to enlighten Bhima about the unique characters and qualities that distinguished Krita Yuga from the other three eras: "In Krita Yuga, people of all Varnas (classes)—such as Brahmins, Kshatriyas, Vaishyas, and Shudras<sup>1</sup>—follow their respective duties diligently, and obey the rules and regulations pertaining to their class faithfully. {There is no tussle or strife between any two class because everyone knows what is the outer limit which he should not violate or trespass. Hence, everyone lives in harmony with each other.}

[Note—<sup>1</sup>In ancient India, the society was divided into four chief classes for ease of work for ease of work and living in a harmonious atmosphere, to help maintain control over the society by assigning specific duties for a class, and for observing harmony and brotherhood between all by removing overlapping duties and responsibilities which might have resulted in tussles and parallel claims. These four classes are the following:

(a) Brahmins—the learned and teaching class; a wise one well-versed in the knowledge of the scriptures and their doctrines. They also presided over religious functions as priests, because these functions were central to life in the Vedic period. Their main function in the society was to act as guardians, guides and teachers, i.e. to act as a 'Guru' for the rest of the people. They were expected to be selfless and provide moral support and guidance to one and all, irrespective of the class or profession one belonged to.

(b) Kshatriyas—they were the warrior, fighting, kingly class. They were assigned the job of giving protection to the society, dispensing justice, and maintaining general law and order.

(c) Vaishyas—they were the trading and farming class responsible for commerce and wealth generation. They provided for the necessities for a comfortable life.

And finally (d) the Shudras—the service class of people whose main function was to free the other three classes from the humdrums of daily chores and let them concentrate their energies to the particular jobs assigned to those classes to which they belonged.]

18. Members of all classes follow the rules and regulations pertaining to the four Ashrams (the different stages of life)<sup>1</sup> as prescribed in the scriptures. All follow good conduct and are equally eligible to acquire knowledge which is open for everyone to access. Everyone has wisdom; everyone possesses strength, both physical as well as mental.

[Note—<sup>1</sup>There are four Ashrams in a person's life. They are a sort of stages in a person's life. In other words, a person's life is divided into four rough sections. These are the following: (1) The Brahmacharya Ashram—it is the first quarter of a person's life when he spends time in education and acquiring skills that would prepare him to deal with the needs of life once adulthood is attained. (2) The Grihastha Ashram—this is the second quarter of life when a person marries and raises a family, besides engaging in his chosen trade, profession or vocation to support his family as well as the society at large; this is the time when he generates wealth, both for his own family as well as for the society. (3) The Vaanprastha Ashram—it is the third quarter in a person's life when he is expected to willingly hands over his worldly duties and responsibilities to his heirs, free himself from worldly entanglements and attachments, and start devoting his time on spiritual pursuits. The word, in the context of ancient traditions, means heading to the forest, but it is only literal in its meaning, for the basic idea is to distance one's self from worldly engagements and lead a life away from it. So therefore in practice, even if one remains at home but keeps himself aloof from the grossness of the outside world, he is said to have embraced the Vaanprastha Ashram. (3) The Sanyas Ashram—the last quarter of life when he completely detaches himself from all family and worldly ties, and retires to a quiet place for meditation and contemplation, preparing himself for the final moments when his soul would leave his mortal body to attain liberation and deliverance from the cycle of birth and death, merging itself with the Supreme Soul to finally attain emancipation and salvation.]

19. It is the age when there is one wholesome body of knowledge known as the 'Veda'; there are one set of mantras, and one type of ritual. Although there are different duties, they all follow the single Veda and adhere to one Dharma.

{Hence, there is no confusion and dichotomy; there are no debates and contradictory doctrines or philosophies that are the hallmark of the corrupt ages. The main or general principles governing life and the way to lead it in a righteous way are straightforward, and they are laid down clearly, without causing doubts and confusions. They are to be followed by all in general.}

20. By performing their duties according to the prescribed rules and regulations pertaining to their respective Varnas and Ashrams in a selfless manner, people become eligible to attain emancipation and salvation (or Moksha) very easily, even without their desiring to have it.

{To wit, even without performing elaborate rituals, visiting religious places or offering countless offerings to gods and deities, a person becomes eligible to attain Mukti (liberation and deliverance) simply by doing his duties in a right way, without a trace of corruption while performing such duties. This Krita Yuga therefore provides the easiest means to attain Mukti from the cycle of birth and death.}

21. These are the salient features of Dharma as it is practiced in Krita Yuga, where the four Varnas follow the eternal fourfold Dharma (i.e. rules of the four Ashrams).

22. This is called 'Krita Yuga', and it is free from the confusing created by interaction of the three Gunas (qualities possessed by a person) of the later ages<sup>1</sup>.

Now, please listen about the Treta Yuga, where sacrifices become prominent<sup>2</sup>."

[Note—<sup>1</sup>The three Gunas are the following: (1) Sata Guna—this is the best quality marked by righteousness, auspiciousness, probity, propriety, truthfulness and good conduct. (2) Raja Guna—this is a bit lower quality where desires pertaining to the material world dominates a person's mind. (3) Tama Guna—this is the worst and the lowest kind of quality marked by passion, greed, corruption, deceit, un-truthfulness and moral turpitude.

<sup>2</sup>This is exemplified by Lord Ram who lived during the Treta Yuga, as he had done numerous sacrifices, especially the 'horse sacrifice' as was the prescribed norm for great kings of that time—refer: Ram Charit Manas, Uttar Kand, Chaupai line no. 1 that precedes Doha no. 24.]

पादेन हसते धर्मो रक्ततां याति चाच्युतः ।  
 सत्यप्रवृत्ताश्च नराः क्रियाधर्मपरायणाः ॥ २३ ॥  
 ततो यज्ञाः प्रवर्तन्ते धर्माश्च विविधाः क्रियाः ।  
 त्रेतायां भावसंकल्पाः क्रियादानफलोदयाः ॥ २४ ॥  
 प्रचलन्ति न वै धर्मात्तपोदानपरायणाः ।  
 स्वधर्मस्थाः क्रियावन्तो जनास्त्रेतायुगेऽभवन् ॥ २५ ॥

pādena hrasate dharmo raktatām yāti cācyutaḥ ।  
 satyapravṛttāśca narāḥ kriyādharmaparāyaṇāḥ ॥ 23 ॥

tato yajñāḥ pravartante dharmāśca vividhāḥ kriyāḥ ।  
 tretāyām bhāvasaṁkalpāḥ kriyādānaphalodayāḥ ॥ 24 ॥

pracalanti na vai dharmāttapodānaparāyaṇāḥ ।  
 svadharmasthāḥ kriyāvanto janāstretāyuge'bhavan ॥ 25 ॥

23. "In Treta Yuga, Dharma loses one-quarter of its strength, and Lord Vishnu, the Supreme Being, assumes a blood-red colour<sup>1</sup>. People become more inclined towards rituals and formal forms of worship.

[Note—<sup>1</sup>The blood-red colour is indicative of energy and vitality. In other words, people of this era were strong and energetic; they had valour, vigour, courage and stamina. Lord Vishnu's incarnation as a human being was as Lord Ram in this era. And like all human beings, blood flowed through the arteries and veins in his body, symbolically representing the red colour of blood.]

24. In this age, sacrifices of different kinds, as well as various rites and rituals are performed, and Dharma is driven or defined by these activities. {To wit, those who did sacrifices, and performed various rites and rituals were said to be followers of Dharma. It was believed to be a mean to attain Mukti or liberation and deliverance from this world. This is in sharp contrast with the system prevalent in the previous era when doing one's deeds in a righteous and auspicious manner in conformity with the class to which one belonged, and living an honourable life marked by harmony, wisdom, good conduct and thought, were the needed qualities to attain Mukti.}

25. People are dedicated to their duties while, at the same time, practicing penance and charity, and follow their respective Dharmas<sup>1</sup>."

[Note—<sup>1</sup>All crucial features of the Krita Yuga were not lost in Treta Yuga, because, as this verse points out, everyone followed one's respective Dharma, which means adhering to the basic principles of doing one's duties and carrying out one's responsibilities diligently in accordance with the principles laid down for the particular segment of society to which one belonged. In addition to it, one was also expected to do sacrifices, rites and rituals, as well as making charities as part of acquiring positive points that would lead to a person's Mukti.

Lord Ram, who lived during the Treta Yuga, had done numerous sacrifices, specially horse sacrifices that were ordained for kings, as well as made a lot of charities and given donations while he lived. The Lord lived and acted in accordance with the prescribed norms of Dharma, and carried out his duties and responsibilities diligently, all the while keeping in view the ordinances of Veda and laws of Dharma. This fact is clearly stated in Ram Charit Manas, Uttar Kand, Chaupai line nos. 1-2 that precede Doha no. 24.]

द्वापरेऽपि युगे धर्मो दिवभागोनः प्रवर्तते ।  
 विष्णुर्वै पीततां याति चतुर्धा वेद एव च ॥ २६ ॥  
 ततोऽन्ये च चतुर्वेदास्त्रिवेदाश्च तथापरे ।  
 दिववेदाश्चैकवेदाश्चाप्यनृचश्च तथापरे ॥ २७ ॥  
 एवं शास्त्रेषु भिन्नेषु बहुधा नीयते क्रिया ।  
 तपोदानप्रवृत्ता च राजसी भवति प्रजा ॥ २८ ॥  
 एकवेदस्य चाज्ञानाद्वेदास्ते बहवः कृताः ।  
 सत्यस्य चेह विभंशात्सत्ये कश्चिदवस्थितः ॥ २९ ॥  
 सत्यात्प्रच्यवमानानां व्याधयो बहवोऽभवन् ।  
 कामाश्चोपद्रवाश्चैव तदा दैवतकारिताः ॥ ३० ॥  
 यैरर्द्यमानाः सुभृशं तपस्तप्यन्ति मानवाः ।  
 कामकामाः स्वर्गकामा यज्ञांस्तन्वन्ति चापरे ॥ ३१ ॥  
 एवं द्वापरमासाद्य प्रजाः क्षीयन्त्यधर्मतः ।  
 पादेनैकेन कौन्तेय धर्मः कलियुगे स्थितः ॥ ३२ ॥  
 तामसं युगमासाद्य कृष्णो भवति केशवः ।  
 वेदाचाराः प्रशाम्यन्ति धर्मयज्ञक्रियास्तथा ॥ ३३ ॥

dvāpare'pi yuge dharmo dvibhāgonah pravartate ।  
 viṣṇurvai pītātāṃ yāti caturdhā veda eva ca ॥ 26 ॥

tato'nye ca caturvedāstrivedāśca tathāpare ।  
 dvivedāścaikavedāścāpyanṛcaśca tathāpare ॥ 27 ॥



evam śāstreṣu bhinneṣu bahudhā nīyate kriyā |  
tapodānapravṛttā ca rājasī bhavati prajā || 28 ||

ekavedasya cājñānādvēdāste bahavaḥ kṛtāḥ |  
satyasya ceha vibhramśātsatye kaścidavasthitāḥ || 29 ||

satyātpracyavamānānām vyādhayo bahavo'bhavan |  
kāmaścopadravāścaiva tadā daivata-kāritāḥ || 30 ||

yairardyamānāḥ subhr̥ṣaṁ tapastapyanti mānavāḥ |  
kāmakāmāḥ svargakāmā yajñāṁstanvanti cāpare || 31 ||

evam dvāparamāsādyā prajāḥ kṣīyantyadharmataḥ |  
pādenaikenā kaunteya dharmāḥ kaliyuge sthitāḥ || 32 ||

tāmasaṁ yugamāsādyā kṛṣṇo bhavati keśavaḥ |  
vedācārāḥ praśāmyanti dharmayajñakriyāstathā || 33 ||

26. [Now, Lord Hanuman describes the salient features of Dwapar Yuga, the third era when Lord Krishna was born.]

Lord Hanuman continued: "In Dwapara Yuga, Dharma declines by half, and Lord Vishnu becomes yellow in hue<sup>1</sup>. The Veda is divided into four parts<sup>2</sup>.

[Note—<sup>1</sup>As is well known, when blood becomes yellowish, it is a sign of a disease called Jaundice. It implies that all virtues of valour, vitality, strength, courage and vigour that were present in Treta Yuga began to decline, and people became weaker and lost stamina as Dwapar progressed. This is because as time passed, people became engrossed in pursuing sensual pleasures, resorted to falsehood, selfishness, deceit and conceit, and in general ascendance of turpitude and moral decline set in at a faster speed. This was obviously an era that was 'darker' than its previous two eras. And this primary aspect of it was symbolically represented by Lord Krishna who had a 'dark complexion'.

<sup>2</sup>It was the time when one wholesome body of knowledge, known as the 'Veda', was divided into four parts—viz. the Rig Veda, the Sama Veda, the Yajur Veda, and the Atharva Veda. It was done by sage Veda Vyas, who himself was born in Dwapar Yuga. This gigantic work of mammoth proportion was accomplished by the legendary sage Veda Vyas.]

27. Some follow the four Vedas, others follow three, two, one, or none at all.

28. With the division of scriptures and diverse practices, people became less inclined towards penance and charity, and were more inclined towards following Raja Guna, the second quality (marked by various worldly pursuits and different kinds of activities that conform to such pursuits).

29. Due to ignorance of the primary nature of the Veda as being one wholesome body of knowledge, many Vedas were created. With the decline of 'Truth' as being one

universal principle, many doctrines came into being. Only a few wise persons remain true and steadfast in following that universal Truth as enunciated in the Veda.

30. Diseases, calamities and disturbances arise from deviating from the Truth, and these are caused by divine forces that get disturbed by negative actions and deeds.

31. People, troubled by these diseases, calamities and disturbances, attempt to tide over their problems by practicing penance and performing sacrifices. But instead of realising that these noble practices should be used the purpose of one's spiritual welfare, people use them to fulfill their worldly desires. Instead of seeking liberation and deliverance of their soul due to the positive effects of such sacrifices, charities and penances, people desire worldly pleasure while alive, and even heavenly pleasure after death.

32. In Dwapara Yuga, people suffer due to unrighteousness, and Dharma starts to stand on one leg as a precursor to what would happen to it in Kali Yuga, the next era. {To wit, Dharma begins to totter and limp. It is a sign of what is to come next in the Kali Yuga when Dharma would be crippled like a paralysed and lame man who is wheel-chair bound.}

33. In this age of darkness, Krishna appears with dark hair<sup>1</sup>. Gradually, Vedic practices decline, and rituals and sacrifices begin to wane."

[Note—<sup>1</sup>Refer to the note appended to verse no. 26 herein above. It is easy to visualise by citing an example from today's world as to why it may have been in the manner as described by Lord Hanuman with respect to Dwapar Yuga.

During the total solar eclipse, a darkened shadow starts engulfing the sun and undermining its brilliance much before its bright disc is actually covered in darkness. The former is called 'penumbra', while the completely darkened disc of the sun marks the 'umbra' phase of the solar eclipse. If we take another example, we can cite the instance of the sky becoming gradually darker before the actual appearance of a violent hurricane or thunderstorm. Then we can take another example of a chronic disease such as cancer, tuberculosis etc.; they are tell-tale signs in the body to warn the person of the looming disaster.

That is to say that the dark age of Kali Yuga began to cast its shadow on the later half of Dwapar Yuga before the former actually arrived at the end of the latter era just like the appearance of the 'penumbra' phase of the solar eclipse that precedes the 'umbra' phase. It is pertinent to note here that the word 'Kali' itself implies something that is 'black or dark'. ]

ईतयो व्याधयस्तन्द्री दोषाः क्रोधादयस्तथा ।

उपद्रवाश्च वर्तन्ते आधयो व्याधयस्तथा ॥ ३४ ॥

युगेष्वावर्तमानेषु धर्मो व्यावर्तते पुनः ।

धर्मं व्यावर्तमाने तु लोको व्यावर्तते पुनः ॥ ३५ ॥

लोके क्षीणे क्षयं यान्ति भावा लोकप्रवर्तकाः ।

युगक्षयकृता धर्माः प्रार्थनानि विकुर्वते ॥ ३६ ॥

एतत्कलियुगं नाम अचिराद्यत्प्रवर्तते ।

युगानुवर्तनं त्वेतत्कुर्वन्ति चिरजीविनः ॥ ३७ ॥  
 यच्च ते मत्परिज्ञाने कौतूहलमरिंदम ।  
 अनर्थकेषु को भावः पुरुषस्य विजानतः ॥ ३८ ॥  
 एतत्ते सर्वमाख्यातं यन्मां त्वं परिपृच्छसि ।  
 युगसंख्यां महाबाहो स्वस्ति प्राप्नुहि गम्यताम् ॥ ३९ ॥

ītayo vyādhayastandri doṣāḥ krodhādayastathā |  
 upadravāśca vartante ādhayo vyādhayastathā || 34 ||

yugeṣvāvartamāneṣu dharmo vyāvartate punaḥ |  
 dharme vyāvartamāne tu loko vyāvartate punaḥ || 35 ||

loke kṣiṇe kṣayaṃ yānti bhāvā lokapravartakāḥ |  
 yugakṣayakṛtā dharmāḥ prārthanāni vikurvate || 36 ||

etatkalīyugaṃ nāma acirādyatpravartate |  
 yugānuvartanaṃ tvetatkurvanti cirajīvināḥ || 37 ||

yacca te matparijñāne kautūhalamarīṇdama |  
 anarthakeṣu ko bhāvaḥ puruṣasya vijānataḥ || 38 ||

etatte sarvamākhyātāṃ yanmāṃ tvaṃ paripṛcchasi |  
 yugasamkhyāṃ mahābāho svasti prāpnuhi gamyatām || 39 ||

34. {Now, Lord Hanuman outlines the characters of Kali Yuga, the dark age as follows—} "Diseases, laziness, vices, anger and disturbances increase, along with mental and physical afflictions.

35. Now, as the cycle of time passes and the ages revolve like the hands of a gigantic clock, Dharma fluctuates. When Dharma declines, the world suffers and its resources become exhausted. 'Good' is gradually replaced by 'Bad'; Righteousness by Unrighteousness; and 'Dharma' by 'A-dharma' (the opposite of Dharma). Good qualities diminish, and are replaced by evil ones.

36. In this dark and spiteful age, the effects of 'Kaal' or 'time' cause the decline of Dharma, and people resort to prayers and rituals in an attempt to seek relief from their sufferings and tormenting experiences.

37. This is the Kali Yuga, and it has recently begun. {The Kali Yuga began at the time Dwapar Yuga ended.}

Those who live long lives are able to experience this progression of ages (from Krita Yuga right upto Kali Yuga). They witness the changes that occur over time with the change of an era. They are aware of the contrasting characters of different eras because of their first-hand knowledge of such changes.

38. Why should a wise person be concerned with the futile aspects of this world, oh Arindama (Bhima)?

39. I have explained to you everything about the ages and their characteristics. May you prosper and farewell."

[Note—Lord Hanuman has essentially taught Bhima about the nature and characters of the four Yugas or eras in one cycle of creation. We can summarise the unique attributes of the four Yugas as follows:

According to Hinduism, one cycle of creation consists of four Yugs / Yugas or eras. They are the following: (i) Krita Yuga; (ii) Treta Yuga; (iii) Dwapar Yuga; and (iv) Kali Yuga. Besides the current conversation between Lord Hanuman and Bhima, their unique characteristics and attributes have also been elaborately described in the Tulsidas' Ram Charit Manas, Uttar Kand, Doha nos. 97-103.

The word 'Krita' in the 'Krita Yuga' means 'to do something; a person's actions and deeds'. In this era, emphasis was on the virtue of a person carrying out the duties assigned to him in a righteous manner, and in accordance with the rules and regulations prescribed to segment of the society to which he belonged. A person's actions and deeds decided his fate and destiny. This was the only requirement for him to attain Mukti (liberation and deliverance) from the cycle of birth and death. 'Dharma' was at its highest point during this era. During this age, the 'Sata Guna', i.e. the best type of qualities marked by righteousness, truthfulness, auspiciousness, nobility, probity, propriety, honesty, trust, goodness in thought and conduct etc., was at its pinnacle or the highest point like the sun is high up in the afternoon sky. The Sata Guna and Dharma are at the zenith in this era.

The second era is called 'Treta Yuga'. The word 'Treta' means three-quarter, or three-fourth. Here, Dharma declined by one-quarter, and only three-quarter of it was left. It was the age when Lord Ram was born. During this era, the system of doing sacrifices began, along with rites and rituals. Such religious practices were seen as a way to attain Mukti. Out of the three Gunas, such as Sata, Raja and Tama, the 'Sata Guna' played a dominant role in a person's character. Whatever a person did in this era, he decided it on the basis of the principles of righteousness and probity of his actions. However, as the era progressed, a gradual decline in it set in, and by the end of this era, Sata Guna gradually faded away, and was replaced by 'Raja Guna' in the Dwapar Yuga.

The third era is called 'Dwapar Yuga'. The word 'Dwapar' refers to the fact that only-half, or only two out of four parts, of Dharma was left. In this era, the second quality known as the 'Raja Guna' took over, and people became more worldly in nature; they sought material wealth and pleasures. Deceit, conceit and falsehood began to make their appearance in a progressive and gradual manner. It was the era when Lord Krishna was born, and the great Mahabharat War was fought between two branches of a family for ownership of land and power. Materialism and desires raised their hoods, and to attain Mukti one was advised to do penances and make charities. By the end of Dwapar, Dharma took a beating, and the rudimentary part of it of what was left of it took a final plunge into oblivion as Kali Yuga emerged.

The fourth era, known as the 'Kali Yuga' is the worst, and it is the current age in which we live now. The word 'Kali' means something that is dark, blace, lacking shine and glory. It is a fearsome age when the worst of the three Gunas, i.e. the 'Tamas Guna', takes over as the dominant character of people. The word 'Tamas' refers to all those things and actions that are deemed to be bad, evil, despicable, abhorable and unworthy. Dharma reaches its lowest point or nadir during this 'dark age', and holy scriptures are forgotten; they are replaced by countless books and texts

and doctrines with no authenticity and sanction. Such falsehoods and imaginary principles are propagated by countless self-declared holy men who market their own doctrines and philosophies in the name of religion; they often contradict ancient doctrines and principles as laid down in the Vedas which are revered as the best repository of spiritual knowledge. Innocent and gullible people fall prey to and are misled by such men, and true holy books and the few persons who have real knowledge of them go into hiding. Truthfulness, honesty, righteousness, auspiciousness, probity and propriety are forgotten, and replaced by hearsay, falsehood, dishonesty, cunning, cheating, conceit, deceit, selfishness, vices, greed, and all other negative traits dominate the landscape of a person's character. Diseases, pain, restlessness, sufferings, disharmony, strife and disorder rule the roost.]

**Mahabharat, Van Parva, Sarga 149:**

**भीम उवाच ।**

पूर्वरूपमदृष्ट्वा ते न यास्यामि कथंचन ।

यदि तेऽहमनुग्राह्यो दर्शयात्मानमात्मना ॥ १ ॥

**वैशंपायन उवाच ।**

एवमुक्तस्तु भीमेन स्मितं कृत्वा प्लवंगमः ।

तद्रूपं दर्शयामास यद्वै सागरलङ्घने ॥ २ ॥

भ्रातुः प्रियमभीप्सन्वै चकार सुमहद्वपुः ।

देहस्तस्य ततोऽतीव वर्धत्यायामविस्तरैः ॥ ३ ॥

तद्रूपं कदलीषण्डं छादयन्नमितद्युतिः ।

गिरेश्चोच्छ्रयमागम्य तस्थौ तत्र स वानरः ॥ ४ ॥

समुच्छ्रितमहाकायो दिवतीय इव पर्वतः ।

तामेक्षणस्तीक्ष्णदंष्ट्रो भृकुटीकृतलोचनः ।

दीर्घलाङ्गूलमाविध्य दिशो व्याप्य स्थितः कपिः ॥ ५ ॥

**bhīma uvāca ।**

pūrvarūpamadr̥ṣṭvā te na yāsyāmi kathamcana ।

yadi te'hamanugrāhyo darśayātmānamātmanā ॥ 1 ॥

**vaiśampāyana uvāca ।**

evamuktastu bhīmena smitaṁ kṛtvā plavaṁgamaḥ ।

tadrūpaṁ darśayāmāsa yadvai sāgaralaṅghane ॥ 2 ॥

bhrātuḥ priyamabhīpsanvai cakāra sumahadvapuḥ ।

dehastasya tato'tiva vardhatyāyāmaṽvistaraiḥ ॥ 3 ॥

tadrūpaṃ kadalīṣaṇḍaṃ chādayannamitadyutiḥ |  
gireścocchrayamāgama ya tasthau tatra sa vānaraḥ || 4 ||

samucchritamahākāyo dvitīya iva parvataḥ |  
tāmreksaṇastīkṣṇadaṃṣṭro bhr̥kuṭīkṛtalocanaḥ |  
dīrghalāṅgūlamāvidhya diśo vyāpya sthitaḥ kapiḥ || 5 ||

1. Bhima said to Lord Hanuman: "I will not leave without seeing your previous form. If you have any affection for me, then please show me your previous form that you had while leaping across the ocean (during the Treta Yuga)."

2. Sage Vaishampayana: Hearing Bhima's request, Hanuman, the lord of monkeys, smiled and showed the form he had taken while leaping across the ocean.

3. Wanting to please his brother, Hanuman expanded his body immensely.

4. His form grew so vast that it covered the entire grove of banana trees, and he stood tall, touching the heights of the mountains.

5. With his enormous body, red eyes, sharp teeth and frowning eyebrows, Hanuman looked like a second mountain, extending his long tail and spreading it in all directions.

तद्रूपं महदालक्ष्य भ्रातुः कौरवनन्दनः |  
विसिस्मिये तदा भीमो जहृषे च पुनः पुनः || ६ ||  
तमर्कमिव तेजोभिः सौवर्णमिव पर्वतम् |  
प्रदीप्तमिव चाकाशं दृष्ट्वा भीमो न्यमीलयत् || ७ ||  
आबभाषे च हनुमान्भीमसेनं स्मयन्निव |  
एतावदिह शक्तस्त्वं रूपं द्रष्टुं ममानघ || ८ ||  
वर्धेऽहं चाप्यतो भूयो यावन्मे मनसेप्सितम् |  
भीम शत्रुषु चात्यर्थं वर्धते मूर्तिरोजसा || ९ ||

tadrūpaṃ mahadālakṣya bhrātuh kauravanandanah |  
visismiye tadā bhīmo jahṛṣe ca punaḥ punaḥ || 6 ||

tamarkamiva tejobhiḥ sauvarṇamiva parvatam |  
pradīptamiva cākāśaṃ dr̥ṣṭvā bhīmo nyamīlayat || 7 ||

ābabhāṣe ca hanumānbhīmasenaṃ smayanniva |  
etāvadiha śaktastvaṃ rūpaṃ draṣṭuṃ mamānagha || 8 ||

vardhe'haṃ cāpyato bhūyo yāvanme manasepsitam |  
bhīma śatruṣu cātyarthaṃ vardhate mūrtirojasā || 9 ||

6. Seeing this immense and radiant form of Lord Hanuman, Bhima, who was a member of the Kuru clan, was mightily delighted; he was astonished, and filled with thrill and awe.

7. Bhima closed his eyes when he saw Hanuman's form that was glowing like the blazing sun. This gigantic form was like a huge mountain of molten gold. It lit up the sky with its brilliant glow.

8. Hanuman smiled and said to Bhima: "You are only seeing a symbolic form of mine, oh sinless one.

9. I can grow even more in dimension, as well as in brilliance and radiance if I so wish. My form will then increase in an exponential manner with all its consequential attributes. My form increases in strength and size in an exponential manner when I face a challenger or enemy<sup>1</sup>.

[Note—<sup>1</sup>In the story of the Ramayan, for instance in Ram Charit Manas, we read that while Hanuman was crossing the ocean, the gods decided to check Hanuman's strength, skill, wit and intelligence to see if he is competent enough to do the difficult task at hand once he lands on the soil of Lanka that was infested by ferocious demons who knew countless dirty tricks and black-magic. So the gods sent Sursa, the mother of sea-serpents, to block Hanuman's way so that the gods can see how Hanuman overcomes this obstacle. She challenged Hanuman and threatened him by saying that she would devour him alive. At that time, Hanuman expanded his form twice the size of Sursa's open mouth. Then there was a competition between the two—Sursa doubled the size of her open jaws, and Hanuman in reply doubled his own size. The result was that Sursa was not able to gobble Hanuman in any of her attempts simply because his form would be larger than the cavity of her open jaws. Finally, Sursa's head and mouth became so huge that it almost touched the sky. At this point, Hanuman suddenly reduced his size to become small like a mosquito, so small that Sursa couldn't even see him. He fulfilled Sursa's wish to gobble him whole by quickly entering her open mouth and emerging from it as quickly, leaving Sursa stunned and astonished. She blessed him and acknowledged that he had outwitted her, and that with his wisdom, skill and intelligence he indeed was capable of doing Lord Ram's work of finding Sita by effortlessly entering the demons' citadel in Lanka and returning unscathed. {Refer: Ram Charit Manas, Sundar Kand, Doha no. 2 along with Chaupai line nos. 1-12 that precede it.}

Then later on, Hanuman had assumed a gigantic and fearful form while thrashing the demons who tried to catch him when he went on a rampage in the garden where Sita was held captive by the demon king Ravana. {Refer: Ram Charit Manas, Sundar Kand, Doha no. 18 along with Chaupai line nos. 1-8 that precede it.}

A little while later, Hanuman once again assumed a colossal form at the time he burnt Lanka. {Refer: Ram Charit Manas, Sundar Kand, Chaupai line nos. 1-8 that precede Doha no. 26.}]

तदद्भुतं महारौद्रं विन्ध्यमन्दरसंनिभम् ।

दृष्ट्वा हनूमतो वर्ष्म संभ्रान्तः पवनात्मजः ॥ १० ॥

प्रत्युवाच ततो भीमः संप्रहृष्टतनूरुहः ।

कृताञ्जलिरदीनात्मा हनूमन्तमवस्थितम् ॥ ११ ॥  
 दृष्टं प्रमाणं विपुलं शरीरस्यास्य ते विभो ।  
 संहरस्व महावीर्यं स्वयमात्मानमात्मना ॥ १२ ॥  
 न हि शक्नोमि त्वां द्रष्टुं दिवाकरमिवोदितम् ।  
 अप्रमेयमनाधृष्यं मैनाकमिव पर्वतम् ॥ १३ ॥  
 विस्मयश्चैव मे वीर सुमहान्मनसोऽद्य वै ।  
 यद्रामस्त्वयि पार्श्वस्थे स्वयं रावणमभ्यगात् ॥ १४ ॥  
 त्वमेव शक्तस्तां लङ्कां सयोधां सहवाहनाम् ।  
 स्वबाहुबलमाश्रित्य विनाशयितुमोजसा ॥ १५ ॥  
 न हि ते किञ्चिदप्राप्यं मारुतात्मज विद्यते ।  
 तव नैकस्य पर्याप्तो रावणः सगणो युधि ॥ १६ ॥

tadadbhutaṃ mahāraudraṃ vindhyamandarasaṃnibham ।  
 dr̥ṣṭvā hanūmato var̥ṣma saṃbhrāntaḥ pavanātmajaḥ ॥ 10 ॥

pratyuvāca tato bhīmaḥ saṃprahr̥ṣṭatanūruhaḥ ।  
 kṛtāñjaliradīnātmā hanūmantamavasthitam ॥ 11 ॥

dr̥ṣṭaṃ pramāṇaṃ vipulaṃ śarīrasyāsyā te vibho ।  
 saṃharasva mahāvīrya svayamātmānamātmānā ॥ 12 ॥

na hi śaknōmi tvāṃ draṣṭuṃ divākaramivoditam ।  
 aprameyamanādhṛṣyaṃ mainākamiva parvatam ॥ 13 ॥

vismayaścaiva me vīra sumahānmanaso'dya vai ।  
 yadrāmastvayi pārśvasthe svayaṃ rāvaṇamabhyagāt ॥ 14 ॥

tvameva śaktastāṃ laṅkāṃ sayodhāṃ sahavāhanām ।  
 svabāhubalamāśritya vināśayitumojasā ॥ 15 ॥

na hi te kiṃcidaprāpyaṃ mārutātmaja vidyate ।  
 tava naikasya paryāpto rāvaṇaḥ sagaṇo yudhi ॥ 16 ॥

10. Seeing this wondrous and terribly powerful form of Hanuman, which resembled the Vindhya and Mandara mountains, Bhima, the son of the Wind-God, was bewildered."

11. Bhima, with hairs standing on end and filled with awe, folded his hands in reverence and said to Hanuman, who stood before him, as follows:-

12. Bhima said: "I have seen the great extent and the majestic nature of your form, oh mighty Lord. Now please return to your normal form.



13. I am unable to look at you any longer, for its like staring at the rising sun (which would blind one in his eyes), or straining one's neck trying to look at the immense stretch, both horizontal and vertical, of the legendary mountain known as Mainaka<sup>1</sup> (that stretches as far as the horizon and high as the sky).

[Note—<sup>1</sup>The Mainaka mountain is mentioned in Tulsidas' epic story of the Ramayan, known as the Ram Charit Manas, in its Sundar Kand (Canto / Chapter 5), Chaupai line no. 9 that precedes Doha no. 1. It is said to be in the middle of the ocean, like a gigantic boulder rising up from the surface of the water and reaching sky-high. It was the first obstruction that Hanuman had faced while crossing the ocean to Lanka in search of Sita. Hanuman just touched it to pay his obeisance to the deity who resided on this mountain, and moved on.]

14. Oh legendary Hero of the Monkeys! After seeing your powerful, strong, majestic and awe-inspiring form of such a gigantic dimension today, I am greatly amazed and wonder that even with you by his side and ready do all his bidding as a faithful and loyal aide who was completely devoted to him, Lord Ram chose to personally attack the demon king Ravana (to free Sita from his clutches). {This refers to the epic War of Lanka described in all the versions of the Ramayan.}

15. You alone had the power to destroy Lanka, along with its army and all the paraphernalia of war, such as war chariots, weapons etc., by relying solely on your own strength. {I wonder, therefore, what was the need for Lord Ram to exert himself in waging the War of Lank and fighting Ravana personally when you could have comfortably and easily done the job for the Lord.}

16. Oh mighty Son of the Wind-God! It is obvious that there is nothing unattainable and impossible for you. Even the famed Ravana, who was reputed to be invincible, along with his mighty demon army and its powerful commanders, could not have been a match against you; none of them, singly or in troop formations, could have had the courage to face you in battle. {And if they had foolishly done it out of dare-devilry or ego, then I am very sure you would have crushed them like a pestle crushes a nut in a mortar. This being the evident fact, I just can't fathom why Lord Ram took the trouble of fighting Ravana himself.}

एवमुक्तस्तु भीमेन हनूमान्प्लवगर्षभः |  
 प्रत्युवाच ततो वाक्यं स्निग्धगम्भीरया गिरा || १७ ||  
 एवमेतन्महाबाहो यथा वदसि भारत |  
 भीमसेन न पर्याप्तो ममासौ राक्षसाधमः || १८ ||  
 मया तु तस्मिन्निहते रावणे लोककण्टके |  
 कीर्तिर्नश्येद्राघवस्य तत एतदुपेक्षितम् || १९ ||  
 तेन वीरेण हत्वा तु सगणं राक्षसाधिपम् |  
 आनीता स्वपुरं सीता लोके कीर्तिश्च स्थापिता || २० ||

evamuktastu bhīmena hanūmānplavagarṣabhaḥ |  
pratyuvāca tato vākyaṃ snigdhaḡambhīrayā girā || 17 ||

evametanmahābāho yathā vadasi bhārata |  
bhīmasena na paryāpto mamāsau rākṣasādhamah || 18 ||

mayā tu tasminnihate rāvaṇe lokakaṇṭake |  
kīrtirnaśyedrāghavasya tata etadupekṣitam || 19 ||

tena vīreṇa hatvā tu sagaṇaṃ rākṣasādhipam |  
ānītā svapuraṃ sītā loke kīrtiśca sthāpitā || 20 ||

17. Hearing Bhima's words, Hanuman, who was the best of amongst the monkeys, replied with a gentle smile and a solemn voice.

18. Lord Hanuman said: "O mighty-armed Bhima! What you say is true indeed. That wretched demon, Ravana, was no match for me.

19. But understand one important point, and it is this: if I had killed Ravana, the tormentor of the world, Lord Ram's glory would have diminished. Hence, I myself chose to refrain from eliminating Ravana, and let Lord Ram do it. {For otherwise, as you can easily realise, the glory and fame of eliminating the cruel demons who had been recklessly tormenting the world and the gods, would have devolved on me, instead of my revered Lord Ram, thereby undermining the greatness of Lord Ram. And, as a devoted follower and loyal devotee of the Lord, it would have been totally inappropriate for me to allow that to happen. So I willingly refrained from single-handedly decimating the powerful demons, and let the credit go to Lord Ram instead.}

[Note—The noble virtues, wisdom, selflessness, high moral values and great thinking of Lord Hanuman comes strikingly to the fore here. He wished no self-glorification at all at the cost of undermining his Lord's respect, honour and dignity. This was not hidden from Lord Ram, and this was one of the primary factors why Hanuman became Lord Ram's favourite.

Meanwhile, it is relevant and interesting too to note here that though Hanuman remained in the background, but for all practical purposes he was the great 'hero of the battle-field in Lanka', and Lord Ram had himself acknowledged Hanuman's stellar role in pounding and decimating the demon army by clearly telling Laxman, the younger brother of the Lord, that if there was one warrior who could be seen everywhere in the battle-field trashing the demons and scattering them away like dust is blown away in a storm—it is none other but Hanuman! This fact is clearly mentioned in a version of the Ramayan that is known as 'Kavitawali Ramayan' written by Goswami Tulsidas, in its Lanka Kand, verse no. 40. The entire episode of how Hanuman had wrecked havoc on the demon army single-handedly is vividly narrated in verse nos. 30-47 of Lanka Kand in Kavitawali Ramayan.]

20. After Lord Ram had killed the demon Ravana, along with his army, followers, he brought Sita back to his city of Ayodhya. This firmly established Lord Ram's fame in the world. {And this episode, i.e. the War of Lanka and elimination of the cruel demons, became the central point in the famed epic known as the Ramayan.}"

तद्गच्छ विपुलप्रज्ञ भ्रातुः प्रियहिते रतः ।  
 अरिष्टं क्षेममध्वानं वायुना परिरक्षितः ॥ २१ ॥  
 एष पन्थाः कुरुश्रेष्ठ सौगन्धिकवनाय ते ।  
 द्रक्ष्यसे धनदोद्यानं रक्षितं यक्षराक्षसैः ॥ २२ ॥  
 न च ते तरसा कार्यः कुसुमावचयः स्वयम् ।  
 दैवतानि हि मान्यानि पुरुषेण विशेषतः ॥ २३ ॥  
 बलिहोमनमस्कारैर्मन्त्रैश्च भरतर्षभ ।  
 दैवतानि प्रसादं हि भक्त्या कुर्वन्ति भारत ॥ २४ ॥  
 मा तात साहसं कार्षीः स्वधर्ममनुपालय ।  
 स्वधर्मस्थः परं धर्मं बुध्यस्वागमयस्व च ॥ २५ ॥

tadgaccha vipulaprajña bhrātuḥ priyahite rataḥ ।  
 ariṣṭaṁ kṣemamadhvānaṁ vāyunā parirakṣitaḥ ॥ 21 ॥

eṣa panthāḥ kuruśreṣṭha saugandhikavanāya te ।  
 drakṣyase dhanadodyānaṁ rakṣitaṁ yakṣarākṣasaiḥ ॥ 22 ॥

na ca te tarasā kāryaḥ kusumāvacayaḥ svayam ।  
 daivatāni hi mānyāni puruṣeṇa viśeṣataḥ ॥ 23 ॥

balihomanamaskārairmantraīśca bharatarṣabha ।  
 daivatāni prasādaṁ hi bhaktyā kurvanti bhārata ॥ 24 ॥

mā tāta sāhasaṁ kārṣṇīḥ svadharmamanupālaya ।  
 svadharmasthaḥ paraṁ dharmam budhyasvāgamayasva ca ॥ 25 ॥

21. [After having answered Bhima's query and feeling pleased with the latter for his politeness and prayerful demeanours, Lord Hanuman advised him as follows—]

Hanuman said to Bhima: "My dear, so now you can proceed on your journey with a cheerful heart as you have pleased me. You may now devote your mind to fulfill your desire to please your brother (Dharma-raja Yudhisthir for whom you have come to fetch the flower). May the Wind God protect your path and ensure your safety.

22. Look, I show you the way. {Pointing in a particular direction, Lord Hanuman told Bhima—} This is the way to the grove of 'Saugandhika flowers'. Oh the best amongst the Kurus! You will see the garden of Kubera (the god of wealth in heaven), and it is guarded by Yakshas (a sort of demi-gods) who are as fierce and powerful as the demons, and hence called 'Yaksha-Rakshasas'.

23. Do not act rashly or hastily while trying to pluck the flowers yourself from this garden (as it belongs to Kuber, the god of wealth). This is because the gods are

respected and honoured by men like you who offer worship to the former by many kinds of offerings and doing sacrifices and rituals.

24. Oh best of the Bharatas! Gods are pleased by offerings, sacrifices, mantras and devotion.

25. So therefore my son<sup>1</sup>, be careful not to act hastily. Follow your duty, and understand the supreme Dharma while following your own<sup>2</sup>."

[Note—<sup>1</sup>It is significant to note here that Lord Hanuman addresses Bhima by using an affectionate term 'son'. Hanuman was the elder brother of Bhima, because Hanuman was born in Treta Yuga while Bhima was born in Dwapar Yuga. So the use of the word 'son' is very appropriate.

<sup>2</sup>Hanuman advises Bhima to do his duty while following the rules of Dharma. What does he mean? Hanuman advises Bhima to obey decorum, act reverentially and in a dignified manner while entering the garden to fetch flowers of his choice. This garden belonged to a god named Kuber, and permission must be taken before entering anyone's property even in ordinary times; it's a routine etiquette that all noble persons are expected to observe. No one should gate-crash or trespass in other's property, as it is most indecent and undignified thing to do even from the perspective of property owned by ordinary human beings. But when it comes to a property belonging to revered gods, then obviously special precaution ought to be taken. Since gods become pleased and oblige a seeker if the latter acts politely and reverentially by offering prayers and sacrifices to the gods, Hanuman effectively asked Bhima to observe this basic good manner of following etiquette instead of showing-off his strength and trying to forcibly enter and pluck flowers from Kuber's garden.

Lord Hanuman has made two simple points here—(i) That Bhima is within his rights to fetch a flower he was determined to get; there is nothing wrong in it as it does not harm anyone. (ii) But while doing so, he must behave properly and in a dignified way by first seeking permission from the landlord, i.e. Kuber, who owns the garden where the desire flower is located. Since gods have a way that pleases them, Bhima ought to follow that protocol.]

न हि धर्ममविज्ञाय वृद्धाननुपसेव्य च |  
 धर्मो वै वेदितुं शक्यो बृहस्पतिसमैरपि || २६ ||  
 अधर्मो यत्र धर्माख्यो धर्मश्चाधर्मसंज्ञितः |  
 विज्ञातव्यो विभागेन यत्र मुह्यन्त्यबुद्धयः || २७ ||  
 आचारसंभवो धर्मो धर्माद्देवाः समुत्थिताः |  
 वेदैर्यज्ञाः समुत्पन्ना यज्ञैर्देवाः प्रतिष्ठिताः || २८ ||  
 वेदाचारविधानोक्तैर्यज्ञैर्धार्यन्ति देवताः |  
 बृहस्पत्युशनोक्तैश्च नयैर्धार्यन्ति मानवाः || २९ ||

na hi dharmamavijñāya vṛddhānanupasevya ca |  
 dharmo vai veditum śakyo br̥haspatisamairapi || 26 ||

adharmo yatra dharmākhyo dharmāścādharmasamjñitah |  
vijñātavyo vibhāgena yatra muhyantyabuddhayaḥ || 27 ||

ācārasambhavo dharmo dharmādvedāḥ samutthitāḥ |  
vedairyajñāḥ samutpannā yajñairdevāḥ pratiṣṭhitāḥ || 28 ||

vedācāraavidhānoktairyajñairdhāryanti devatāḥ |  
br̥haspatyusānoktaiśca nayairdhāryanti mānavāḥ || 29 ||

26. [In the following verses, Lord Hanuman outlines the difference between what constitutes ‘Dharma’ and what is the opposite of it, i.e. ‘A-dharma’.]

"Without knowing what constitutes ‘Dharma’ and serving elders, even so-called wise persons cannot understand it. Just as Brihaspati<sup>1</sup> (the teacher of gods) is needed to advise and guide the gods (who themselves are worthy of worship and great beings), and Ushana<sup>2</sup> who followed Dharma by obeying his guru (although he was born to a king known as Tamas, implying someone with negative traits).

[Note—<sup>1</sup>Brihaspati is the guru of gods. He is wise and knows the rules of Dharma. In the ancient Vedic scriptures of Hinduism, Brihaspati is a deity associated with fire, a symbol of purity and fire sacrifices. He is a teacher and preceptor of the gods who counsels them. Just like Brishaspati acted as an advisor to the gods, Hanuman here acts as a guide for Bhima.

<sup>2</sup>Ushana (pronounced Uśana) is a king featured in Hindu literature. A member of the Yadu dynasty, he is described to be the son of a king named Tamas (so-called as he had the Tamas Guna, the worst type of quality, as his dominant character). However, his son Ushana, according to the Vishnu Purana, Ushana performed a hundred horse sacrifices, known as the Ashvamedha Yagya, to overcome this curse and please the gods. This episode has been cited by Lord Hanuman to emphasise the role and importance of sacrifices to please the gods.]

27. Where Dharma is labeled as ‘A-dharma’ and vice versa, the distinction must be clearly understood. It is here that often even the wise people get confused.

28. ‘Dharma’ arises from noble conduct and righteous deeds. The Vedas arise from Dharma<sup>1</sup>, sacrifices arise from Vedas, and gods are established by sacrifices.

[Note—<sup>1</sup>The idea is that enlightened people, such as great ancient sages, understood what constitutes ‘Dharma’, what is good and what is bad. They also knew how a person can find Mukti (liberation and deliverance) from this mortal world, how his soul can attain Moksha (final emancipation and salvation). They themselves practiced what they taught others, and advised their followers to do so. They experimented and researched on different aspects of deeds and actions, and their individual and combined effect on a man. As time passed and situations changed, they thought it wise to codify their knowledge, lest it would be distorted over time, or get completely lost. This paved the way of the coming into being of the ‘Vedas’. In the beginning the Vedas were oral, passed from one generation of teachers to the next.

But such practice had its limitations, because the doctrines and principles faced the prospect of getting distorted or twisted or diluted so much over a long

passage of time that the original thing might get lost or assume a completely different form but still get recognition as a 'Veda'. Hence, the need was felt for a written set of principles and doctrines, and it came down to us in the form of the 'written word' known as the 'scripture' called the 'Veda'.

This necessity was filled by sage Veda Vyas who divided the Veda into four main parts—viz. the Rig Veda, the Sama Veda, the Yajur Veda, and the Atharva Veda. So thereby came into existence the 'Four Vedas'. {Refer: Mahabharat, Sarga 148, verse no. 26.]

29. Gods are sustained by sacrifices mentioned in Vedic ordinances, and human beings are sustained by principles given by Brihaspati and Ushana. {To wit, human beings should seek and follow the advice given by their elders and wise seniors just like the gods obey the advice of Brihaspati. They should also follow the example of Ushana by doing sacrifices and making offerings to the gods to please them.}

पण्याकरवणिज्याभिः कृष्याथो योनिपोषणैः ।  
 वार्तया धार्यते सर्व धर्मैरेतैर्द्विजातिभिः ॥ ३० ॥  
 त्रयी वार्ता दण्डनीतिस्तिस्रो विद्या विजानताम् ।  
 ताभिः सम्यक्प्रयुक्ताभिर्लोकयात्रा विधीयते ॥ ३१ ॥  
 सा चेद्धर्मक्रिया न स्यात्त्रयीधर्ममृते भुवि ।  
 दण्डनीतिमृते चापि निर्मर्यादमिदं भवेत् ॥ ३२ ॥  
 वार्ताधर्मं ह्यवर्तन्त्यो विनश्येयुरिमाः प्रजाः ।  
 सुप्रवृत्तैस्त्रिभिर्ह्येतैर्धर्मैः सूयन्ति वै प्रजाः ॥ ३३ ॥  
 द्विजानाममृतं धर्मो ह्येकश्चैवैकवर्णिकः ।  
 यज्ञाध्ययनदानानि त्रयः साधारणाः स्मृताः ॥ ३४ ॥  
 याजनाध्यापने चोभे ब्राह्मणानां प्रतिग्रहः ।  
 पालनं क्षत्रियाणां वै वैश्यधर्मश्च पोषणम् ॥ ३५ ॥  
 शुश्रूषा तु द्विजातीनां शूद्राणां धर्म उच्यते ।  
 भैक्षहोमव्रतैर्हीनास्तथैव गुरुवासिनाम् ॥ ३६ ॥

paṇyākaravaṇijyābhiḥ kṛṣyātho yonipoṣaṇaiḥ ।  
 vārtayā dhāryate sarvaṃ dharmairetairdvijātibhiḥ ॥ 30 ॥

trayī vārtā daṇḍanīstisro vidyā vijānatām ।  
 tābhiḥ samyakprayuktābhirlokastrā vidhīyate ॥ 31 ॥

sā ceddharmakriyā na syāttṛayīdharmamṛte bhuvi ।  
 daṇḍanītimṛte cāpi nirmarādamidam bhavet ॥ 32 ॥

vārtādharme hyavartantyo vinaśyeyurimāḥ prajāḥ ।  
 supravṛttaistribhirhyetairdharmaibḥ sūyanti vai prajāḥ ॥ 33 ॥

dvijānāmamṛtaṃ dharmo hyekaścaivaikavarṇikaḥ |  
yajñādhyayanadānāni trayaḥ sādharmaṇāḥ smṛtāḥ || 34 ||

yājanādhyāpane cobhe brāhmaṇānām pratigrahaḥ |  
pālanam kṣatriyāṇām vai vaiśyadharmasca poṣaṇam || 35 ||

śuśrūṣā tu dvijātīnām sūdrāṇām dharma ucyate |  
bhaikṣahomavratairhīnāstathaiva guruvāsinām || 36 ||

30. [In the following verses, Lord Hanuman outlines the duties of the four main classes of people in the society, i.e. the Brahmins, the Kshatriyas, the Vaishyas and the Shudras.]

Lord Hanuman continued: "Everything in the world is sustained by trade, commerce and agriculture as they are needed to generate wealth, provide food and all other necessities of life to the members of the society at large. It is the responsibility of the Vaishyas to fulfill these requirements; it is their Dharma, it is their duty. {The 'Vaishyas' are members of the third class of segment of the society.}

31. The wise and learned class of men in the society<sup>1</sup> are expected to have knowledge of the three sciences—viz. agriculture, trade / commerce, and statecraft. Through proper practice and judicious application, these sciences help in sustaining the world and providing the necessities of life.

[Note—<sup>1</sup>Agriculture is the duty of the Vaishyas as stated in verse no. 31 herein above. Since agriculture and commercial activities need a work-force that can handle its labour-intensive component, and do manual work and handle routine chores to enable smooth functioning of these activities, the role of the Shudras obviously comes into play as they constitute the working class whose duty is 'service'. They are expected to serve members of the other three classes, viz. the Brahmins, the Kshatriyas, and the Vaishyas, so as to free them from the time and effort spent in attending to the humdrum chores of daily life, and instead focus their time, attention and energy to do the duties assigned to them. For example, Brahmins have a duty to act as senior advisors, teachers and guides for the other members of the society; the Kshatriyas have the duty to protect the society, and maintain law and order; and the Vaishyas have the duty to provide for the needs of the society by involving themselves in agriculture, trade and commerce. These duties would be done better if the people responsible for doing them are freed from wasting their energy and time in doing daily routine chores of life.

It ought to be clarified here that 'agriculture' involves a trading and a commercial aspect also, because after the crop is harvested it is to be cleaned, brought to the market, reach shops, both wholesalers and retailers, and from the shop it reaches the individual household. Hence, the role of the Vaishyas as well as the Shudras is evident; they are expected to work in harmony and in a synchronised manner for the smooth functioning of the entire process. So therefore, while the labour part of the process is tackled by the Shudras, its technical aspect such as trading and commerce are handled by their seniors, the Vaishyas who are well-versed in the intricacies of these activities.]

32. If the practice of Dharma were to cease on earth, if no one follows its principles, its laws and regulations, there would be chaos and breakdown of law and order in the

world. The doctrines of the Vedas help in maintaining proper order, brotherhood and harmony in the society, and if the principles as laid down in the Vedas are neglected, it is evident that anarchy would prevail.

This also applies to a judicious application of the art and science of 'statecraft', for without it those whose duty it is to practice statecraft (i.e. the Kshatriyas, the ruling class which is the second in the hierarchy) would become whimsical, ruthless, reckless and dictatorial, leading to exploitation and subsequent revolt in the society, which naturally would cause chaos in the long run.

[Note—This verse emphasises on the duty of the Kshatriya class. They are the so-called 'ruling class', and are expected to act as keepers of rule of law and order in the society. Further, it is their duty to give protection to others in the society, and act as custodians of wealth.]

33. Without agriculture and trade that respectively provide food and help generate wealth for a comfortable living, people would suffer and eventually perish. These three Dharmas (agriculture, trade/commerce, and statecraft), if properly practiced and systematically carried on, help in sustaining the world in an atmosphere of goodwill, harmony and brotherhood.

34. For the Brahmins, protection of the principles of 'Dharma' is the prime profession; Dharma is the nectar that gives happiness in life, and Brahmins are expected to guard it.

Besides what has been said herein above with regards to the duties of the members of individual classes in the society, all classes are expected to practice the virtues of making sacrifices, studying to gain knowledge, and making charities in a universal manner<sup>1</sup>.

[Note—<sup>1</sup>These three virtues should be understood from a broad perspective. 'Sacrifice' and 'charity' are not limited to making offerings in a fire and performing rituals to please the gods; they mean that a person ought to be selfless and abstain from being greedy so much that others in the society are denied things that one has in abundance. One should sacrifice a little bit of his own convenience and comfort for the larger good of others. Charity is helping others selflessly, and sharing one's wealth and resources with those who are in need, those who are underprivileged, and need assistance and help. Both 'sacrifice' and 'charity' have an element of 'sharing' the resources of the society amongst its members; it's like a judicious distribution of available resources and wealth between all, with those who have it sharing it with those who lack it. This virtue helps generate goodwill, brotherhood and harmony in the society. Those who are liberal and magnanimous are welcomed, and others would go out of their way to help the former whenever the need arises.]

35. For Brahmins, both teaching and performing sacrifices are duties. For Kshatriyas, giving protection to other members of the society is their primary Dharma (duty). For Vaishyas, trade, commerce and agriculture that help to provide wealth, food and other necessities of life is the Dharma.

36. For Shudras, service is their prime Dharma (duty). This includes serving the Brahmins (alongside other members of the society, such as the Vaishyas and the Kshatriyas)<sup>1</sup>.



Those people who do not keep their vows and words of honour (i.e. promises), those who do not practice sacrifice, and those who do not serve their elders and teachers (Guru)—such people do not understand what Dharma is, and what benefits are derived by following it."

[Note—<sup>1</sup>Refer to the note appended to verse no. 31 herein above.]

क्षत्रधर्मोऽत्र कौन्तेय तव धर्माभिरक्षणम् ।  
 स्वधर्मं प्रतिपद्यस्व विनीतो नियतेन्द्रियः ॥ ३७ ॥  
 वृद्धैः संमन्त्र्य सद्भिश्च बुद्धिमद्भिः श्रुतान्वितैः ।  
 सुस्थितः शास्ति दण्डेन व्यसनी परिभूयते ॥ ३८ ॥  
 निग्रहानुग्रहैः सम्यग्यदा राजा प्रवर्तते ।  
 तदा भवति लोकस्य मर्यादा सुव्यवस्थिता ॥ ३९ ॥  
 तस्माद्देशे च दुर्गे च शत्रुमित्रबलेषु च ।  
 नित्यं चारेण बौद्धव्यं स्थानं वृद्धिः क्षयस्तथा ॥ ४० ॥

kṣatradharmo'tra kaunteya tava dharmābhirakṣaṇam ।  
 svadharmam pratipadyasva vinīto niyatendriyaḥ ॥ 37 ॥

vṛddhaiḥ saṁmantrya sadbhiḥśca buddhimadbhiḥ śrutānvitaiḥ ।  
 susthitaḥ śāsti daṇḍena vyasani paribhūyate ॥ 38 ॥

nigrahānugrahaiḥ samyagyadā rājā pravartate ।  
 tadā bhavati lokasya maryādā suvyavasthitā ॥ 39 ॥

tasmāddeśe ca durge ca śatrumitrabaleṣu ca ।  
 nityam cāreṇa boddhavyam sthānam vṛddhiḥ kṣayastathā ॥ 40 ॥

37. Lord Hanuman continued: "Oh son of Kunti (i.e. Bhima)! Now become aware of what your own Dharma is. Since you belong to the ruling class, which comes under the category of the 'Kshatriya class', your duty involves protecting 'Dharma', which includes setting an example for others by first following your own duties in a responsible and disciplined manner while practicing self-control and restraint.

38. [So then, what are the salient features of 'statecraft' that the ruling class, known as 'Kshatriyas', ought to remember? These are now being enumerated briefly in the following verses.]

Consulting elders and wise people who have heard and understood the scriptures well helps in ensuring stability in the society<sup>1</sup>. By punishing the guilty<sup>2</sup>, order is maintained.

[Note—<sup>1</sup>The ruling class, called the 'king' in general terms, should always consult wise men and elders who act as advisors to the king. Care must be exercised while selecting such advisors; they should be learned and well-versed in the principles of statecraft and laws of the land; they should be non-partisan and loyal to the king; they should be selfless and have faith in themselves; they should be confident that the

advise they are giving to the king is the best choice and would serve the best interest of the king as well as the people of the country.

<sup>2</sup>The king has two tools in his hands which he uses to control others—and these two tools are ‘punishment of guilty’ and ‘rewarding’ people for virtues, such as good work, loyalty, honesty, trustworthiness, truthfulness and sincerity in carrying out their respective duties. The fear of punishment prevents mischief and evil-doing by the people.]

39. When the king governs correctly with rewards and punishments, order and discipline are established in the world.

40. Therefore, a wise king must always know the positions, the attitudes, the strengths and weaknesses of friends as well as foes through spies employed in one’s own country as well as in an enemy’s country, and also within the king’s own fort and palace, as well as outside the fort in the city and the countryside.

{These spies act like eyes and ears of the king. The king should select his spies judiciously and wisely, and use the twin tools of ‘punishment and reward’ to ensure their loyalty and faithfulness towards him.}

राजामुपायाश्चत्वारो बुद्धिमन्त्रः पराक्रमः ।

निग्रहानुग्रहौ चैव दाक्ष्यं तत्कार्यसाधनम् ॥ ४१ ॥

साम्ना दानेन भेदेन दण्डेनोपेक्षणेन च ।

साधनीयानि कार्याणि समासव्यासयोगतः ॥ ४२ ॥

मन्त्रमूला नयाः सर्वे चाराश्च भरतर्षभ ।

सुमन्त्रितैर्नयैः सिद्धिस्तद्विद्वैः सह मन्त्रयेत् ॥ ४३ ॥

स्त्रिया मूढेन लुब्धेन बालेन लघुना तथा ।

न मन्त्रयेत् गुह्यानि येषु चोन्मादलक्षणम् ॥ ४४ ॥

मन्त्रयेत्सह विद्वद्भिः शक्तैः कर्माणि कारयेत् ।

स्निग्धैश्च नीतिविन्यासान्मूर्खान्सर्वत्र वर्जयेत् ॥ ४५ ॥

धार्मिकान्धर्मकार्येषु अर्थकार्येषु पण्डितान् ।

स्त्रीषु क्लीबान्नियुञ्जीत क्रूरान्क्रूरेषु कर्मसु ॥ ४६ ॥

rājāmupāyāścātvarō buddhimantraḥ parākramaḥ ।

nigrahanugrahaū caiva dākṣyaṃ tatkāryasāadhanam ॥ 41 ॥

sāmnā dānena bhedena daṇḍenopekṣaṇena ca ।

sādhaniyāni kāryāṇi samāsavyāsayogataḥ ॥ 42 ॥

mantramūlā nayāḥ sarve cārāśca bharatarṣabha ।

sumantritairnayaiḥ siddhistadvidaiḥ saha mantrayet ॥ 43 ॥

striyā mūḍhena lubdhena bālena laghunā tathā |  
na mantrayeta guhyāni yeṣu conmādalakṣaṇam || 44 ||

mantrayetsaha vidvadbhiḥ śaktaiḥ karmāṇi kārayet |  
snigdhaiśca nītivinyāsānmūrkhānsarvatra varjayet || 45 ||

dhārmikāndharmakāryeṣu arthakāryeṣu paṇḍitān |  
strīṣu klībānniyuñjīta krūrānkrūreṣu karmasu || 46 ||

41. "There are four strategies, tactics and tools that a king should employ to his benefit, as they help him in good governance, maintaining honour, overcoming and controlling his adversaries and enemies, and maintaining law and order within his realm. These four instruments of statecraft are the following: (i) The king's own intellect and knowledge; (ii) Good and honest counsel from his wise and learned advisors; (iii) His own valour, strength and courage; and (iv) The use of the twin tools of rewards and punishments<sup>1</sup> as deemed necessary according to the situation at hand.

Besides these, the king should also have the virtues of skill, common-sense and wisdom which he should employ judiciously to successfully accomplish the task at hand.

[Note—<sup>1</sup>While giving punishment or awarding rewards, the king should make sure that anyone who is innocent is not punished, nor is a reward given to someone who is unworthy of it. If he is careless on this account, a wrong signal would go down in the society, and unscrupulous elements would exploit this loophole for their own agenda.]

42. Other tools and strategies that help a king to be successful are the following: (i) Use of the principles of diplomacy; (ii) Giving of gifts and largesse to those who deserve it; (iii) Creating division and sowing mutual suspicion between those people whom he suspects to be inimical to him and his interests, such as his opponents, adversaries and enemies, and then giving punishment to them in proportion to their fault; and (iv) Overlooking or neglecting small transgression and mistakes by his loyal and faithful followers. These strategies, singly or in combination, help the king to accomplish small as well as big tasks at hand (and to be a successful administrator and ruler of the kingdom).

43. All strategies and tactics are rooted in the twin tools of 'counsel' and 'espionage', and success is achieved through well-advised and well-devised such strategies and tactics by knowledgeable advisors who are well informed, selfless, non-partisan, loyal, truthful, honest, wise and learned.

44. Do not consult<sup>1</sup> with and disclose your secrets to women, fools, greedy people, children, and non-serious individuals with a fickle mind, or those showing signs of madness and other mental illnesses.

[Note—<sup>1</sup>The language and tenor of this verse as well as the ones that follow herein above and below clearly indicates that Lord Hanuman is advising Bhima directly and telling him first-hand what he should do and what he shouldn't in order to be a good prince. It is an advice given in the 'first person' language personally meant for Bhim, but it applies to all stakeholders such as rulers, governors and others who are

shouldered with the burden, the duty and the responsibility that innately comes with the ruling class.]

45. Consult with the wise and learned men; employ capable people who are competent for the tasks to be done; and assign skilled strategists and tacticians to do tasks that are critical and require expertise to handle them. Avoid fools at all costs.

46. Employ righteous people for doing righteous deeds. Employ experts for financial matters. For tasks involving violence and dare-devilry (such as battles and tackling ruthless enemies), employ people who are brave, fearless, courageous and valiant. And employ eunuchs among women (to avoid unwarranted scandals, gossips and sexual exploitations). {In short, appoint competent people who are qualified to do the assigned work. Ensure that there are no gossips and scandals and hush-toned malicious talks. Do not fall prey to misjudgment out of favouritism or sycophancy while making such appointments. Don't give space to back-stabbers and scheming people; don't encourage those who show envy and jealousy.}"

\*स्वेभ्यश्चैव परेभ्यश्च कार्याकार्यसमुद्भवा ।

बुद्धिः कर्मसु विज्ञेया रिपूणां च बलाबलम् ॥ ४७ ॥

बुद्ध्या सुप्रतिपन्नेषु कुर्यात्साधुपरिग्रहम् ।

निग्रहं चाप्यशिष्टेषु निर्मर्यादेषु कारयेत् ॥ ४८ ॥

निग्रहे प्रग्रहे सम्यग्यदा राजा प्रवर्तते ।

तदा भवति लोकस्य मर्यादा सुव्यवस्थिता ॥ ४९ ॥

एष ते विहितः पार्थ घोरो धर्मो दुरन्वयः ।

तं स्वधर्मविभागेन विनयस्थोऽनुपालय ॥ ५० ॥

तपोधर्मदमेज्याभिर्विप्रा यान्ति यथा दिवम् ।

दानातिथ्यक्रियाधर्मैर्यान्ति वैश्याश्च सद्गतिम् ॥ ५१ ॥

क्षत्रं याति तथा स्वर्गं भुवि निग्रहपालनैः ।

सम्यक्प्रणीय दण्डं हि कामद्वेषविवर्जिताः ।

अलुब्धा विगतक्रोधाः सतां यान्ति सलोकताम् ॥ ५२ ॥

svebhyaścaiva parebhyaśca kāryākāryasamudbhavā ।

buddhiḥ karmasu vijñeyā ripūṇāṃ ca balābalam ॥ 47 ॥

buddhyā supratipanneṣu kuryātsādhuparigraham ।

nigrahaṃ cāpyaśiṣṭeṣu nirmar्याdeṣu kārayet ॥ 48 ॥

nigrahe pragrahe samyagyadā rājā pravartate ।

tadā bhavati lokasya maryādā suvyavasthitā ॥ 49 ॥

eṣa te vihiṭaḥ pārtha ghorō dharmo duranvayaḥ ।

taṃ svadharmavibhāgena vinayastho'nupālaya ॥ 50 ॥

tapodharmadamejyābhirviprā yānti yathā divam |  
dānātithyakriyādharmairyānti vaiśyāśca sadgatim || 51 ||

kṣatram yāti tathā svargaṃ bhuvi nigrhapālanaiḥ |  
samyakpraṇīya daṇḍaṃ hi kāmadvēṣavivarjitāḥ |  
alubdhā vigatakrodhāḥ satāṃ yānti salokatām || 52 ||

47. [Lord Hanuman further advised Bhima as follows—] "Understand the difference between what should and should not be done, knowing one's own and others' strengths and weaknesses. {Don't be prejudiced; think in a practical way; live in the present, but keep in mind the experiences of the past and have a visionary eye on the future while making a choice or taking a decision. You must keep in mind your own limitations, as well as the fact that those who are subordinate to you and who would actually required to implement your decisions and plans on the ground too have their limitations.}

48. When the wise in the society are well-employed (and their opinions and advice heard), when appropriate rewards and punishments are administered correctly, then stability and order are established in the world.

49. When the king administers rewards and punishments rightly, order and discipline are established in the world.

50. Oh Partha! This is the difficult nature of the Dharma that your class (i.e. the princely or the ruling class) has to follow. Nevertheless, follow it diligently with self-discipline; understand what your own duties are.

51. Brahmins attain heaven through penance, Dharma, charity and sacrifices. Vaishyas attain high abode (i.e. heaven) through charity, hospitality and Dharma."

52. Kshatriyas attain heaven— the realm where those who are righteous and true followers of Dharma go to retire— by (i) giving protection to others in the society who depend on them for it, (ii) giving punishment to those who torment others, are hurdles to peace, and disturb harmony, and law and order in the society, (iii) administering justice impartially and judiciously, free from greed and anger, without favour or hatred."

[Note—<sup>1</sup>Verse nos. 51 and 52 outline the benefits that accrue to people if they adhere to their Dharma (i.e. their duties and responsibilities) in accordance with the section of the society to which they belong.

But it should be kept in mind that principles and doctrines of the scriptures should be properly and judiciously understood from a wider perspective, and not looked at with a narrow mind or a myopic vision. Following one's 'Dharma' essentially means to do one's assigned duties and live up to one's responsibilities diligently, righteously and honestly, in a truthful and sincere manner, without allowing oneself to be affected by prejudice and deterred by elements of selfishness, bias, envy, evil, greed, malice and other kinds of negative influences.

As life and time undergo changes with the change of eras and circumstances, what one is expected to do as well as what one's responsibilities are under the present

dispensation too undergo a change. A person who does his present duties responsibly, in an honest and righteous manner, becomes eligible to be rewarded and given due credit for his efforts, irrespective of the class in which he is born, as his birth is not under his control, but what he does and how he does it after birth, surely is.]

**Mahabharat, Van Parva, Sarga 150:**

वैशंपायन उवाच ।

ततः संहृत्य विपुलं तद्वपुः कामवर्धितम् ।  
 भीमसेनं पुनर्दोर्भ्यां पर्यष्वजत वानरः ॥ १ ॥  
 परिष्वक्तस्य तस्याशु भ्रात्रा भीमस्य भारत ।  
 श्रमो नाशमुपागच्छत्सर्वं चासीत्प्रदक्षिणम् ॥ २ ॥  
 ततः पुनरथोवाच पर्यश्रुनयनो हरिः ।  
 भीममाभाष्य सौहार्दाद्बाष्पगद्गदया गिरा ॥ ३ ॥  
 गच्छ वीर स्वमावासं स्मर्तव्योऽस्मि कथान्तरे ।  
 इहस्थश्च कुरुश्रेष्ठ न निवेद्योऽस्मि कस्यचित् ॥ ४ ॥  
 धनदस्यालयाच्चापि विसृष्टानां महाबल ।  
 देशकाल इहायातुं देवगन्धर्वयोषिताम् ॥ ५ ॥  
 ममापि सफलं चक्षुः स्मारितश्चास्मि राघवम् ।  
 मानुषं गात्रसंस्पर्शं गत्वा भीम त्वया सह ॥ ६ ॥  
 तदस्मद्दर्शनं वीर कौन्तेयामोघमस्तु ते ।  
 भ्रातृत्वं त्वं पुरस्कृत्य वरं वरय भारत ॥ ७ ॥  
 यदि तावन्मया क्षुद्रा गत्वा वारणसाहवयम् ।  
 धार्तराष्ट्रा निहन्तव्या यावदेतत्करोम्यहम् ॥ ८ ॥  
 शिलया नगरं वा तन्मर्दितव्यं मया यदि ।  
 यावदद्यं करोम्येतत्कामं तव महाबल ॥ ९ ॥

vaiśampāyana uvāca ।

tataḥ saṁhṛtya vipulaṁ tadvapuḥ kāmavardhitam ।  
 bhīmasenaṁ punardorbhyāṁ paryaṣvajata vānaraḥ ॥ 1 ॥

pariṣvaktasya tasyāśu bhrātrā bhīmasya bhārata ।  
 śramo nāśamupāgacchatsarvaṁ cāsitpradakṣiṇam ॥ 2 ॥

tataḥ punarathovāca paryaśrunayano hariḥ ।  
 bhīmamābhāṣya sauhārdādbāṣpagadgadayā girā ॥ 3 ॥

gaccha vīra svamāvāsaṃ smartavyo'smi kathāntare |  
ihasthaśca kuruśreṣṭha na nivedyo'smi kasyacit || 4 ||

dhanadasyālayāccāpi visrṣṭānāṃ mahābala |  
deśakāla ihāyātum devagandharvayoṣitām || 5 ||

mamāpi saphalaṃ cakṣuḥ smāritaścāsmi rāghavam |  
mānuṣaṃ gātrasaṃsparśaṃ gatvā bhīma tvayā saha || 6 ||

tadasmaddarśanaṃ vīra kaunteyāmoghamastu te |  
bhrātr̥tvaṃ tvaṃ puraskṛtya varam varaya bhārata || 7 ||

yadi tāvanmayā kṣudrā gatvā vāraṇasāhvayam |  
dhārtarāṣṭrā nihantavyā yāvadetatkaromyaham || 8 ||

śīlayā nagaraṃ vā tanmarditavyaṃ mayā yadi |  
yāvadadya karomyetatkāmaṃ tava mahābala || 9 ||

1. Sage Vaishampayana said: ‘Then, having withdrawn that greatly expanded form which could increase at will, the monkey (i.e. Lord Hanuman) embraced Bhimasena with both his arms once again.

2. As soon as Bhima was embraced by his brother, all his fatigue vanished, and he felt rejuvenated.

3. Hanuman, with eyes filled with tears, spoke again to Bhima with a voice choked with emotion due to their friendship, kinship and affection for each other.

4. Lord Hanuman said to Bhima, "Oh Hero! Now go home. Remember me in times of difficulty. But remember one thing: do not reveal my existence or presence in this location to anyone.

5. Oh Great One! From the heaven where Kubera (the god of wealth and the treasurer of heaven) lives, many Devas and Gandharvas (i.e. gods and heavenly courtesans or nymphs) come to this place where I reside at present<sup>1</sup>.

[Note—<sup>1</sup>This area of the mountain where Lord Hanuman resides is located at a place where Bhima had come in search of a divine lotus flower that is found only in a garden belonging to Kuber\*, the god of wealth in heaven as well as on earth. Like all kings and princes, Kuber too owns this pleasure garden where heavenly beings, such as gods and nymphs, descend from time to time to enjoy themselves amidst the charming surroundings of this garden that gives them an experience that is unique to life on earth, something they won't find in heaven. This realm in the upper reaches of the mountain is free from pollution, and for all practical purposes it replicates the wonderful environment of a heavenly place with an additional bonus of letting one experience the flavours, the sound, the sights and the smell of life on earth.

This area is richly endowed with colourful flower-gardens, charming fountains, fruit-laden green trees of different varieties, streams and lakes, singing birds and joyful animals, and all other subtle as well as visible characters that

replicate a pleasure garden in heaven. It is the playground of the gods on earth. Human beings have no access to it. Hence, Lord Hanuman advises Bhima to keep this location a closely guarded secret lest it would be swamped by humans seeking to enjoy the pleasures that are only available in heaven where righteous go after leading a life of restraint and penance, for they are then rewarded for their hardships on earth with the opportunity to enjoy the best of pleasures that are far superior to what is available on earth, and neither can be imagined on earth.

\*Refer: Sarga no. 149, verse no. 22 where Lord Hanuman has pointed out the garden of Kuber located nearby where Bhima would find his desired flower and fruit.]

6. My dear brother Bhima! I feel delighted to see and touch you, as it reminds me of my beloved and revered Lord Ram who also possessed the body of a human being like you have, and whose divine body I have had a good fortune to see and touch. {But when Lord Ram went to heaven at the end of Treta Yuga, I decided to renounce all my interactions and contacts with the mortal world of humans, and retired to this serene and calm place which is almost like heaven, as it is pristine pure, and untouched by pollution and grossness associated with the mortal world. I found enough peace and solace here so that I could spend my time in meditation and contemplation.}

7. Oh great Hero! May our meeting not go in vain. So therefore, oh great scion of the land of Bharat, ask me for a boon as I and you are brothers. {Since I am elder to you, there is no wrong in doing so. A younger brother can always ask his elder brother for a favour, such as a boon that he desires.}

8. Oh mighty Bhima! If you so desire, and though I am so humble and wish to spend my days in peace and non-involvement with other, I would still, in order to oblige you, go and eliminate the sons of Dhritarashtra who have been the cause of trouble to you<sup>1</sup>.

But in order to do that, I will visit the holy place called Varanasi to pay my homage to Lord Shiva (the ruling deity there)<sup>2</sup>, seeking the Lord's blessings and forgiveness for my getting involved in worldly things that I ought not to do in my age.

[Note—<sup>1</sup>Bhima and the other Pandavas were exiled by the selfish Dhritarashtra and his crooked sons.

<sup>2</sup>Lord Shiva is the deity who was worshipped and revered by Lord Ram too—refer: Ram Charit Manas, Lanka Kand, Chaupai line no. 2 that precedes Doha no. 2—to Chaupai line no. 3 that precedes Doha no. 3.]

9. Oh Bhima! Thou art mighty and competent thyself, and thy arms are strong and powerful enough to do it. But if it is thy wish then I can act on behalf of thee: I would smash that city (of Dhritarashtra and his sons) with a giant rock if I must do it."

**भीमसेनस्तु तद्वाक्यं श्रुत्वा तस्य महात्मनः |**

**प्रत्युवाच हनूमन्तं प्रहृष्टेनान्तरात्मना || १० ||**

**कृतमेव त्वया सर्वं मम वानरपुंगव |**

**स्वस्ति तेऽस्तु महाबाहो क्षामये त्वां प्रसीद मे || ११ ||**



सनाथाः पाण्डवाः सर्वे त्वया नाथेन वीर्यवन् ।  
तवैव तेजसा सर्वान्विजेष्यामो वयं रिपून् ॥ १२ ॥

bhīmasenastu tadvākyam śrutvā tasya mahātmanah ।  
pratyuvāca hanūmantam prahr̥ṣṭenāntarātmanā ॥ 10 ॥

kṛtameva tvayā sarvaṃ mama vānarapuṃgava ।  
svasti te'stu mahābāho kṣāmaye tvāṃ prasīda me ॥ 11 ॥

sanāthāḥ pāṇḍavāḥ sarve tvayā nāthena vīryavan ।  
tavaiva tejasā sarvānvijeṣyāmo vayaṃ ripūn ॥ 12 ॥

10. Hearing these affectionate and brotherly words of Lord Hanuman who had a noble soul and character, Bhimasena was overwhelmed with delight. He replied with an overjoyed heart as follows:-

11. "Oh my revered brother who is the best amongst the monkeys, and who possesses mighty arms! Everything has been done and achieved already merely by your showing so much affection for me, and by your selfless offer to help me in any way I choose. I now beg that you just show your grace upon me and bless me.

12. All the Pandavas are strong, and with you as our protector there is nothing to worry about. With you by our side, and with your dynamic help, we shall conquer all our enemies without a trace of doubt<sup>1</sup>."

[Note—<sup>1</sup>Bhima has shown great prudence, a sense of courtesy and politeness, as well as skills in diplomacy here by not asking Lord Hanuman to go directly and punish his enemies, the Kauravas, forthwith, for that would be highly improper and rude to ask Hanuman for it at this juncture. But at the same time, Bhima has taken a virtual promise from Lord Hanuman that when the final face-off with the Kauravas would take place, as it actually did during the great Mahabharat War, he would help the Pandavas, stand alongside them and help them to win the war that would decide their future. Rest, as the saying goes, is history. During the epic War, Lord Hanuman had led the battles from the front, albeit in a subtle way, by sitting on the top of Arjun's chariot and ensuring the victory of the Pandavas over the Kauravas. This fact has been clearly stated in (a) Mahabharat, Karna Parva, Sarga 87, verse nos. 7 and 94-96; and in (b) Srimad Bhagwat Mahapuran, (1) Skandha (Canto) 1, Adhyaaye (Chapter) 14, verse no. 22; and (2); (ii) Skandha / (Canto) 5, Adhyaaye (Chapter) 19, Verse 1-8.

Refer to verse no. 15 too herein below.]

एवमुक्तस्तु हनुमान्भीमसेनमभाषत ।  
भ्रातृत्वात्सौहृदाच्चापि करिष्यामि तव प्रियम् ॥ १३ ॥  
चमूं विगाहय शत्रूणां शरशक्तिसमाकुलाम् ।  
यदा सिंहं वीर करिष्यसि महाबल ।  
तदाहं बृंहयिष्यामि स्वरवेण रवं तव ॥ १४ ॥  
विजयस्य ध्वजस्थश्च नादान्मोक्ष्यामि दारुणान् ।

शत्रूणां ते प्राणहरानित्युक्त्वान्तरधीयत || १५ ||

evamuktastu hanumānbhīmasenamabhāṣata |  
bhrātrtvātsauhrdāccāpi kariṣyāmi tava priyam || 13 ||

camūṃ vigāhya śatrūṇāṃ śaraśaktisamākulām |  
yadā siṃharavaṃ vīra kariṣyasi mahābala |  
tadāhaṃ br̥ṃhayiṣyāmi svaraveṇa ravaṃ tava || 14 ||

vijayasya dhvajasthaśca nādānmokṣyāmi dāruṇān |  
śatrūṇāṃ te prāṇaharānityuktvāntaradhīyata || 15 ||

13. When Lord Hanuman heard what Bhima said, he replied: "Oh Bhima! I shall do what pleases you as I have brotherly affection for you, and now onwards we are friends too.

14. Oh mighty Bhimasena! When you would roar like a lion in the battle-field and enter the enemy's army that would be well armed and all the space would be filled with arrows and spears, I will augment your roar with my own thunderous roar (that would instill terror in the heart of the enemy and send chill down his spine)."

15. I shall take my position on the banner or flag (mounted on the top of the main war chariot in the battle-field) to ensure victory, and from there I shall make dreadful roars and war-cries that will cause seizures in the enemy camp (causing them to be paralysed)." Assuring Bhima in this way, Lord Hanuman vanished from sight<sup>1</sup>.

[Note—<sup>1</sup>There are two possibilities here. One is that Hanuman assumed a very small form as he had done while entering Lanka in search of Sita during the Treta Yuga — refer: Ram Charit Manas, Sundar Kand, Doha no. 3 along with Chaupai line no. 1 that follows it.

He had taken this miniscule form so quickly that Bhima didn't have time to realise what was happening. Just a while ago, Bhima had seen a gigantic form of Hanuman, so he might not have been mentally prepared to expect to see a form as small and miniscule as a tiny mosquito all of a sudden.

The other possibility is that Lord Hanuman may have quietly left the place and sneaked away unnoticed into the adjoining forest while Bhima was still in awe of him and still not decided what to do and how to react next.]

गते तस्मिन्हरिवरे भीमोऽपि बलिनां वरः |  
तेन मार्गेण विपुलं व्यचरद्गन्धमादनम् || १६ ||  
अनुस्मरन्वपुस्तस्य श्रियं चाप्रतिमां भुवि |  
माहात्म्यमनुभावं च स्मरन्दाशरथेर्ययौ || १७ ||  
स तानि रमणीयानि वनान्युपवनानि च |  
विलोडयामास तदा सौगन्धिकवनेप्सया || १८ ||

gate tasminharivare bhīmo'pi balinām varah |  
tena mārgēṇa vipulaṃ vyacaradgandhamādanam || 16 ||

anusmaranvapustasya śriyaṃ cāpratimām bhuvi |  
māhātmyamanubhāvaṃ ca smarandāśaratheryayau || 17 ||

sa tāni ramaṇīyāni vanānyupavanāni ca |  
viloḍayāmāsa tadā saugandhikavanepsayā || 18 ||

16. After that best of the monkeys (i.e. Lord Hanuman) had departed, Bhima, who himself was the strongest among the strong, resumed his journey as he travelled extensively through the vast Gandhamadana Mountain (so-called as it was filled with a pleasant fragrance of flowers and aroma of herbs exclusive to it).

17. Remembering Hanuman's majestic form and unparalleled radiance that had no match on earth, Bhima continued on his journey.

He also recalled the glory and the greatness of 'Dasharathi' (a reference to Lord Ram because he was born as the son of king Dasratha of Ayodhya) to whom Lord Hanuman had referred to during their conversation, the Lord whom Hanuman had served during the Treta Yuga, and whom he revered so much.

18. Then, pursuing his wish to discover the grove where he could find the desired Saugandhika flowers (for which Bhima had come so long a distance), he roamed through the surrounding forests and groves, that were all very charming and delightful, in search of that particular grove where the desired flower could be found.

#### 5.1 (b): Mahabharat, Karna Parva, Sarga 87, verse nos. 7 and 94-96:

ध्वजौ च दृष्ट्वा संसक्तौ विस्मयः समपद्यत।  
हस्तिकक्षं च कर्णस्य वानरं च किरीटिनः ॥ ७॥

dhvajau ca dṛṣṭvā saṃsaktau vismayaḥ samapadyata |  
hastikakṣaṃ ca karṇasya vānaraṃ ca kirīṭinaḥ ||7||

Verse no. 7 – Those who were present in the battle-field were feeling amazed at the sight of the two majestic chariots of Karna and Arjun respectively riding side-by-side. Both the chariots were equally magnificent, with the former having a war-standard, or a flag, on which bore an insignia of a golden chain used to tie an elephant belonging to a noble prince, while the war-standard of Arjun, the prince who wore a crown, was coloured red and had Lord Hanuman himself mounting on it.

कपिश्रेष्ठस्तु पार्थस्य व्यादितास्य इवान्तकः ।  
दंष्ट्राभिर्भीषयन् भाभिर्दुर्निरीक्ष्यो रविर्यथा ॥ ९४॥

kapiśreṣṭhastu pārthasya vyāditāsyā ivāntakaḥ ।  
damṣṭrābhirbhīṣayan bhābhirdurnirīkṣyo raviryathā ॥94॥

Verse no. 94 – Atop the standard of Arjun, the son of Kunti, rode a fierce monkey with wide open mouth, gnashing his teeth, snarling and grunting ferociously as if he was Yam, the god of death, himself personified. The monkey's fearful jaws and menacing countenance sent shivers down the spine of all those who saw him. He was as radiant and splendid as the blazing sun so much so that it was impossible to look directly at him because of the blinding halo of light that surrounded his body.

युद्धाभिलाषुको भूत्वा ध्वजो गाण्डीवधन्वनः ।  
कर्णध्वजमुपातिष्ठत् स्वस्थानाद् वेगवान् कपिः ॥ 95॥  
उत्पपात महावेगः कक्ष्यामभ्याहनत्तदा ।  
नरवैश्व दशनैश्वैव गरुडः पन्नगं यथा ॥ 96॥

yuddhābhilāṣuko bhūtvā dhvajo gāṇḍīvadhanvanah ।  
karṇadhvajamupātiṣṭhat svasthānād vegavān kapiḥ ॥95॥  
utpapāta mahāvegah kaksyāmabhyāhanattadā ।  
naravaīśva daśanaīśvaiva garuḍaḥ pannagaṃ yathā ॥96॥

Verse nos. 95-96 – For all practical purposes it appeared that a virtual war of wits broke out between the war-standards of Arjun and that of Karna as the two huge chariots brushed each other, with Arjun's flag on which Hanuman was riding seemingly having an upper hand over that of Karna that had the elephant rope as its insignia. With the two flags fluttering, waving and lashing against each other madly as the chariots drove fiercely side-by-side, it looked that Hanuman was leaping repeatedly from Arjun's chariot to tear apart the elephant rope marked on the flag of his opponent Karna's chariot, just like Garud, the celestial Eagle, repeatedly strikes at a giant serpent with its beaks and claws in order to kill it.

## 5.2: Mahabharat, Shalya Parva, Sarga 61, verse nos. 7-13:

Another evidence of Lord Hanuman's presence during the epic War of Mahabharat that was fought during the Dwapar Yuga is found in Mahabharat, Shalya Parva, Sarga 61, verse nos. 7-13, where we read that Arjun's chariot burnt down to ashes as soon as Lord Krishna got down from it, and Lord Hanuman, who was present atop the chariot in the form of an image in the banner or flag mounted on Arjun's chariot, abandoned it at the same time.

Let us now read what these verses say:

शिविरं समनुप्राप्य कुरुराजस्य पाण्डवाः ।

अवतेरुर्महाराज रथेभ्यो रथसत्तमाः ॥ ७ ॥

śibiraṃ samanuprāpya kururājasya pāṇḍavāḥ |  
avaterurmahārāja rathebhyo rathasattamāḥ || 7 ||

Verse no. 7: At the end of the War of Mahabharat, the Pandavas, who were expert charioteers, alighted from their excellent chariots when they reached the camp of Duryodhana, the king of the Kuru clan (who were the opponents of the Pandavas during the war).

ततो गाण्डीवधन्वानमभ्यभाषत केशवः।

स्थितः प्रियहिते नित्यमतीव भरतर्षभ ॥ ८ ॥

अवरोपय गाण्डीवमक्षय्यौ च महेषुधी।

अथाहमवरोक्ष्यामि पश्चाद्भरतसत्तम ॥ ९ ॥

tato gāṇḍivadhanvānamabhyabhāṣata keśavaḥ |  
sthitah priyahite nityamatīva bharatarṣabha || 8 ||

avaropaya gāṇḍivamakṣayyau ca maheṣudhī |  
athāhamavarokṣyāmi paścādbharatasattama || 9 ||

Verse nos. 8-9: Lord Krishna, who always thought of what was good for Arjun, then told him: ‘Oh Arjun, the Great! First remove from the chariot your bow, known as Gandiva, and your quivers that have an inexhaustible supply of formidable arrows, and then get down from it yourself. Oh Great Arjun! I will dismount the chariot after you have got out of it.’

स्वयं चैवावरोह त्वमेतच्छ्रेयस्तवानघ।

तच्चाकरोत्थ वीरः पाण्डुपुत्रो धनंजयः ॥ १० ॥

svayaṃ caivāvaroha tvametacchreyastavānagha |  
taccākarottathā vīraḥ pāṇḍuputro dhanamjayah || 10 ||

Verse no. 10: Arjun obeyed what Lord Krishna had instructed him to do—i.e. he got down from the chariot and removed his bow and quivers from it. Then Lord Krishna, who was wise and intelligent, released the reins of the horses and got down himself from the chariot of the brave Arjun who was the son of king Pandu and who wielded the excellent bow called Gandiva (vīraḥ pāṇḍuputro dhanamjayah). (verse no. 10)

अथ पश्चात्ततः कृष्णो रश्मीनुत्सृज्य वाजिनाम्।

अवारोहत मेधावी रथाद्गाण्डीवधन्वनः ॥ ११ ॥

atha paścāttataḥ kṛṣṇo raśmīnutsrjya vājinām |

avārohata medhāvī rathādgāṇḍīvadhanvanah || 11 ||

Verse no. 11: As soon as Lord Krishna, the supreme Lord of all living beings, released the reins of the horses and got down from the chariot himself, the magnificent banner or flag that had a consecrated holy image of Lord Hanuman on it, disappeared immediately.

अथावतार्षे भूतानामीश्वरे सुमहात्मनि।

कपिरन्तर्दधे दिव्यो ध्वजो गाण्डीवधन्वनः॥ १२॥

स दग्धो द्रोणकर्णाभ्यां दिव्यैरस्त्रैर्महारथः।

अथ दीप्तोऽग्निना ह्याशु प्रजज्वाल महीपते॥ १३॥

athāvatirṇe bhūtānāmīśvare sumahātmani |

kapirantardadhe divyo dhvajo gāṇḍīvadhanvanah || 12 ||

sa dagdho droṇakarnābhyāṃ divyairastrairmahārathah |

atha dīpto'gninā hyāśu prajajvāla mahīpate || 13 ||

Verse nos. 12-13: As soon as the flag bearing the image of Lord Hanuman vanished from sight, implying that Lord Hanuman had left the chariot concurrently with Lord Krishna, Arjun's chariot that had earlier survived being burnt by fiery arrows of Drona and Karna during the fierce battles they fought with Arjun, then suddenly caught fire and quickly burned down to ashes.

The entire war chariot, along with its yoke, reins and horses, was quickly consumed by the fire, and collapsed to the ground in a heap of ash.

[Note—These verses endorse the fact that Lord Hanuman was definitely present in Dwapar Yuga when the epic War of Mahabharat was fought.]

### 5.3: Srimad Bhagwat Mahapurāṇ, Skandha (Canto) 1, Adhyaaye (Chapter) 14, verse no. 22:

We find another instance where Lord Hanuman is mentioned to be sitting atop the war chariot of Arjun as promised by him to Bhima earlier in Srimad Bhagwat as referred herein above. This is what is said in this particular verse:

इति चिन्तयतस्तस्य दृष्टारिष्टेन चेतसा ।

राज्ञः प्रत्यागमद् ब्रह्मन् यदुपुर्याः कपिध्वजः ॥ २२ ॥

iti cintayatas tasya drṣṭāriṣṭena cetasā

rājñah pratyāgamad brahman yadu-puryāḥ kapi-dhvajah //22//

While the king (Ugrasena) was deeply contemplating about the future with a mind disturbed by bad omens and inauspicious signs, Arjuna, whose banner had an image of Hanuman marked on it, returned from the Yadu city (Dwaraka)<sup>1</sup>. (22)

[Note—<sup>1</sup>This verse is cited to show that the flag atop the war-chariot of Arjun had Lord Hanuman's presence by way of his image.]

**5.4: Srimad Bhagwat Mahapuran, Skandha (chapter) 5, Adhyaaye (canto) 19, verse nos. 1-8:**

Sage Shukdeo narrates how Lord Hanuman regularly meditates and offers prayers to Lord Ram in the land of Kimpurusha during the Dwapar Yuga. The sage also describes this prayer as narrated herein below. The very fact that sage Shukdeo belonged to the Dwapar Yuga is a clear indication of Lord Hanumam's presence during this era, an age when Lord Krishna was born, and an age which followed Treta Yuga and preceded Kali Yuga.

**श्रीशुक उवाच**

**किम्पुरुषे वर्षे भगवन्तमादिपुरुषं लक्ष्मणाग्रजं सीताभिरामं रामं तच्चरणसन्निकर्षाभिरतः  
परमभागवतो हनुमान् सह किम्पुरुषैरविरतभक्तिरुपास्ते ॥ १ ॥**

śrī-śuka uvāca

kimpuruṣe varṣe bhagavantam ādi-puruṣaṁ lakṣmaṇāgrajaṁ sītābhirāmaṁ  
rāmaṁ tac-caraṇa-sannikarṣābhirataḥ parama-bhāgavato hanumān saha  
kimpuruṣair avirata-bhaktir upāste. //1//

Sage Shuka said: 'In the land of Kimpurusha, the supreme devotee Hanuman worships Lord Ram, the Supreme Being, who is the elder brother of Laxman and a dear husband of Sita, with unwavering devotion. He is joined by the inhabitants of this land in this worship on a regular basis. (1)

**आर्षिषेणेन सह गन्धर्वैरनुगीयमानां परमकल्याणीं भर्तृभगवत्कथां समुपशृणोति स्वयं चेदं  
गायति ॥ २ ॥**

ārṣiṣeṇena saha gandharvair anugīyamānāṁ parama-kalyāṇīṁ bhartr-  
bhagavat-kathāṁ samupaśṛṇoti svayaṁ gāyati. //2//

Along with Arishtishena, the king of that place, and the Gandharvas, the singers of the court of gods in the heaven, Hanuman regularly listens to the supremely auspicious stories of Lord Ram, and he himself sings them. (2)

ॐ नमो भगवते उत्तमश्लोकाय नम आर्यलक्षणशीलव्रताय नम उपशिक्षितात्मन  
उपासितलोकाय नमः साधुवादनिकषणाय नमो ब्रह्मण्यदेवाय महापुरुषाय महाराजाय नम  
इति ॥ ३ ॥

om namo bhagavate uttamaślokāya nama ārya-lakṣaṇa-śīla-vratāya nama  
upaśikṣitātmana upāsita-lokāya namaḥ sādhu-vāda-nikaṣaṇāya namo  
brahmaṇya-devāya mahā-puruṣāya mahā-rājāya nama iti. //3//

The prayers and humns dedicated to Lord Ram that Hanuman sings is as follows:  
“OM salutations<sup>1</sup>! I bow before the Supreme Lord (who was manifested as Lord Ram)  
to pay my obeisance to him. The Lord is worshipped and praised by the best of  
auspicious hymns. He possesses all the noble qualities and excellent characters, as  
well as observes all the vows and sacraments that distinguish noble and great souls  
who are collectively called the Arayans, the most advanced and elevated personalities  
in the human race. I pay my obeisance to the Lord who practices exemplary self-  
control over the mind and the sense organs. With his excellent virtues and character,  
all living beings worship and adore him. The Lord speaks words that are pleasant,  
righteous and auspicious, and he follow principles of good and articulate speech. He  
is the Lord who is worshipped by the Brahmins, the noblest class of humans. Verily,  
the Lord is a King of the world, a King of kings, and he is a human personification of  
the Supreme Being known as Brahm. The Lord sets an example for others to follow,  
acting as a benchmark of excellence, good virtues and nobility himself. I reverentially  
bow before him. (3)

[Note—<sup>1</sup>The word “OM” is a term that is universally used to refer to the Supreme  
Being known as ‘Brahm’ and invoke the latter’s blessings. It also refers to the Cosmic  
Consciousness known as the Parmatma, and it is this Parmatma that manifested in the  
physical form as Lord Ram or Lord Krishna. Hence, by prefixing the prayer to Lord  
Ram with this divine word OM, it is meant to imply that the Lord to whom the prayer  
is offered is indeed none other than Brahm, the Supreme Being, the Parmatma, the  
Cosmic Consciousness in a revealed form as a human being named ‘Ram’.]

यत्तद्विशुद्धानुभवमात्रमेकं स्वतेजसा ध्वस्तगुणव्यवस्थम् ।  
प्रत्यक्प्रशान्तं सुधियोपलम्भनं ह्यनामरूपं निरहं प्रपद्ये ॥ ४ ॥

yattadvi-śuddhānubhava-mātram ekaṁ sva-tejasā dhvasta-guṇa-vyavastham  
pratyak-praśāntaṁ sudhiyopalambhanam hyanāma-rūpaṁ nirahaṁ prapadye  
//4 //

Verse no. 4: I surrender myself and bow to the Lord (Ram) who is a personified form  
of pure Consciousness, is truthful and blissful. The Lord is experienced by the virtues  
of devotion and faith in him. Being pure consciousness and untainted by the effects of  
grossness associated with this material mortal world, he exudes a brilliant aura of  
divinity and holiness that is free from any contamination. He has overcome all  
negative qualities associated with mortal world of grossness. The Lord’s holy name  
(“Ram”, pronounced as “Raam”) grants transcendental peace and bliss to the soul. He



is unattached to and free from everything that is impure and untruthful. Verily indeed, I reverentially bow before that Lord.

**मर्त्यावतारस्त्विह मर्त्यशिक्षणं रक्षोवधायैव न केवलं विभोः ।**

**कुतोऽन्यथा स्याद्रमतः स्व आत्मनः सीताकृतानि व्यसनानीश्वरस्य ॥ ५ ॥**

martyāvatāras tv iha martya-śikṣaṇaṁ rakṣo-vadhāyaiva na kevalaṁ vibhoḥ  
kuto 'nyathā syād ramataḥ sva ātmanaḥ sītā-kṛtāni vyasanānīśvarasya //5//

Verse no. 5: The Supreme Lord manifested himself in this mortal world as a human being by the name of Lord Ram not only to eliminate the scourge of the cruel demons but in the process to teach others how worldly pleasures and longing for sensual gratification can never give eternal peace, but such attitude leads to one's downfall and ruin as exemplified by the demons led by their king Ravana of Lanka<sup>1</sup>.

Lord Ram was a personified form of the Supreme Consciousness that is supposed to be unattached to anything in this world. Hence, Lord Ram was expected to be dispassionate and neutral under all circumstances. But by his behaviour as a human being who wailed and lamented when Sita was kidnapped by Ravana<sup>2</sup>, and later on waged a bloody war to free her from the clutches of the demons shows the same thing: what would happen to a man if he gets engaged in worldly affairs and establishes relationships. But as the saying goes that a 'coin has two sides', these developments also give another message—that one should not yield to evil and wickedness, that one should fight for justice and what is right, and one should always ensure that good people are not harmed when fighting evil ones as exemplified by the instance of Vibhishan, Ravana's brother, whom Lord Ram accepted as one of his own trusted ministers before the war because Vibhishan was a pious, good and noble soul in spite of his being born in the demon race, and therefore deserved pardon and acceptance by the Lord. Say, why else would Lord Ram, who was expected to be dispassionate and unattached to anyone or anything, would behave in the way or do what he did<sup>3</sup>?

[Note—<sup>1</sup>Ravana was consumed by lust and passion; he remained engrossed in pursuing sensual pleasures and tormenting innocent creatures to satisfy his numerous whims. He had primarily abducted Sita to settle scores with Lord Ram, but then he tried various means to force her to accept him as her partner. When she refused, Ravana became infuriated, and he started tormenting her. Lord Ram had tried his best to avoid a bloody war to free his wife Sita, but Ravana wouldn't listen. This culminated in the ruin of Lanka and the demons. The lesson this story teaches us that though a person cannot decide as to who would be one's parents, but surely a person can decide the sort of life he or she would lead after taking birth. A good and righteous life leads to eternal fame and deliverance of the soul, while an evil life leads one to no other destination but ruin, infamy and degradation of the soul.

<sup>2</sup>Refer: Ram Charit Manas, Aranya Kand, Chaupai line nos. 6-17 that precede Doha no. 30.

<sup>3</sup>Lord Ram's behaviour and actions had a message for human kind as explained herein above in this verse. He had a wife, and he loved her. When she was abducted, the

Lord had wailed miserably. Another instance of Lord Ram lamenting miserably is when Laxman was gravely wounded fighting Meghnad, the son of Ravana, who shot him with an arrow that made Laxman faint and be on the verge of death—refer: Ram Charit Manas, Lanka Kand, (i) Chaupai line no. 6 that precedes Doha no. 54—to Chaupai line no. 6 that precedes Doha no. 55; and (ii) Chaupai line nos. 1-18 that precede Doha no. 61. These two incidents show how one's peace is lost due to attachments. But at the same time, these incidents also teach us that under trying and adverse situations, one must not lose courage and hope; one must show resilience and determination to overcome difficulties in order to win. Another instance from the story of Ramayana is the acceptance of Vibhishan by Lord Ram: this shows that the Lord was not against every single member of the demon race; he was against only those demons who were sinful, evil, wicked, cruel and wild. Hence, one should be wise, judicious and conscientious while dealing with individual cases and different situations one encounters in life: the saying goes 'one size does not necessarily fit everyone'.

Earlier in the story of Lord Ram's life we learn how he had willingly accepted to go to the forest without any fault of his just because his father and step-mother wanted it to be so. It also shows how one falls down and ruins himself if one is overcome with passionate attachment with someone, as was the case of king Dasrath, the Lord's father, who was so passionately attached with Kaikeyi, his favourite wife, that she exploited this weakness in his character to force him to send an innocent Lord Ram to the forest so that her own son Bharat could inherit the crown of the kingdom instead of Lord Ram who was the rightful heir, being the eldest son of king Dasrath. In this connection, the other lesson is what consequences a man faces if he keeps many wives, for Dasrath had three chief queens—viz. Kaushalya, Sumitra and Kaikeyi. Obviously this would lead to jealousy and internal squabbling which adversely affects peace and happiness in the family.]

**न वै स आत्मात्मवतां सुहृत्तमः सक्तस्त्रिलोकां भगवान् वासुदेवः ।**

**न स्त्रीकृतं कश्मलमश्नुवीत न लक्ष्मणं चापि विहातुमर्हति ॥ ६ ॥**

na vai sa ātmātmavatāṃ suhṛttamaḥ saktas tri-lokyāṃ bhagavān vāsudevaḥ  
na strī-kṛtaṃ kaśmalam aśnuvīta na lakṣmaṇaṃ cāpi vihātum arhati //6//

Verse no. 6: The Supreme Lord Vasudeva (another name of Lord Vishnu whose incarnation was Lord Ram), who is the best friend of those who are self-realized and the well-wisher of the entire universe, is never affected by the delusions caused by attachment to women or other family members (such as Laxman, his brother). Therefore, he could not possibly have suffered because of separation from his wife Sita, nor could he have given up or surrendered his wife and Laxman, his younger brother (as it would have been akin to sacrificing those who loved him and relied on him for their own safety, protection and wellbeing, which in turn would have been a totally unrighteous act on the part of the Lord). Hence, to give up either would have been absolutely impossible for the Lord, which in turn meant that he was compelled to protect Sita and Laxman by going on with the war and eliminating the demons who were hell-bent to kill both Sita and Laxman<sup>1</sup>. (6)

[Note—<sup>1</sup>This verse explicitly explains why Lord Ram had to engage himself in fighting a war when he was expected to remain dispassionate and neutral as he was the Lord of the entire creation, and therefore all living beings, including the demons, should be equal for him. The Lord had to kill the demons because they had been tormenting the Lord's other creatures. In the same vein, Lord Ram could not forsake and allow those who depended on him, who loved him and had sacrificed their own conveniences for the sake of serving the Lord, to suffer and be neglected—as was the case with Sita and Laxman. In the story of the Ramayana we learn that both Sita and Laxman had voluntarily decided to accompany Lord Ram to the forest to serve him, though they were not obliged to go with him, because Kaikeyi had demanded only Lord Ram's exile to the forest. So therefore, it was Lord Ram's moral duty and obligation to protect Sita and Laxman at all costs when they suffered; it was also the reason why Lord Ram lamented and wailed when Sita was abducted and Laxman was wounded in the battle-field.]

न जन्म नूनं महतो न सौभगं न वाङ्म बुद्धिर्नाकृतिस्तोषहेतुः ।

तैर्यद्विसृष्टानपि नो वनौकसश्चकार सख्ये बत लक्ष्मणाग्रजः ॥ ७ ॥

na janma nūnaṁ mahato na saubhagaṁ na vāṅ na buddhir nākṛtiś toṣahetuḥ  
tair yad visṛṣṭān api no vanaukasaś cakāra sakhye bata lakṣmaṇāgrajaḥ //7//

Verse no. 7: One cannot establish a bond of friendship or nearness with the Supreme Lord represented by Lord Ram on the basis of material qualities such as one's birth in an aristocratic family, one's wealth, one's personal beauty, one's eloquence, one's sharp intelligence or knowledge, or one's superior race or nation. None of these qualifications is actually a prerequisite for friendship and nearness with Lord Ram, the Supreme Being; none are necessary for attaining oneness with the Supreme Soul, the Parmatma.

[Lord Hanuman explains why he says so—] Otherwise, how is it possible that we (members of the forest dwelling race, the monkeys and bears)—who are uncivilised inhabitants of the forest, who have not taken noble births, who have no physical beauty or charm, who cannot speak like educated gentlemen—would ever become friends of Lord Ram<sup>1</sup>? The Lord treated us, the uncivilised ones, like close friends and companions. Surely this shows that worldly qualities and achievements are no prerequisites for establishing nearness with the Lord. {Then what is? The answer is having devotion, affection, faith, trust and submission towards the Lord, to love the Lord above everything and everyone in this world—these are the primary qualities that entitles a person to come closer to Lord Ram.}

[Note—<sup>1</sup>Refer: Ram Charit Manas, (a) Kishkindha Kand, Doha no. 4 along with Chaupai line nos. 6-8 that precede it and Chaupai line no. 1 that follow it; (b) Uttar Kand, Chaupai line nos. 1-8 that precede Doha no. 8; and Chaupai line no. 2 that precedes Doha no. 11.]

सुरोऽसुरो वाप्यथ वानरो नरः सर्वात्मना यः सुकृतजमुत्तमम् ।

भजेत रामं मनुजाकृतिं हरिं य उत्तराननयत्कोसलान्दिवमिति ॥ ८ ॥

suro 'suro vāpy atha vānaro naraḥ sarvātmanā yaḥ sukṛtajñam uttamam  
bhajeta rāmaṁ manujākṛtiṁ hariṁ ya uttarān anayat kosālān divam iti //8//

Verse no. 8: Whether a god, demon, monkey, or human being, whosoever serves Lord Ram and worships him with full devotion and sincerity of heart, who recognise that Lord Ram is not an ordinary human being like the rest of the human race but a manifestation of the Supreme Being, the Lord of creation, himself, the Lord who is virtuous and immaculate in all respects, and who is worthy of reverence and worship—such people attain heaven, which is the best destination that the soul can achieve in this world. This is endorsed by the fact that all the citizens of Ayodhya (also known as 'Kaushal') had attained heaven when they died<sup>1</sup> because they were all extremely devoted to Lord Ram and had immense reverence for him<sup>2</sup>.

Verily indeed, in this dark age of Kaliyuga, there is no need of great austerities or penances to worship the Lord, for he accepts even a small service offered by his devotee to him<sup>3</sup>. This satisfies the Lord, and as soon as he is satisfied, the devotee is successful in his endeavour.'

[Note—<sup>1</sup>Refer: Adhyatma Ramayan of sage Veda Vyas, Uttar Kand, Canto 9, verse nos. 38-67 that describe in detail the final moments of departure of Lord Ram and all the citizens of Ayodhya who all went to heaven.

<sup>2</sup>The importance of having devotion for Lord Ram and faith in him which leads a creature to attain heaven, a metaphor for liberation and deliverance as well as for emancipation and salvation of the soul from the cycle of transmigration in this mortal world, has been highlighted at numerous places in Ram Charit Manas. For instance, we can read the following verses of this Book that narrates Lord Ram's life, in its Uttar Kand, (i) Chaupai line no. 4 that precedes Doha no. 21; (ii) Chaupai line nos. 4-5 that precede Doha no. 25; (iii) Chaupai line nos. 1-10 that precede Doha no. 30; (iv) Doha no. 34—to Chaupai line nos. 1-9 that precede Doha no. 35; (v) Chaupai line nos. 1-2 that precede Doha no. 45; (vi) Chaupai line no. 6 that precedes Doha no. 49; (vii) Chaupai line no. 7 that precedes Doha no. 54; (viii) Chaupai line nos. 3-4 that precedes Doha no. 119; (ix) Doha no. 119 along with Chaupai line nos. 4 & 8 that precede it; (x) Chaupai line no. 2 that precedes Doha no. 123; (xi) Chaupai line no. 7 that precedes Doha no. 124; (xii) Chaupai line no. 8 and Chanda line nos. 1-4 & 12 that precede Doha no. 130.

<sup>3</sup>Refer: Ram Charit Manas, Uttar Kand, Doha no. 103-a along with Chaupai line nos. 4-7 that precede it.]

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## The Legendary Story of Lord Hanuman

### Lord Hanuman's Presence in Kali Yuga, the present age

#### Chapter 6

Presence of Lord Hanuman in Kali-Yuga, the current age of ours, is easily established by many facts, both direct as well as indirect by inference. He is worshipped as a revered Deity and prayers are offered to him by way of many Strotas and Stutis (hymns); it is believed that he lives wherever Lord Ram's Holy Name is invoked, and the Lord's Divine Story is taught or preached.

Now, let us examine this point in a systemic way.

First of all, the Ramayana clearly mentions that Lord Ram had instructed Hanuman to remain behind in this world at the time the Lord and others had shed their mortal bodies and ascended to heaven at the end of Treta-Yuga. Lord Ram had commanded Hanuman to give protection to his devotees, uphold the glories of Lord Ram's Holy Name, and ensure that the flag of Dharma keeps flying high in the ages that would follow Lord Ram's departure, especially Kali-Yuga, the most corrupt of the four ages, when all aspects of Dharma would nose-dive, and when the Lord's devotees would find it tough to follow their path of devotion for the Lord. Lord Ram had entrusted his faithful and trusted devotee Hanuman with this job as the Lord had full faith in him, and he knew very well that Hanuman was the only one amongst all who was competent to carry out the Lord's orders without fail. Since Treta-Yuga was followed by Dwapar-Yuga before Kali-Yuga arrived, it is obvious that Lord Hanuman must have been present in Dwapar-Yuga. This fact has been clearly established in the previous chapter no. 5 where we have already read in detail about Hanuman's presence in that age.

As for Kali-Yuga, we have the Ramayana to endorse Hanuman's presence during this age because Lord Ram had instructed him to remain in this world till the end of Kali-Yuga. {Refer: (a) Veda Vyas's 'Adhyatma Ramayan' (i) Lanka Kand, Canto 16, verse nos. 12-16; (ii) Uttar Kand, Canto 9, verse nos. 34-34 ½; (b) Valmiki's epic narration of the story of Lord Ram, well known as 'Valmiki Ramayana', Uttar Kand, Sarga 108, verse nos. 32-35 ½.}

Then there are circumstantial evidences too. The most well-known is how Goswami Tulsidas—a great poet and devotee of Lord Ram, who had penned some of the best devotional literature dedicated to Lord Ram that has ever been written in the vernacular language—had benefited by direct intervention of Lord Hanuman who stepped in to give relief to Tulsidas when he was suffering immensely. There are two incidents that are usually cited in this context—

One incident is when Tulsidas was imprisoned by the emperor of that time who wanted to test the veracity of Tulsidas' claim that Lord Ram and Lord Hanuman protect their devotees. At that time, Tulsidas composed a hymn for Lord Hanuman, called 'Hanuman Chalisa', asking the Lord to free him. It is believed that thousands of monkeys had invaded Delhi, the emperor's capital in north India, and started laying to waste the entire city. Realising that there was something more than what meets the eye, the emperor immediately released Tulsidas and gave him a lot of gifts, after which the horrors unleashed by the army of monkeys subsided.

Another incident from Tulsidas' life is when he wrote two hymns dedicated to Lord Hanuman, called 'Hanuman Bahuk' and 'Bajrang Baan'. The first, i.e. Hanuman Bahuk, was composed when Tulsidas suffered intense pain in his arms and shoulders, and the second, i.e. Bajrang Baan, was composed when Tulsidas developed skin rash, causing painful blisters and vesicles that erupted all over his skin. In both the cases, Tulsidas found quick relief due to Lord Hanuman's intervention.

In one of the best Book of Prayers dedicated to Lord Ram, called 'Vinai Patrika', that too was written by Tulsidas, he has specifically stressed Hanuman's role as an eliminator of troubles when he says—"Oh Lord Hanuman! You are like a parent for this Tulsidas who has taken shelter with you as he is gravely tormented and agonized and horrified by the sins and other horrors created by Kaliyug." {Refer: Vinai Patrika, verse no. 28, stanza no. 6.}.

All these hymns, viz. Hanuman Chalisa, Hanuman Bahuk, Bajrang Baan and Vinai Patrika, are included in my first Book of Prayers for Lord Hanuman that has already been published separately. It's titled "Devotional Stotras & Stutis of Lord Hanuman".

Not only Tulsidas, but there are hundreds and thousands of other devotees and believers in the present age who can vouch for the fact that by requesting Lord Hanuman to help them when they faced trouble, they found help and succour by his intervention. It is not merely a coincidence that Lord Hanuman is the most popular, the most worshipped and a highly revered deity of the Hindus anywhere in the world. There is rarely a village or hamlet in India where a small shrine of Lord Hanuman is not present.

That said, let us read what the Ramayana says about Lord Ram instructing Hanuman to stay behind at the time of the Lord's departure from this world:

**6.1: Adhyatma Ramayan, (i) Lanka Kand, Canto 16, verse nos. 10-16; (ii) Uttar Kand, Canto 9, verse nos. 34-34 ½:**

(i) Lanka Kand, Canto 16, verse nos. 10-16:

After Lord Ram left this mortal world and ascended to heaven, Hanuman went to the northern Himalayas to do penance, austerities, meditation and contemplation, and in general lead a life of a reclusive sage.

रामोऽपि मारुतिं दृष्ट्वा कृताञ्जलिमुपस्थितम् ।

भवत्या परमया तुष्ट इदं वचनमब्रवीत् ॥ १०॥

हनुमंस्ते प्रसन्नोऽस्मि वरं वरय काङ्क्षितम् ।

दास्यामि देवैरपि यदुर्लभं भुवनत्रये ॥ ११॥

rāmo'pi mārutiṃ dr̥ṣṭvā kṛtāñjalimupasthitam ।

bhaktyā paramayā tuṣṭa idaṃ vacanamabravīt ॥ 10॥

hanūmaṃste prasanno'smi varam varaya kāṅkṣitam ।

dāsyāmi devairapi yaddurlabham bhuvanatrāye ॥ 11॥

Verse nos. 10-11: Lord Ram saw Maruti (i.e. Hanuman, the son of the Wind-God) standing in front of him with palms joined in prayers. The Lord was very pleased by his devotion and dedication, and so the Lord said to him (10), 'Oh Hanuman! I am very pleased with you. Ask for any boon that you wish. Any boon, which is difficult even for the Gods to acquire in anywhere in this world consisting of three divisions (i.e. celestial, terrestrial and subterranean worlds)—well I shall give you whatever you wish forthwith; this is for sure.' (11).

हनुमानपि तं प्राह नत्वा रामं प्रहृष्टधीः ।

त्वन्नाम स्मरतो राम न तृप्यति मनो मम ॥ १२॥

अतस्त्वन्नाम सततं स्मरन् स्थास्यामि भूतले ।

यावत्स्थास्यति ते नाम लोके तावत्कलेवरम् ॥ १३॥

मम तिष्ठतु राजेन्द्र वरोऽयं मेऽभिकाङ्क्षितः ।

रामस्तथेति तं प्राह मुक्तस्तिष्ठ यथासुखम् ॥ १४॥

hanūmānapi taṃ prāha natvā rāmaṃ prahr̥ṣṭadhīḥ ।

tvannāma smarato rāma na tṛpyati mano mama ॥ 12॥

atastvannāma satataṃ smaran sthāsyāmi bhūtale ।

yāvatsthāsyati te nāma loke tāvatkalevaram ॥ 13॥

mama tiṣṭhatu rājendra varo'yaṃ me'bhikāṅkṣitaḥ ।

rāmastatheti taṃ prāha muktastiṣṭha yathāsukham ॥ 14॥

Verse nos. 12-14: Then Hanuman replied to him most delightedly, 'Oh Lord Ram! My mind and heart are never contented or satisfied by remembering you and repeating your holy name (12). Hence, I should forever stay on this earth remembering and repeating your holy name. As long as your divine and holy name exists on this earth, let my body (13) survive for the same period. Oh Lord and King! This is my only wish, and this is the only boon I desire.'

Lord Ram replied, 'So be it. You will happily stay in this world as a liberated, wise, enlightened, dispassionate, detached, self-realised and emancipated soul (14).

कल्पान्ते मम सायूज्यं प्राप्स्यसे नात्र संशयः ।  
 तमाह जानकी प्रीता यत्र कुत्रापि मारुते ॥ १५॥  
 स्थितं त्वामनुयास्यन्ति भोगाः सर्वे ममाज्ञया ।  
 इत्युक्तो मारुतिस्ताभ्यामीश्वराभ्यां प्रहृष्टधीः ॥ १६॥  
 आनन्दाश्रुपरीताक्षो भूयो भूयः प्रणम्य तौ ।  
 कृच्छ्रद्यौ तपस्तप्तुं हिमवन्तं महामतिः ॥ १७॥

kalpānte mama sāyūjyaṃ prāpsyase nātra saṁśayaḥ ।  
 tamāha jānakī prītā yatra kutrāpi mārute ॥ 15॥  
 sthitaṃ tvāmanuyāsyanti bhogāḥ sarve mamājñayā ।  
 ityukto mārutistābhyāmīśvarābhyāṃ prahr̥ṣṭadhīḥ ॥ 16॥  
 ānandāśruparītākṣo bhūyo bhūyaḥ praṇamya tau ।  
 kṛcchrādyayau tapastaptuṃ himavantam mahāmatih ॥ 17॥

Verse nos. 15-17: At the end of the Kalpa (i.e. the 4 Yuga celestial cycle consisting of Sata, Treta, Dwapar and the present Kali Yugs) you will attain oneness with me, there is no doubt about it.'

Then Janki (Sita) said to Hanuman with overflowing love and affection for him, 'Oh Maruti! Wherever you stay, all the comforts and pleasures of this world shall present themselves before you on my instructions.'

Maruti (Hanuman) felt extremely pleased and delighted when he heard these words from Sita as well as from his Lord Ram (15-16).

With eyes full of tears of joy and exhilaration, he (Hanuman) repeatedly bowed before them (Lord Ram and Sita), and then the most wise, enlightened, sagacious, erudite, self-realised and great Hanuman went to the Himalayas to perform severe Tapa (penances, austerities, meditation etc.). He was very reluctant to go there to obey Lord Ram's and Sita's orders<sup>1</sup> (17).

[Note—<sup>1</sup>Why had Hanuman been reluctant to go to the Himalayas to do Tapa, Yoga and Dhyan? It is because he had sincerely wished to remain in Ayodhya to serve Lord Ram and Sita. But at the same time he could not disobey them. This is the reason why Hanuman was so reluctant to leave them and go to the Himalayas.]

(ii) Uttar Kand, Canto 9, verse nos. 34-34½ :

न किञ्चिदुतरं वाच्यं त्वया मत्कृतकारणात् ।



एवं विभीषणं तूक्त्वा हनूमन्तमथाब्रवीत् ॥ ३४॥

मारुते त्वं चिरञ्जीव ममाज्ञां मा मृषा कृथाः ।

na kiñciduttaram vācyam tvayā matkṛtakāraṇāt ।

evam vibhīṣaṇam tūktvā hanūmantamathābravīt ॥ 34॥

mārute tvam cirañjīva mamājñāṁ mā mṛṣā kṛthāḥ । 34½ /

After instructing Vibhishan, Lord Ram turned to Hanuman and said (34) 'Oh the son of the wind-God! You be blessed with a long life (or, you must live for a very long time, almost eternally). Do not make my earlier orders null and void. [Please see Lanka Kand, Canto 16, verse nos. 12-16.]' (34 ½ ).

**6.2: Valmiki Ramayan, Uttar Kand, Sarga 108, verse nos. 32-35 ½ :**

तमेवमुक्त्वा काकुत्स्थो हनूमन्तमथाब्रवीत् ॥32॥

जीविते कृतबुद्धिस्त्वं मा प्रतिज्ञां वृथा कृथाः ।

मत्कथाः प्रचरिष्यन्ति यावल्लोके हरीश्वर ॥33॥

तावद् रमस्व सुप्रीतो मद्वाक्यमनुपालयन् ।

एवमुक्तस्तु हनुमान् राघवेण महात्मना ॥34॥

वाक्यं विज्ञापयामास परं हर्षमवाप च ।

यावत् तव कथा लोके विचरिष्यति पावनी ॥35॥

तावत् स्थास्यामि मेदिन्यां तवाज्ञामनुपालयन् । 35 ½ ।

tamevamuktva kākutstho hanūmantamathābravīt //32//

jīvite kṛtabuddhistvaṁ mā pratijñāṁ vṛthā kṛthāḥ /

matkathāḥ pracariṣyanti yāvalloke harīśvara //33//

tāvad ramasva supṛīto madvākyaṁmanupālayan /

evamuktastu hanumān rāghaveṇa mahātmanā //34//

vākyaṁ vijñāpayāmāsa param harṣamavāpa ca /

yāvat tava kathā loka vicariṣyati pāvanī //35//

tāvat sthāsyāmi medinyāṁ tavājñāmanupālayan / 35 ½ /

Verse no. 32-32 ½ : After speaking to Vibhishan (brother of the demon king Ravana, and after the latter's death, anointed as the new king of Lanka), Lord Ram turned to Hanuman and said: 'My dear Hanuman! You have decided to stay on earth for a long time. So, please do not say that you want to leave this world with me and accompany me to my abode in the heaven. I wish to honour your desire, and I give you my permission to stay here in this world. Please treat it as my wish too. (32-32 ½ )

Verse no. 33-33 ½ : Oh Lord of the monkeys (harīśvara)! So long as I am remembered and revered in this mortal world, and my glories in the form of the divine story of the Ramayana as well as my holy name remains popular, and are reverentially

invoked, remembered, honoured and respected by the people, you should live here and move around the world to represent me, uphold the virtues I stood for, and act as the flag-bearer of my holy name and glories amongst the people of this world. Treat this as my instruction and mandate for you.’ (33-33 ½ )

Verse no. 34-34 ½ : When Lord Ram had spoken thus, Hanuman felt very glad (because he felt privileged as being the ‘chosen one’ to represent the Lord in the times to come, and also because he would ensure that Lord Ram’s glories and holy name would remain firmly established and duly respected in the turbulent times and tumultuous developments of Kaliyuga in the future). Therefore Hanuman said— (34-34 ½)

Verse no. 35-35 ½ : ‘Oh revered Lord! I will honour your command in letter and spirit. I shall remain on this earth till the time your divine story and holy name remain popular and respected in this world, and their wisdom and knowledge benefit everyone. {I shall ensure that their purity and authenticity are maintained, that their wisdom and knowledge is available to one and all, along with ensuring that your devotees are duly protected and well-looked after. I assure you of this.}’ (35-35 ½)

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## The Legendary Story of Lord Hanuman

### Many Interesting Facts about Lord Hanuman

#### Chapter 7

**7.1: Was Lord Hanuman really a ‘monkey’**, who is an animal, as he has been depicted to be by the constant use of the word ‘monkey’ for him? In this section we shall analyse this aspect in a logical manner, and the conclusion that is drawn from this examination is that he was ‘not an animal called a monkey’, but a member of a forest-dwelling tribe living in the region of Kishkindha situated in the south of the Vindya mountain range. With this objective in mind, let us examine this very interesting and crucial point pertaining to Lord Hanuman in detail as discussed below:

**The Question:** The word ‘monkey’ used for Lord Hanuman raises a very interesting and important question about his true physical form: was he actually an animal as the word ‘monkey’ normally implies to mean?

**The Answer:** If we closely examine things and analyse the available information about him with an open mind, and application of logic and intelligence, the answer that we would derive at is ‘no, he wasn’t an animal’. Truly speaking he was not an animal. Then who was he, and why the word ‘monkey’ has been used to identify him. Not only Lord Hanuman, but this word ‘monkey’, as well as another word ‘bear’ has

been universally used for all those whom Lord Ram met in Kishkindha, and who formed the army of the Lord that helped him defeat the demons of Lanka and free Sita from the clutches of the demon king Ravana.

As is clearly stated in all the many versions of the Ramayana, the so-called monkeys and bears could talk freely with Lord Ram who was a human. This obviously means that these so-called monkeys and bears could converse in a human tongue, for otherwise it would not have been possible to do so. Examples are Sugriv, the king of Kishkindha, Hanuman himself, Angad who was the kingdom's prince, Jamvant who was the chief of the bears, Nala and Neela who were the chief architects of the kingdom, and many other leading figures mentioned in the story of the Ramayana.

Further, when Hanuman first met Lord Ram and Laxman in the valley at the foothill of Mt. Rishyamook, the former spoke in perfect Sanskrit, a language of the educated class and definitely a human language. Hanuman talking in a refined language of an educated person even impressed Lord Ram who pointed this thing to his brother Laxman. The Lord wondered how a 'monkey' can speak in a human language, let alone in Sanskrit, a tough language that is limited to scholars and learned class of people down the ages. {Refer: Adhyatma Ramayan, Kishkindha Kand, Canto 1, verse nos. 12-18.}

After that when Lord Ram met Sugriv, who would later become the king of the kingdom of Kishkindha, he too discussed with the Lord the situation related to himself and the probability of helping the Lord to find and free Sita from her captors, again obviously in a language that both could understand and freely converse in—which surely was not the language of a 'monkey' but that of a human.

What actually and really must have been the case is that those inhabitants of the geographical areas south of the Vindya mountain ranges who interacted with Lord Ram were members of different forest-dwelling tribes. This vast tract of land, spreading south from the Vindyas till the shore of the southern ocean, was a land populated by different tribes, some small and some large. The most prominent tribe belonged to the kingdom of Kishkindha. Each tribe had its own symbol or insignia marked on its flag for the purpose of identification. In the realm covered by the boundaries of Kishkindha, the tribe with the 'monkey' symbol was in a majority, while the other tribe that used a 'bear' symbol was probably in a minority. The king of the place belonged to the majority tribe identified by the flag bearing the sign of a monkey. Hence, the members of these two main tribes were classified as 'monkeys and bears' depending on the symbol marked on the tribe's flag.

Now, members of these two main indigenous tribes were skilled in arts and craft that are necessary for survival in the wilds: they were well-versed in hunting, climbing trees, navigating through forests and mountains, using ancient techniques for self defence and warding off enemies and wild animals, eating fruits and other products of the forest, arming themselves as well as dressing and covering their bodies in attires and accoutrements that followed traditions of aborigines and were suitable for their environment and life-style. Besides this, their complexion was darker as compared to inhabitants north of the Vindyas, such as Ayodhya for example.

Now, the north of the mainland was said to be inhabited by more evolved, educated and cultured society as compared to these tribal societies in the south. Hence, many members of the southern tribal societies went to the north for higher education, where they learnt Sanskrit and other languages. One such example is that of Hanuman who could speak perfect Sanskrit. Others, such as Sugriv, Jamvant, Angad, Nala, Neela etc. also got their education in the north, and that explains how and why they could converse fluently with Lord Ram. The Lord himself was highly educated, and so it is very much possible that he had a working knowledge at least of the major languages of the land, and this would mean the southern territories too.

Now, when the planning was being done for the military campaign to free Sita from Lanka, the entire army was divided into two main divisions. One division had members of the bear tribe, and the other constituted of the monkey tribe. To distinguish them during the war when everything is a hotch-potch and completely confused in the battle-field, it was deemed necessary to assign a war symbol or insignia for the flag of the two divisions. Hence, the two tribes carried aloft their own symbols marked on their respective flags.

Besides this, there is another possibility. The soldiers were divided into two sections based on their skills and competence in martial art. Some were good acrobats, some were good at throwing projectiles, some were good in fist fights and wrestling, some were good in uprooting trees and large stones or boulders from surrounding hills and mountains, some were good in running faster than others, some were experts in deception and others in open combat, some were good spies, some were good strategists and planners, some were good porters, some were to be used as reserve soldiers, and so on and so forth. The army of Kishkindha was divided into two major divisions such as infantry and armoured divisions of a modern-day army. Those with the monkey flag formed the infantry, and those with the bear flag formed the armoured divisions. The infantry, i.e. the division with the monkey-flag, attacked first as they were good runners and led the assault, and they were followed and backed up by the division that had the bear flag, the armoured division, as they were slow in speed but had a muscular, heavy and well-built body that enabled these soldiers to easily subdue their opponents by their mere bear-hug during a duel. Since some members of these two tribes were good in climbing trees and mountains, as well as acrobatics, they were put under the banner of a monkey as their services were deemed to be necessary for overrunning the fort of Lanka.

When the army was preparing to launch the campaign of Lanka, they knew very well the sort of enemy they were to face—i.e. the demons, who were powerful, merciless and ferocious. A war is not a picnic; it is battle-field where arms and ammunitions are freely used. Then there would be face-to-face duels. So the army of Lord Ram had to prepare accordingly. All the soldiers were given herbal ointments which they applied thickly on their bodies to deal with injuries, wounds, infections and pain. They also wore hoods and body armour in the form of thick animal hides that were already dipped or covered in a paste, that, when dried, formed a thick, almost impenetrable protective covering around their bodies. The two divisions of the army wore hoods to resemble the symbol on their respective banners or flags—i.e. the division that had the ‘monkey’ as its symbol in the flag wore hoods that made them look like monkeys, and the division that had the ‘bear’ symbol wore hoods that made them appear to be like bears. To complete the outfit and distinguish one member of the army from the

other, while at the same indicating instantly in the heat of battle what kind of job was assigned to a member so that immediate help could be got, as briefly outlined herein above in the preceding paragraphs— those who were under the monkey flag and wore hoods resembling a monkey-face, they smeared their bodies in a paste that had a reddish pigment, while those under the banner bearing the symbol of a bear applied a paste of dark or blackish pigment like the natural colour of the bears in that region.

This fact finds a resonance in the epic Mahabharat, Vana Parva or Aranakya Parva (3<sup>rd</sup> book), Sarga (Canto) 267, verse no. 11 which states the same thing but in different words as follows:

**गिरिकूटनिभाः केचित्केचिन्महिषसंनिभाः |**

**शरदभ्रप्रतीकाशाः पिष्टहिङ्गुलकाननाः || ११ ||**

girikūṭanibhāḥ kecitkecinmahiṣasaṁnibhāḥ /  
śaradabhrapratikāśāḥ piṣṭahiṅgulakānanāḥ // 11 //

In simple English it means: “Some looked like huge mountain peaks, some were like buffaloes, some had complexion like autumn clouds, while some had red vermillion paste smeared all over their bodies.”

The word buffalo, which has a blackish skin and a heavy body, refers to the ‘bears’, while those who were huge in size, had complexion like that of the cloud of autumn, and smeared red vermillion paste over their bodies were the ‘monkeys’. So therefore, since Hanuman was a general in Sugriv’s army, it is natural for him to apply a red paste of vermillion on his body.

Around the 1<sup>st</sup> Century A.D., a Jain poet named Vimalasuri had written a book called ‘Paumacaria’ which describes the life and times of Lord Ram. In this book he asserts that the soldiers of Sugriv and Jamvant were not monkeys and bears respectively; they were humans who belonged to different tribes found in that forested region. Sugriv’s tribe had the ‘monkey’ as its tribal symbol or community insignia, while Jamvant’s tribe had the ‘bear’ as their distinguishing symbol or insignia. These symbols gave them their respective names. These symbols were painted on their flags, crowns, banners, etc. {Panumacaria, Chapter 6, verse nos. 86-90.}

John Edward Carter, who was a senior research folklorist and an associate editor of Nebraska Sate Historical Society, had the opinion that Vimalasuri’s version of who the monkeys and bears were relied on the common version or interpretation of the story of Lord Ram’s life as prevalent at that time, which seems to be more rationale and very logical as compared to labelling the members of Lord Ram’s army as monkeys and bears outright. {Refer: John E. Cart: An overview of Jain Purans in Doniger, Wendy ed., Puran perennis—Reciprocity and Transformation in Hindu and Jain Texts.}

So in brief, in this way the army came to be known as the ‘monkey and bear army’ based on the symbol of the flags that they carried during the war, their attires consisting of the hoods and body armour, as well as the special skills they possessed as outlined in the earlier paragraphs.

The nomenclature of a ‘monkey’ and a ‘bear’ for the members of Lord Ram’s army stuck to them for all times to come. This explains why Hanuman, Angad, Sugriv and others were called monkeys, while Jamvant and his companions came to be known as bears.

## **7.2: Why Hanuman loves being smeared with Sindoor, a paste made of vermilion powder:**

All shrines dedicated to Lord Hanuman invariably show his image as being covered in a red paste consisting of vermilion powder, called Sindoor, and oil, along with some fragrant herbs. It is a traditional belief that he loves Sindoor; even hymns dedicated to him describe him to be covered with a paste of vermilion. But what is the story behind it?

It is this: According to legend, Hanuman loves Sindoor being applied to his body out of love and devotion for Lord Ram. It so happened that he once observed that Sita, the revered consort of Lord Ram, had applied vermilion powder on her head. When Hanuman enquired from Sita why she did so, she told him that vermilion is applied by all married Hindu women on their heads as a token of their life-long bond of love, affection, loyalty, faith and devotion for their respective husbands, as well as an auspicious sign wishing for long lives of their husbands. Sita further explained that she applies Sindoor on her forehead out of unconditional love and devotion for Lord Ram. Hanuman then immediately decided that since he too had a similar life-long bond with Lord Ram from whom he was inseparable and to whom he was completely devoted, it would be proper for him to apply vermilion on his whole body so that when Lord Ram sees him, the Lord will know that Hanuman loves him as dearly as Sita does, and that like her he too is devoted to the Lord all his life, he too is loyal and faithful to the Lord for all times to come.

When Hanuman saw Sita he observed that she had applied a little bit of Sindoor in the middle of her head where the hairs were parted to the right and the left during combing. He thought that if a small amount of Sindoor so much pleased Lord Ram, he would apply it all over his body to please the Lord more. Hence, he bought a bucket full of Sindoor and covered himself with it, and then applied oil so that the powder does not brush off.

Indeed, when Lord Ram saw Hanuman covered all over with a thick red paste of vermilion, the Lord smiled and affectionately asked him why he has done so, at which Hanuman replied that he has done it to indicate to the Lord that he is as devoted to him and loves him in no small measure than Sita does. This answer mightily pleased Lord Ram, and he blessed Hanuman that whosoever offers Sindoor to him will not only get Hanuman’s blessings but that of the Lord too.

The hymns that specifically mention the fact that Lord Hanuman is smeared with a red paste of vermilion are the following:

(a) ‘Sankat Mochan Hanuman Ashtak’, the last Doha:

दोहा –

लाल देह लाली लसे, अरु धरि लाल लँगूर ।  
बज्र देह दानव दलन, जय जय जय कपि सूर ॥

॥ संकटमोचन हनुमान अष्टक सम्पूर्ण ॥

dōhā –

lāla dēha lālī lasē, aru dharī lāla langūra ।  
bajra dēha dānava dalana, jaya jaya jaya kapi sūra ॥

॥ saṅkaṭamōcana hanumānaṣṭaka sampūrṇa ॥

Doha: ‘Oh Lord Hanuman! Your whole body has a red hue like that of the rising sun. Red vermillion powder is smeared over your whole body<sup>1</sup>, and your long tail with which you used to catch and tie the demons is red too.

You body is as strong as 'Bajra'. {It is a weapon of Indra, the king of gods, and is made of the hardest and the strongest material in the world. The term ‘Bajra’ is used metaphorically to imply something that is exceptionally strong, sturdy, unbreakable and hard. Here the term is used to mean that Hanuman has a very strong and sturdy body. It is virtually impossible to injure him; he can easily withstand the sturdiest of blows; his body is almost like a solid rock that is hard to penetrate.}

Oh Lord, you are a terminator and crusher of the demons (i.e. you vanquish evil forces in the world; you eliminate them, you can annihilate them).

Glory to you! Glory to you!! Glory to you!!!’

(b) ‘Sri Sankat Mochan Stotra’, verse no. 1:

सिन्दूरपूररुचिरो बलवीर्यसिन्धुः बुद्धिप्रभावनिधिरद्भुतवैभवश्रीः ।

दीनार्तिदावदहनो वरदो वरेण्यः सङ्कष्टमोचनविभुस्तनुतां शुभं नः ॥ १ ॥

srisankatmochanstotram

sindūrapūraruciro balivīryasindhuḥ buddhipravāhanidhiradbhutavaibhavaśrīḥ /  
dīnārtidāvadahano varado vareṇyaḥ saṅkaṣṭamocanavibhustanutām  
śubhaṁ naḥ ॥ 1 ॥

Verse no. 1: - “I pay my respects to Lord Hanuman who likes to be covered or smeared in a red paste of vermillion powder (sindūrapūraruciro). He is an ocean of stupendous strength, astounding courage, indomitable spirit and extraordinary valour (balivīryasindhuḥ). He is an embodiment of the virtue of wisdom (buddhi), his influence on others is beyond compare (pravāha), and he is like a treasury (nidhi) of remarkable glories that entitle him to have great fame and be crowned as the king of all those who have an exalted stature in this world (adbhutavaibhavaśrīḥ).

He is a destroyer of all the sorrows and pains of those who are distressed, miserable, humble, and facing difficulties in life even as a fire that would easily destroy even the greatest of forests (dīnārtidāvadahano). {To wit, Lord Hanuman's potential to eliminate the trouble of the humble and the distressed is compared here to the power of the fire that burns down huge forests.}

He is a great granter of boons to his devotees and fulfils their wishes (varado vareṇyah). He is a destroyer of all troubles, problems and difficulties of his devotees in this world (saṃkaṣṭamocana).

I offer my obeisance and prayer to Lord Hanuman who is indeed a personified form of Vibhu (the Supreme Being) and auspiciousness (vibhustanutāṃ śubhaṃ nah).” (1)

### 7.3: The special boons and blessings that Lord Hanuman received from Lord Ram and his consort Sita:

The blessings that Hanuman received from Lord Ram are narrated in Ram Charit Manas, Sundar Kand, Doha no. 32 along with Chaupai line nos. 5-8 that precede it, and Chaupai line nos. 1-2 that follow it.

Similarly, the blessings that he received from Sita are narrated in Ram Charit Manas, (i) Sundar Kand, Chaupai line nos. 1-6 that precede Doha no. 17; (ii) Lanka Kand, Doha no. 107 along with Chanda line nos. 1-4 that precede it.

Now, let us read these verses:

(a) Lord Ram's blessings Ram Charit Manas, (i) Sundar Kand, Doha no. 32 along with Chaupai line nos. 5-8 that precede it, and Chaupai line nos. 1-2 that follow it:

सुनु कपि तोहि समान उपकारी । नहिं कोउ सुर नर मुनि तनुधारी ॥ ५ ॥  
 प्रति उपकार करौं का तोरा । सनमुख होइ न सकत मन मोरा ॥ ६ ॥  
 सुनु सुत तोहि उरिन मैं नाहीं । देखेउँ करि बिचार मन माहीं ॥ ७ ॥  
 पुनि पुनि कपिहि चितव सुरत्राता । लोचन नीर पुलक अति गाता ॥ ८ ॥

sunu kapi tōhi samāna upakārī. nahim kō'u sura nara muni tanudhārī. 5.  
 prati upakāra karauṃ kā tōrā. sanamukha hō'i na sakata mana mōrā. 6.  
 sunu suta tōhi urina mairṃ nāhīm. dēkhē'um' kari bicāra mana māhīm. 7.  
 puni puni kapihi citava suratrātā. lōcana nīra pulaka ati gātā. 8.

[Lord Ram felt very glad at hearing Hanuman's words of reassurance and courage. The Lord felt very obliged to him, and he expressed his deep sense of gratitude and thanks to him in the following words—]

‘Listen Kapi (Hanuman)! There is no one amongst the gods, humans, sages, or any other living being to whom I feel so grateful and thankful today; I am indeed obliged of you. (5)



I don't know how I shall be able to recompense you in full for what you have done for me. Truly, my mind and heart (Mana) fail to advice me on this account. (6)

Listen my dear son (sunu suta)! The more I think of it the more I am convinced that I shall never be able to repay your debts, and I shall ever remain indebted to you!' (7)

The Lord, who is the protector of the gods (suratrātā), glanced repeatedly at Hanuman with a lot of affection in his eyes even as tears (of joy and gratefulness) welled up in them, and his body was so thrilled that hairs stood on their ends.\*

[\*This verse can be read in another way also as follows: "The Lord, who is the protector of the gods, glanced repeatedly at Hanuman with a lot of affection in his eyes, even as tears (of joy and gratefulness) welled up in the eyes of Hanuman and his body was so thrilled that hairs stood on their ends."]<sup>1</sup> (8)

[Note—<sup>1</sup>In these verses, Lord Ram has expressed his deep sense of gratitude to Hanuman. Indeed Hanuman was so fortunate that both Lord Ram and Sita have shown great affection for him, called him their 'son' (suta), and liberally blessed him. We have read here presently how Lord Ram articulated his great appreciation of Hanuman and showed favour to him, and earlier we have read how Sita had also liberally blessed him—apropos: Ram Charit Manas, Sundar Kand, Chaupai line nos. 1-6 that precede Doha no. 17.

We can remark here that there is a special bond between the Lord God and his ardent devotees. Both feel exhilarated in each other's presence; the sentiment of affection and love is mutual between them. So therefore, it is natural that both Lord Ram and his devotee Hanuman should become highly emotional so much so that tears well up in the eyes of both, and both their bodies become thrilled in each other's presence.

It is a sort of mutual respect for each other—the Lord God shows his appreciation for his devotee who sacrifices all and everything in this world for his beloved Lord, and the devotee shows his appreciation for the Lord who inspite of being the 'Almighty Supreme Emperor of this creation' goes out of his way to show affection for a humble devotee, protect him against all odds, and treats him most favourably inspite of his numerous shortcomings.]

दो०. सुनि प्रभु बचन बिलोकि मुख गात हरषि हनुमंत ।

चरन परेउ प्रेमाकुल त्राहि त्राहि भगवंत ॥ ३२ ॥

dōhā.

sunī prabhu bacana bilōki mukha gāta haraṣi hanumanta.  
carana parē'u prēmākula trāhi trāhi bhagavanta. 32.

Hearing the (affectionate and polite) words of Lord Ram and observing that his countenance revealed that the Lord was favourable to him, Hanuman's body was thrilled with joy.

Feeling overwhelmed by a surge of love and affection for the Lord, Hanuman fell down at his feet and exclaimed repeatedly, 'Oh my revered Lord (bhagavanta), give protection to me (from feeling proud and having ego).' (Doha no. 32)

[Note—There was a huge crowd of monkeys and bears who were watching the proceedings. Earlier it was Jamvant and now it is Lord Ram who has singled out Hanuman for such glorious praise. So he feels humbled by this honour, and in his modesty he fell down at the Lord's feet to pray that the vice of ego and pride may not touch him.]

चौ०. बार बार प्रभु चहइ उठावा । प्रेम मगन तेहि उठब न भावा ॥ १ ॥

प्रभु कर पंकज कपि कें सीसा । सुमिरि सो दसा मगन गौरीसा ॥ २ ॥

caupāī.

bāra bāra prabhu caha'i uṭhāvā. prēma magana tēhi uṭhaba na bhāvā. 1.  
prabhu kara pañkaja kapi kēṁ sīsā. sumiri sō dasā magana gaurīsā. 2.

The Lord tried repeatedly to lift Hanuman from his prostrate position, but the latter was so emotionally overwhelmed that he resisted all the attempts of the Lord to lift him, as he did not wish to let go of the Lord's holy feet (which he had clasped with his hands). (1)

Remembering this sublime scene of Lord Ram's lotus-like hands resting on the head of the Kapi (Hanuman), Lord Shiva ("gaurīsā"; the Lord of goddess Gauri) became so overwhelmed with emotions that for some moments he was lost in a reverie of ecstasy, losing awareness of everything else.<sup>1</sup> (2)

[Note—<sup>1</sup>It ought to be noted that Lord Shiva is the chief and the primary narrator of the story of 'Ram Charit Manas' which we are reading here. He was the one who had first visualized and conceived this divine story of Lord Ram's deeds in his Mana (heart and mind) while meditating, and this is why this story got the name "Ram Charit Manas". He then narrated it to his divine consort who has many names, one of which is "Gauri", and the other more popular ones are Uma and Parvati. {Refer: Ram Charit Manas, Baal Kand, Chaupai line no. 3 that precedes Doha no. 30.}

Shiva is known to be a great devotee of Lord Ram. So whenever an episode is being narrated where the close relationship between Lord Ram and his devotee, such as the case of Hanuman here, is the subject matter of the discourse, one which highlights their mutual sense of affection and love for each other as well as the intensity of devotion that the devotee has for the Lord and his adoration of the Lord, Lord Shiva becomes highly emotional and ecstatic himself.]

(b) (i) The blessings that Lord Hanuman received from Sita are narrated in Ram Charit Manas, Sundar Kand, Chaupai line nos. 1-6 that precede Doha no. 17:

चौ०. मन संतोष सुनत कपि बानी । भगति प्रताप तेज बल सानी ॥ १ ॥

आसिष दीन्हि रामप्रिय जाना । होहु तात बल सील निधाना ॥ २ ॥

अजर अमर गुननिधि सुत होहू । करहुँ बहुत रघुनायक छोहू ॥ ३ ॥

करहुँ कृपा प्रभु अस सुनि काना । निर्भर प्रेम मगन हनुमाना ॥ ४ ॥

caupāī.

mana santōṣa sunata kapi bānī. bhagati pratāpa tēja bala sānī. 1.  
 āsiṣa dīnhi rāmapriya jānā. hōhu tāta bala sīla nidhānā. 2.  
 ajara amara gunanidhi suta hōhū. karahum̐ bahuta raghunāyaka chōhū. 3  
 karahum̐ kṛpā prabhu asa suni kānā. nirbhara prēma magana hanumānā. 4.

When Sita heard Kapi's (Hanuman's) words imbued with the glorious virtues of devotion, valour, dynamism, self-confidence, courage and strength, she was extremely glad and felt very contented in her heart and mind ("mana santōṣa")<sup>1</sup>. (1)

Sita's heart overflowed with gratitude and love for him as she realized that Hanuman was very dear to Lord Ram, and his favourite. Blessing him profusely from the innermost recesses of her heart, she said, 'My dear son (tāta)! May you become an abode of strength, courage and valour; may you be a repository of all the glorious and excellent virtues there are (bala sīla nidhānā)! (2)

My son (suta)! May you ever remain immune to the decay that the body suffers from due to the aging process; may you become immortal; may you be a treasury of all the excellent virtues and the best of qualities that exist in this world! And to crown these blessings, may Lord Ram (raghunāyaka) always be exceptionally gracious and most kind upon you.' (3)

When Hanuman heard with his ears the last blessing of Sita, viz. "may Lord Ram always be gracious and kind upon you", he was so overwhelmed with gratitude, with emotions of love and affection surging in his heart, that for some time he lost awareness of his own self<sup>2</sup>. (4)

[Note—<sup>1</sup>Hanuman's words were a moment of epiphany for Sita; she realized that he was truly devoted to Lord Ram, was totally committed to him, and was determined to serve the Lord most diligently, faithfully and sincerely, to the best of his ability.

We have read in previous verses how Hanuman had assured Sita that her sufferings would soon end, that Lord Ram remembers her, grieves for her, and loves her twice as much as she loves him. He had also reminded her of the Lord's majesty, exceptional glories, astounding strength and dynamic powers, reassuring her that her tormentors, the evil demons, would be reduced to ashes by the fire-spewing arrows of Lord Ram which would burn them just like flies are burnt when they swarm around the flames of a raging fire; it would be such a fantastic feat that would be remembered and sung by sages, minstrels and bards for generations after generations to come. Hanuman had also told Sita that he was a devoted servant of Lord Ram, and though he was capable to take her back immediately yet he desists from doing so as it would violate the orders of the Lord, as he had told him just to go and find about her. All these things hint at the virtues listed here for Hanuman—devotion, glory, valour, self-confidence, strength and courage. {Refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 10 that precedes Doha no. 14—to Doha no. 16.}

<sup>2</sup>We have read earlier that when Sita heard that Lord Ram remembers her and loves her much, she too was overwhelmed with joy and gratitude, and had become so emotional that for some moments she had lost awareness of her own body like the way Hanuman felt when Sita blessed him that he would eternally be in the gracious looks of the Lord. {Refer: Ram Charit Manas, Sundar Kand, Chaupai line no. 8 that precedes Doha no. 15.}}

बार बार नाएसि पद सीसा । बोला बचन जोरि कर कीसा ॥ ५ ॥  
अब कृतकृत्य भयउँ मैं माता । आसिष तव अमोघ बिख्याता ॥ ६ ॥

bāra bāra nā'ēsi pada sīsā. bōlā bacana jōri kara kīsā. 5.  
aba kṛtakṛtya bhaya'um' mairi mātā. āsiṣa tava amōgha bikhyātā. 6.

The Kapi ("kīsā"; Hanuman) bowed his head repeatedly at the feet of Sita, and clasping his hands in supplication and humility, he said --- (5)

‘Oh mother (mātā)! I am fully contented and fulfilled; I have accomplished all that is to be accomplished; I am exceptionally grateful and obliged to you (kṛtakṛtya)—for in all sooth and without gainsay, it is known throughout the world that your blessings are infallible and inviolable. [Indeed, I am so fortunate; I am lucky as no one has ever been.] (6)

(b) (ii) Another instance of Lord Hanuman receiving blessings from mother Sita is found in Lanka Kand, Doha no. 107 along with Chanda line nos. 1-4 that precede it:

छं०. अति हरष मन तन पुलक लोचन सजल कह पुनि पुनि रमा । १ ।  
का देउँ तोहि त्रैलोक महुँ कपि किमपि नहिं बानी समा ॥ २ ॥  
सुनु मातु मैं पायो अखिल जग राजु आजु न संसयं । ३ ।  
रन जीति रिपुदल बंधु जुत पस्यामि राममनामयं ॥ ४ ॥

chanda.

ati haraṣa mana tana pulaka lōcana sajala kaha puni puni ramā. 1.  
kā dē'um' tōhi trailōka mahum' kapi kimapi nahim bānī samā. 2.  
sunu mātu mairi pāyō akhila jaga rāju āju na sansayaṁ. 3.  
rana jīti ripudala bandhu juta pasyāmi rāmamanāmayam. 4.

With great exhilaration in her heart, with her body thrilled with joy, and with tears of happiness filling her eyes, Rama<sup>1</sup> ("ramā"; i.e. Sita) said repeatedly --- (Chanda line no. 1)

‘Oh Kapi! For me, there is nothing in the three divisions of the world which is as sweet and pleasant to hear as the words you have spoken. [To wit, the news that you brought to me is the sweetest thing I had ever heard of.]’ (Chanda line no. 2)

Hanuman replied: ‘Oh Mother, listen! I am very fortunate and feel singularly privileged today, for I have had the good fortune of being symbolically granted the sovereignty of the whole world; there is no doubt about it. [To wit, since you are the Mother Goddess, being so affectionately blessed by you makes me exceptionally happy and delighted as if I have been made the king of the whole world.] (Chanda line no. 3)

Verily indeed, forsooth and without gainsay, it's an honour and a great blessing for me that I am a witness of Lord Ram's victory over the enemy and his army, and I see the Lord and his brother safe and sound after the ordeal of a horrifying war.' (Chanda line no. 4)

[Note—<sup>1</sup>The word “ramā” is used for goddess Laxmi, the divine consort of Lord Vishnu. Since Lord Ram was an incarnation of Lord Vishnu, it follows that Sita was a manifestation of goddess Laxmi.

दो०. सुनु सुत सदगुन सकल तव हृदयं बसहुँ हनुमंत ।

सानुकूल कोसलपति रहहुँ समेत अनंत ॥ १०७ ॥

dōhā.

sunu suta sadaguna sakala tava hrdayam' basahum' hanumanta.  
sānukūla kōsalapati rahahum' samēta ananta. 107.

Sita blessed Hanuman as follows: 'Listen my son Hanuman (sunu suta -- hanumanta)! Let all the good virtues and auspicious qualities dwell in your heart.

Let Lord Ram, the Lord of Kaushal, and Laxman (Anant) be ever pleased with you, and have eternal affection for you.' (Doha no. 107)

#### 7.4: Some of the unique qualities and virtues of Lord Hanuman:

We have many references, as cited herein below, where unique qualities and virtues of Lord Hanuman have been narrated:

He was a good orator and well-skilled in grammar and language:

- (a) Valmiki Ramayan: (i) Kishkindha Kand, Sarga 3, verse nos. 25-35.
- (b) Adhyatma Ramayan: (ii) Kishkindha Kand, Canto 1, verse nos. 17-18
- (c) RCM: Sundar Kand, Shloka no. 3 in the beginning of the Kand (before Doha no. 1)

Other qualities are narrated in Valmiki Ramayan:-

- (i) Kishkindha Kand, Sarga 44, verse nos. 1-8.
- (ii) Kishkindha Kand, Sarga 66, verse nos. 1-30
- (iii) Kishkindha Kand, Sarga 67, verse nos. 10-31½

We also read that Jamvant, the bear chieftain, has praised Hanuman in Ram Charit Manas, Kishkindha Kand, Chaupai line nos. 4-7 that precede Doha no. 30 when he said that Hanuman was a treasury of intelligence, wisdom, prudence, erudition and strength. There was nothing in this world that Hanuman could not do.

Now, let us read the verses cited above as follows:

**(i) Valmiki Ramayan, Kishkindha Kand, Sarga 3, verse nos. 25-35:**

एतच्छ्रुत्वा वचन्तस्य रामो लक्ष्मणमब्रवीत् ।  
प्रहृष्टवदनश्श्रीमान्भातरं पार्श्वतः स्थितम् ॥4.3.25॥

etacchrutvā vacantasya rāmo lakṣmaṇamabravīt /  
prahr̥ṣṭavadanaśśrīmānbhrātaraṃ pārśvataḥ sthitam //4.3.25//

Verse no. 25: Hearing what Hanuman had to say, and the way he said it, Lord Ram felt very glad and his face lit up with happiness. The Lord turned to Laxman, who was standing near him, and said to him:-

[Note—In the verses that follow, we would discover that Lord Ram developed a great liking for Hanuman and was all praises for him. The Lord told Laxman that it is very evident from the way Hanuman has spoken that he was not only wise and erudite but also well educated and versed in grammar and language. He was a good orator, and indeed one fit to be a minister and messenger of a great king. At this juncture we can easily understand why Lord Ram had selected Hanuman to be his emissary when the time came to send monkeys and bears in search of Sita, the Lord's consort, who was held captive in Lanka by the demon king Ravana who had earlier abducted her. Lord Ram knew that if there was anyone who is prudent, wise, practical and clever enough to deal with even the stickiest of situations and successfully tackle it, it was no one but Hanuman. This particular belief of the Lord is particularly marked in Tulsidas' version of the Ramayana known as the 'Ram Charit Manas', in its Kishkindha Kand, Chaupai line nos. 9-12 that precede Doha no. 23 where it is expressly said that "knowing fully well that Hanuman would be successful in completing the mission of searching Sita and tackling obstacles that may come in the way, as well as dealing with Ravana if the situation so demanded, Lord Ram summoned him and personally blessed him, giving Hanuman his personal finger-ring to be given to Sita for the purpose of establishing his identity."}]

सचिवोऽयं कपीन्द्रस्य सुग्रीवस्य महात्मनः ।  
तमेव काङ्क्षमाणस्य ममान्तिकमुपागतः ॥ 4.3.26॥

sacivo'yaṃ kapīndrasya sugrīvasya mahātmanah /  
tameva kāṅkṣamāṇasya mamāntikamupāgataḥ //4.3.26//

Verse no. 26: 'My dear Laxman! This gentleman (i.e. Hanuman) is a minister of honourable Sugriv, the prince of the monkey race. He has come here to meet me on the request of Sugriv with the purpose of serving the latter's interest. {Refer: verse no. 21 herein above.}

तमभ्यभाष सौमित्रे सुग्रीवसचिवं कपिम् ।  
वाक्यज्ञं मधुरैर्वाक्यैस्स्नेहयुक्तमरिन्दम ॥ 4.3.27॥

tamabhyabhāṣa saumitre sugrīvasacivaṃ kapim /  
vākyaññaṃ madhurairvākyaissnehayuktamarindama //4.3.27//

Verse no. 27: Laxman, please talk with him very politely; be courteous with Hanuman as he is an honourable member of the monkey race, is a trusted minister of its prince Sugriv, and is a very wise and erudite personality who has the inherent ability to understand the true meaning of what is being said. {So therefore, be very careful with your words and tone; don't be impolite thinking him to be a monkey or an imposter just because he has assumed the form of a mendicant to hide his true identity. Act prudently.}

**नानृग्वेदविनीतस्य नायजुर्वेद्वारिणः ।**

**नासामवेदविदुषश्शक्यमेवं विभाषितुम् ॥ 4.3.28॥**

nānṛgvedavinītasya nāyajurveddhāriṇaḥ /  
nāsāmavedaviduṣaśśakyamevaṃ vibhāṣitum //4.3.28//

Verse no. 28: ‘Look Laxman—a person who is not well-versed in the Vedas such as the Rig Veda, the Yajur Veda and the Sam Veda, a person who has not studied the Rig Veda, who has not practiced the Yajur Veda, and who is not an expert in the Sam Veda, truly such a person can never speak as wisely and articulately, with eloquence and perfection in language and grammar and tone, as Hanuman has just done in an expert way.

**नूनं व्याकरणं कृत्स्नमनेन बहुधा श्रुतम् ।**

**बहु व्याहरताऽनेन न किञ्चिदपशब्दितम् ॥ 4.3.29॥**

nūnaṃ vyākaraṇaṃ kṛtsnāmanena bahudhā śrutam /  
bahu vyāharatā'nenā na kiñcidapaśabditam //4.3.29//

Verse no. 29: Indeed it is certain that he has studied grammar and its finer nuances many times over—because during the long speech he has made there was not a single error of grammar or syntax; his words were well spoken, in fine language, and with perfect tone and etiquette and fluency. There was not a single instance when a wrong word came out of his mouth.

**न मुखे नेत्रयोर्वापि ललाटे च भ्रुवोस्तथा ।**

**अन्येष्वपि च गात्रेषु दोषस्संविदितः क्वचित् ॥ 4.3.30॥**

na mukhe netrayorvāpi lalāṭe ca bhruvostathā /  
anyeṣvapi ca gātreṣu doṣassaṃviditaḥ kvacit //4.3.30//

Verse no. 30: Throughout the time he had spoken, there appeared to be no fault in his demeanours and body language. His face, eyes, forehead, eyebrows and other parts of the body showed perfect coordination and self-confidence, and there was no evidence of doubting, lack of confidence, fear, suspicion, dithering, hesitation, nervousness,

anxiety, excitement, or any other kind of emotion, either positive or negative that are usually revealed in some or the other form of body language, even for a fleeting moment.

**अविस्तरमसन्दिग्धमविलम्बितमद्रुतम् ।**

**उरस्थं कण्ठगं वाक्यं वर्तते मध्यमे स्वरे ॥ 4.3.31॥**

avistaramasandigdhamavilambitamadrutam /

urasthaṃ kaṇṭhagaṃ vākyaṃ vartate madhyame svare //4.3.31//

Verse no. 31: Observe that he has expressed his objective using brevity and clarity as tools during the presentation. He is not ambiguous, his sentences are well-structured, and there has been no confusion in understanding what he has to say. He has spoken fluently and articulately, leaving no doubt as to his motive. He hasn't rushed through his speech to save time, nor has he unnecessarily dragged it far beyond a reasonable time. His words and tone were pleasant to hear; he hasn't fumbled, nor has he used a guttural or nasal sound while speaking. Further, his voice was neither so loud that it would be annoying to the ears of the listener, nor was it so soft that one would find it difficult to hear and understand what he was saying.

**संस्कारक्रमसम्पन्नामद्रुतामविलम्बिताम् ।**

**उच्चारयति कल्याणीं वाचं हृदयहारिणीम् ॥ 4.3.32॥**

saṃskārakramasampannāmadrutāmaṃvilambitām /

uccārayati kalyāṇīm vācaṃ hṛdayahāriṇīm //4.3.32//

Verse no. 32: His words and sentences are perfectly spoken and structured, properly arranged, refined, articulately spoken, and comply with the rules of grammar and syntax. He has spoken fluently, in clear and articulate terms, without stumbling over words or showing any trace of nervous stammer while speaking so much so that it has gladdened the heart to hear him speak.

**अनया चित्रया वाचा त्रिस्थानव्यञ्जनस्थया ।**

**कस्य नाराध्यते चित्तमुद्यतासेररेरपि ॥ 4.3.33॥**

anayā citrayā vācā tristhānavyañjanasthayā /

kasya nārādhyate cittamudyatāserarerapi //4.3.33//

Verse no. 33: Say, whose heart would not be pleased when one hears someone speaking so perfectly, articulately, pleasantly and politely. His speech was well spoken, and his words reflected his noble heart and good upbringing, the truthfulness of his spirit, and a refined and intelligent mind. His pleasing words flow from three basic sources that are used to speak in an attractive manner: the honesty of the



speaker's heart, the clarity of his throat, and the intelligence, erudition and wisdom of his mind.

Truly, even an enemy who has raised his sword to slay him would be so moved by his pleasant demeanours, and his skilful and polite speech that he would change his stance of being an enemy so much so that he would spare his life. {To wit, the enemy would feel ashamed at himself for trying to kill such an educated and polite gentleman. His raised arms with the sword would slump, and he would feel rather obliged and glad to let such an excellent gentleman live.}

एवं विधो यस्य दूतो न भवेत्पार्थिवस्य तु ।

सिद्ध्यन्ति हि कथं तस्य कार्याणां गतियोऽनघ ॥ 4.3.34॥

evaṃ vidho yasya dūto na bhavetpārthivasya tu /  
siddhyanti hi katham tasya kāryāṇāṃ gatiyo'nagha //4.3.34//

Verse no. 34: Oh righteous Laxman! How can a king who doesn't have an ambassador like this gentleman can succeed in fulfilling his objectives and accomplishing any goal that requires diplomatic skills, presence of mind, confidence and oratory acumen in his messenger or ambassador as this gentleman possesses? {To wit, a king who has an ambassador or messenger like this gentleman standing before us is sure to achieve fame and success in all his endeavours. Such an ambassador or messenger as this gentleman is would bring glory and praise for the king in the eyes his adversaries.}

एवं गुणगणैर्युक्ता यस्य स्युः कार्यसाधकाः ।

तस्य सिद्ध्यन्ति सर्वार्था दूतवाक्यप्रचोदिताः ॥ 4.3.35॥

evaṃ guṇagaṇairyuktā yasya syuḥ kāryasādhakāḥ /  
tasya sidhyanti sarvārthā dūtavākyapracoditāḥ //4.3.35//

Verse no. 35: Surely, whosoever, whether a king or someone else, has an envoy having the stellar qualities exhibited by this gentleman can rest assured that all his missions would be successful. Such an ambassador would use his diplomatic and oratorical skills to bring laurels to his master, and turn adversaries into allies.'

[Note—In the way described above, Lord Ram had lavishly praised Hanuman before Laxman. This was the Lord Ram's first interaction with Hanuman, and it left a very positive and indelible impression in the Lord's mind. The Lord decided privately that whenever the occasion arose in the future when he would need the service of an envoy, he would unhesitatingly select Hanuman to represent him. This is the primary reason that when teams were dispatched from Kishkindha to search for Sita, Lord Ram had selected Hanuman to be his messenger for Sita and an envoy to the court of Ravana, the king of Lanka.]

(ii) **Adhyatma Ramayan: Kishkindha Kand, Canto 1, verse nos. 17-18:**

श्रीरामो लक्ष्मणं प्राह पश्यैनं वटुरुपिणम् ।  
 शब्दशास्त्रमशेषेण श्रुतं नूनमनेकधा ॥ १७॥  
 अनेन भाषितं कृत्स्नं न किञ्चिदपशब्दितम् ।  
 ततः प्राह हनूमन्तं राघवो ज्ञानविग्रहः ॥ १८॥

śrīrāmo lakṣmaṇaṁ prāha paśyainaṁ vaṭurūpiṇam ।  
 śabdaśāstramaśeṣeṇa śrutaṁ nūnamanekadhā ॥ 17॥  
 anena bhāṣitaṁ kṛtsnaṁ na kiñcidapaśabditam ।  
 tataḥ prāha hanūmantam rāghavo jñānavigrahaḥ ॥ 18॥

17-18. Lord Ram said to Laxman, ‘Oh Laxman! Look at this gentleman in the guise of a Brahmachari (a young celibate Brahmin) standing in front of us. Surely he has thoroughly studied the science of language (such as grammar) many times over, and he has done it diligently (17). Listen! He has said so many things to us, but there has been no error in his speech or words. You must have observed that this gentleman has spoken in an immaculate language, in an articulate manner, using excellent grammar and lexicon, in clear and confident tone, and all along there has not been a single error in his words and fault in the manner of delivery of speech.’ (18).

**(iii) Ram Charit Manas: Sundar Kand, Shloka no. 3 in the beginning of the Kand (before Doha no. 1):**

अतुलितबलधामं हेमशैलाभदेहं  
 दनुजवनकृशानुं ज्ञानिनामग्रगण्यम् ।  
 सकलगुणनिधानं वानराणामधीशं  
 रघुपतिप्रियभक्तं वातजातं नमामि ॥ ३ ॥

atulitabaladhāmaṁ hēmaśailābhadēhaṁ  
 danujavanakṛśānuṁ jñānināmagraganyaṁ.  
 sakalaguṇanidhānaṁ vānarāṇāmadhīśaṁ  
 raghupatipriyabhaktaṁ vātajātaṁ namāmi. 3.

[This verse is dedicated to Lord Hanuman. It honours him and his glories, and is a sort of a brief but universal prayer offered to Hanuman.]

I pay my obeisance to and honour the son of the wind god (i.e. Hanuman) who is an embodiment of matchless strength and valour, who has a radiant and glowing form that resembles a huge mountain of glittering gold, who is like a raging fire that destroys a forest represented by the demons, who is the most exalted and the first in

the rank of those who are highly skilled and exceptionally knowledgeable, wise, enlightened and intelligent, who is an ocean or a treasury of all the grand virtues and excellent qualities, who is the Lord of the monkeys, and who is an excellent and a favoured messenger of Lord Ram. (3)

**(iv) Valmiki Ramayan, Kishkindha Kand, Sarga 44, verse nos. 1-8:**

In Valmiki Ramayana's Kishkindha Kand, Sarga 44, Verse nos. 1-8 we read about the unique qualities, virtues and abilities of Lord Hanuman when Sugriv, the king of Kishkindha, highlights them to Lord Ram at the time of the departure of the team sent in search of Sita. Lord Ram was very impressed by Hanuman's virtues so much so that he became convinced that Hanuman would certainly achieve success in the mission finding out where Sita was. So the Lord decided to give his signet ring (i.e. the Lord's personal finger-ring) to him to carry it to Sita as a token identification to convince her that he indeed was the Lord's messenger.

विशेषेण तु सुग्रीवो हनूमत्यर्थमुक्तवान् ।

स हि तस्मिन्हरिश्रेष्ठे निश्चितार्थोऽर्थसाधने ॥4.44.1॥

viśeṣeṇa tu sugrīvo hanūmatyarthamuktavān /  
sa hi tasminhariśreṣṭhe niścītārtho'rthasādhane//4.44.1//

Verse no. 1: Sugriv summoned Hanuman, his close aide, confidante and advisor, for a private meeting with a special objective in mind: he told the latter about the need to search for Sita on a priority basis, emphasising the importance of this mission in the backdrop of his obligation towards Lord Ram who had been instrumental in eliminating Sugriv's arch rival Baali, and restoring his honour by appointing him as the king of Kishkindha. Sugriv was well aware of Hanuman's abilities and intelligence, and was absolutely confident that out of all his ministers and warriors it was Hanuman who would definitely succeed in the mission of not only finding the whereabouts of Sita, but also actually retrieving her no matter how powerful, strong and resolute her abductor might be. (1)

अब्रवीच्च हनूमन्तं विक्रान्तमनिलात्मजम् ।

सुग्रीवः परमप्रीतः प्रभु स्सर्ववनौकसाम् ॥4.44.2॥

bravīcca hanūmantam vikrāntamanilātmajam /  
sugrīvaḥ paramapriṭaḥ prabhu ssarvavanaukasām //4.44.2//

Verse no. 2: Thus, Sugriv, who was the Lord of the monkey race, most affectionately said to Hanuman, the valiant warrior and the able son of the Wind-God, as follows—  
(2)

न भूमौ नान्तरिक्षे वा नाम्बरे नामरालये ।  
नाप्सु वा गतिसङ्गं ते पश्यामि हरिपुङ्गव ॥4.44.3॥

na bhūmau nāntarikṣe vā nāmbare nāmarālaye /  
nāpsu vā gatisaṅgaṃ te paśyāmi haripuṅgava //4.44.3//

Verse no. 3: Sugriv praised Hanuman and said: ‘Oh Hanuman, you are the best amongst the monkeys. Indeed and without doubt, I don’t see anyone else who is a hero of your match; no one can compare with you in having unhindered speed anywhere in this world, be it on the earth, in the sky, in the water, or even in the heavens<sup>1</sup>. (3)

[Note—<sup>1</sup>This was natural for Hanuman, and it was expected of him, for he was the ‘son of the Wind-God. The wind in the form of air is the basis of life and pervades everywhere in this creation. When a storm arises, distance is a matter of joke for it, for large tracts of land are covered by powerful gusts of wind in a matter of minutes, and it can uproot trees and raise the surface of the ocean to great heights, overturning ships and wreaking havoc on land. We have heard of ‘solar winds’, and of ‘huge dust clouds’ on distant planets. Hanuman, having inherited the genes of the Wind-God, was naturally able to replicate this feat, and sure enough his father, the Wind-God, would go out of his way to help his son achieve success and attain fame that would come in its wake. This is why, obviously, Hanuman could literally ‘sail in the air’, or ‘fly’ across the surface of the ocean from its northern shore to the island of Lanka like a ‘bird’ would fly, unhindered, and without the fear of falling down midway. No other monkey could do so.]

सासुरास्सहगन्धर्वास्सनागनरदेवताः ।  
विदिता स्सर्वलोकास्ते ससागरधराधराः ॥4.44.4॥

sāsuraśśahagandharvāśśanāganaradevatāḥ /  
viditā śśarvalokāste sasāgaradharādharāḥ //4.44.4//

Verse no. 4: ‘You have a wide and broad-based knowledge about every kind of habitat of different kinds of living beings in all the quarters of this world, be it the realm of the demons, the gandharvas (semi-gods who live as entertainers in heaven), the naagas (serpents and other reptiles; subterranean creatures; residents of the underground world), the humans (residents of the surface of the earth), and the gods (residents of the heaven).

In addition to it, you have full knowledge of the geography and the physical features of all the corners of this earth, including its mountains and oceans. {To wit, you know about the caves, and the most inaccessible and remotest areas of the mighty mountains, as well as about the mysteries of the depths of oceans that have their own marine life and ecosystem with myriad varieties of marine plants and animals, along with their habitats. You are well-travelled, and like your parent, the Wind-God who has access to and knowledge of all the parts and divisions of this creation, you too know in great detail about them.} (4)

गतिर्वेगश्च तेजश्च लाघवं च महाकपे ।

पितुस्ते सदृशं वीर मारुतस्य महौजसः ॥4.44.5॥

gativvegaśca tejaśca lāghavaṃ ca mahākape /  
pituste sadṛśaṃ vīra mārutasya mahaujasah //4.44.5//

Verse no. 5: ‘Oh great and valiant monkey warrior! Like your father, the Wind-God, you too possess the unique qualities of unhindered speed of movement, the ability to go anywhere at your free will, power and brilliance, as well as agility. (5)

तेजसा वापि ते भूतं न समं भुवि न विद्यते ।

तद्यथा लभ्यते सीता तत्त्वमेवोपपादय ॥4.44.6॥

tejasā vāpi te bhūtaṃ na samaṃ bhuvi na vidyate /  
tadyathā labhyate sītā tattvamevopapādaya //4.44.6//

Verse no. 6: ‘In all sooth and without doubt, there is no living being in this world who can be compared with you in all the above qualities; no one has the brilliance, the intelligence, and the abilities that thou possess.

Hence, you alone are the one who is competent to devise ways to find out the whereabouts of Sita. So, please go ahead and do so. (6)

त्वय्येव हनुमन्नस्ति बलं बुद्धिः पराक्रमः ।

देशकालानुवृत्तिश्च नयश्च नयपण्डित ॥4.44.7॥

tvayyeva hanumannasti balaṃ buddhiḥ parākramaḥ /  
deśakālānuvṛttiśca nayaśca nayapaṇḍita //4.44.7//

Verse no. 7: ‘Oh illustrious Hanuman: you are well-educated and an expert in jurisprudence (i.e. in all the branches of law and its principles). All the glorious and sterling virtues that are lauded in this world—such as strength, prowess, intelligence, wisdom, valour, statecraft and diplomacy that enables a person to have the knack to deal wisely and intelligently with a given situation depending on the time and circumstances, and to behave with dignity accordingly—verily indeed, you possess all of them.’ (7)

ततः कार्यसमासङ्गमवगम्य हनूमति ।

विदित्वा हनुमन्तं च चिन्तयामास राघवः ॥4.44.8॥

tataḥ kāryasamāsaṅgamavagamya hanūmati /  
viditvā hanumantaṃ ca cintayāmāsa rāghavaḥ //4.44.8//

Verse no. 8: Lord Ram quietly heard Sugriv praising Hanuman in laudatory terms. Contemplating on the matter, the Lord came to the conclusion that Hanuman was the most suitable candidate to carry out the mission and achieve success in finding the whereabouts of Sita. The Lord was confident that of all the monkeys, if he could rely on anyone to succeed in this mission then it was Hanuman.

{Lord Ram had already formed a positive opinion about Hanuman when they met for the first time at the base of Mt. Rishyamook where Hanuman had gone to meet the Lord to find out who the two brothers were on the instructions of Sugriv. Further, since Sugriv was the king of the monkeys and had Hanuman as his close confidante, he was sure to know every bit of Hanuman's character and abilities. It is obvious that Lord Ram knew little about the abilities of the monkey warriors as he was new to them. So therefore Lord Ram decided to follow Sugriv's advise in this matter, especially when Sugriv has pointedly hinted that Hanuman is competent to find out about Sita as narrated in verse no. 6 herein above.} (8)

**(v) Valmiki Ramayan, Kishkindha Kand, Sarga 66, verse nos. 1-30:**

अनेकशतसाहस्रीं विषण्णां हरिवाहिनीम् ।

जाम्बवान्समुदीक्षयैवं हनूमन्तमथाब्रवीत् ॥ 4.66.1॥

anēkaśatasāhasrīṅ viṣaṇṇāṅ harivāhinīm.

jāmbavān samudīkṣyaivaṅ hanūmantamathābravīt ॥ 4.66.1॥

Verse no. 1 - When Jamvant observed that the thousands of monkeys sent with him to search for Sita were extremely worried and perplexed (when they discovered the vast ocean stretching till the horizon before them, effectively blocking their way and stopping any further progress), he turned towards Hanuman (who was sitting quietly in a distance till now) and said to the latter— (1)

वीर वानरलोकस्य सर्वशास्त्रविदां वर ।

तूष्णीमेकान्तमाश्रित्य हनूमन्किं न जल्पसि ॥ 4.66.2॥

vīra vānaralōkasya sarvaśāstravidāṅ vara.

tūṣṇīmēkāntamāśritya hanūmankiṅ na jalpasi ॥ 4.66.2॥

Verse no. 2 - 'Oh Hanuman! Thou art a great warrior and the most valiant in the kingdom of the monkeys; thou art an expert in the scriptures and well skilled in their meaning. Say, why art thou sitting nonchalantly and quietly alone at a distance, showing aught no interest in the developments? Why dost thee naught speak aught anything<sup>1</sup>? (2)

[Note—<sup>1</sup>Let us imagine for a while that we are present on that occasion and are privy to what Jamvant had said to Hanuman in order to motivate the latter and encourage him to stand up to the occasion and prove his might, his competence, his glorious virtues and his worth at this testing time when a lot was at stake, for this opportunity will be lost forever if he procrastinated and demurred any further.

Jamvant said to Hanuman: “My dear, why art thou aught naught showing any interest when we face such a huge challenge in our lives like the one we had never ever faced earlier? Why dost thou not come forward to help us during these testing times when thou can really help us to save our honour and the dignity of the entire race, and naught doeth aught anything for our redemption as well as for the fulfilment of Lord Ram’s mission?

Say dear, why dost thou sit silently, nonchalantly, uninterested and seemingly indifferent to the developments in a matter so grave as to have a direct bearing on the success or failure of Lord Ram’s mission to not only free Sita from the clutches of her abductors, but simultaneously also to eliminate the scourge of the evil demons and the reign of terror and cruelty that they havest unleashed on this helpless and hapless world? Say my dear son, doth thou naught wot that here is a golden opportunity, a rare chance and a great privilege that hast presented itself before thee to serve Lord Vishnu, who hast manifested himself as Lord Ram to revive peace and order in this world, as well as to restore the glory of Dharma which havest been so much trampled upon by the ruthlessness perpetrated by evil forces represented by the demon race\*.

Oh son, come on! Recall the great boons that havest been granted to thee by Brahma, the creator, and other senior Gods in the past when thou wert a child, but which had remained hidden and forgotten by thee due to some curse cast upon thee at that time because thou hadst been a little naughty during thine childhood days. Verily, please don’t feel sour, sad, sullen, and ill in heart by those curses, for it was necessary then to rein thee in and prevent thee from committing more mischief as a child—albeit thou hadst done such mischief only playfully and had no wrong motive behind them, such as to harm or insult anyone—by admonishing thee in the form of mild curses which were simply like ordinary restrictions that are used to discipline a naughty child. But remember that the curses hast also brought along wonderful boons and blessings for thee in disguise, which thy wouldst have missed otherwise, and which make thee the most valiant, valorous, intelligent, powerful, strong and invincible one in this creation, along with being able to serve the Supreme Being who hath come down to this world in the form of Lord Ram, so as to be profusely blessed by the Lord and become his favourite devotee. Say, who else has this fruit in life so easily available to him like the way it is available to thine blessed self?

So come on; get up and get going! Girdle thine self with confidence to accomplish Lord Ram’s mission, and never doubt about thine success in it as it is guaranteed and wouldst come naturally to thee, because don’t forget that the Supreme Being in the form of Lord Ram is at thine back to help thee, to protect thee, to handhold thee, to remove all hurdles and obstacles from thy path so as to make all thine endeavours successful. There is no iota of doubt in it.

So therefore, stop procrastinating, stop brooding, overcome hesitance and doubts, and stand up with confidence to do Lord Ram’s work. Thou hast the grit, the ability, the competence, the strength, the powers, the intelligence, the authority and the mandate# to successfully accomplish Lord Ram’s mission and attain victory in it, and at the same time redeem the honour and reputation of the entire race of ours, as well as to reclaim thine past glories and establish them like the sun shining brilliantly in the sky.”

\*Refer: Valmiki Ramayan, Baal Kand, Sarga 15, verse nos. 16-22.

#Refer: Valmiki Ramayan, Kishkindha Kand, Sarga 44, verse nos. 8-17.]

हनुमन्हरिराजस्य सुग्रीवस्य समो ह्यसि ।  
रामलक्ष्मणयोश्चापि तेजसा च बलेन च ॥4.66.3॥

hanūmanharirājasya sugrīvasya samō hyasi.  
rāmalakṣmaṇayoścāpi tējasā ca balēna ca ॥4.66.3॥

Verse no. 3 - Hanuman! You are equal to Sugriv, the king of the monkeys, in valour, abilities and powers. Besides, you are no less than Lord Ram and Laxman in brilliance and strength. (3)

अरिष्टनेमिनः पुत्रो वैनतेयो महाबलः ।  
गरुत्मानिति विख्यात उत्तमस्सर्वपक्षिणाम् ॥4.66.4॥

ariṣṭanēminaḥ putrō vainatēyō mahābalaḥ.  
garutmāniti vikhyāta uttamassarvapakṣiṇām ॥4.66.4॥

Verse no. 4 - Thou art the son of Arishtanemi (sage Kashyap), and thou art exceptionally strong and powerful.

Just like Garud (the king of birds and the heavenly mount of Lord Vishnu), who is renowned in this world and is the son of Vinata (the mother of all the birds in creation), thou art also famed for thine powers, strength and speed.

{Garud is the fastest bird in creation, and that is why Lord Vishnu, the second God of the Trinity who is responsible for sustenance and protection of this creation, had selected this bird to become his vehicle, because Garud could take Lord Vishnu to all the corners of creation in a jiffy. Garud is also very strong, and Lord Vishnu mounted on his back during all the battles the Lord had to fight to overcome negative, evil and destructive forces of creation in order to protect it and save righteous and law abiding creatures of this creation, as well as to preserve 'Dharma' representing principles of righteousness, probity, propriety, nobility, morality and ethics in thought and conduct.} (4)

बहुशो हि मया दृष्टः सागरे स महाबलः ।  
भुजङ्गानुद्धरन्पक्षी महावेगो महायशाः ॥4.66.5॥

bahuśō hi mayā drṣṭaḥ sāgarē sa mahābalaḥ.  
bhujāṅgānuddharanpakṣī mahāvēgō mahāyaśāḥ ॥4.66.5॥

Verse no. 5 - I have seen many times that the mighty Garuda, who is very powerful, swift and famous, swooping down from the sky into the water of the ocean below to snatch sea-serpents from it and flying away with ease. (5)



पक्षयोर्यद्बलं तस्य तावद्भुजबलं तव ।  
विक्रमश्चापि वेगश्च न ते तेनावहीयते ॥4.66.6॥

pakṣayōryadbalaṁ tasya tāvadbhujabalaṁ tava.  
vikramaścāpi vēgaśca na tē tēnāvahīyatē ॥4.66.6॥

Verse no. 6 - The strength and power and majesty that the he (Garud) possesses in his two mighty wings are also similarly possessed by you in your two strong, muscular and valiant arms. Truly indeed, your speed and valour are no less than that of Garud. (6)

बलं बुद्धिश्च तेजश्च सत्त्वं च हरिपुङ्गव ।  
विशिष्टं सर्वभूतेषु किमात्मानं न बुध्यसे ॥4.66.7॥

balāṁ buddhiśca tējaśca sattvaṁ ca haripuṅgava!  
viśiṣṭaṁ sarvabhūtēṣu kimātmānaṁ na budhyasē ॥4.66.7॥

Verse no. 7 - Oh the great leader of the monkeys! You are superior in strength, wisdom, brilliance and valour as compared to all other living beings.

Why do you not realise your own strength; why do you not understand that you possess matchless powers, abilities, strength and valour that are hidden and are lying latent within you?

Hence, why don't you prepare yourself to accomplish the task at hand (which is to cross the ocean to reach the island of Lanka, search Sita, and come with her news so that we can go and tell Lord Ram all about her and her whereabouts)? (7)

अप्सराप्सरसां श्रेष्ठा विख्याता पुञ्जिकस्थला ।  
अञ्जनेति परिख्याता पत्नी केसरिणो हरेः ॥4.66.8॥

apsarāpsarasāṁ śrēṣṭhā vikhyātā puñjikasthalā.  
añjanēti parikhyātā patnī kēsariṇō harēḥ ॥4.66.8॥

Verse no. 8 – {Now, Jamvant tells Hanuman the story of his birth in the following verses.}

There was a famous Apsara (courtesans of heaven; damsels who live in heaven and attend the court of Indra, the king of Gods) known by the name of Punjikasthala. She was superior to and regarded as the best amongst all other Apsaras.

Once upon a time she was born as a female monkey who was named Anjane or Anjani. She became the wife of a great and famous monkey chieftain known by the name of Kesari. (8)

विख्याता त्रिषु लोकेषु रूपेणाप्रतिमा भुवि ।  
अभिशापादभूत्तात वानरी कामरूपिणी ॥4.66.9॥

vikhyātā triṣu lōkēṣu rūpēṇāpratimā bhuvi.  
abhiśāpādabhūttāta vānarī kāmārūpiṇī ॥4.66.9॥

Verse no. 9 - Oh dear (tāta)! She was famous in the three worlds, was peerless in beauty, and she could change form at her free will.

She was born as a monkey on this land due to some curse that she had incurred. (9)

दुहिता वानरेन्द्रस्य कुञ्जरस्य महात्मनः ।  
मानुषं विग्रहं कृत्वा रूपयौवनशालिनी ॥4.66.10॥  
विचित्रमाल्याभरणा महार्हक्षौमवासिनी ।  
अचरत्पर्वतस्याग्रे प्रावृडम्बुदसन्निभे ॥4.66.11॥

duhitā vānarēndrasya kuñjarasya mahātmanah.  
mānuṣaṁ vighraṁ kṛtvā rūpayauvanaśālīnī ॥4.66.10॥  
vicitramālyābharaṇā mahārhaḥkṣaumavāsīnī.  
acaratparvatasyāgrē prāvṛḍambudāsannibhē ॥4.66.11॥

Verse nos. 10-11 - She was the daughter of a great king of monkeys called Kunjara.

That young and beautiful lady had assumed a charming human form that was decked-up with beautiful garlands, ornaments and silk clothes.

Proud of her lustrous beauty and seductive charm, she roamed around on the top of a lofty mountain so dark and high that it almost touched the sky, and appeared to be like a dark rain-bearing cloud hanging there majestically. (10-11)

तस्या वस्त्रं विशालाक्ष्याः पीतं रक्तदशं शुभम् ।  
स्थितायाः पर्वतस्याग्रे मारुतोऽपहरच्छनैः ॥4.66.12॥

tasyā vastraṁ viśālākṣyāḥ pītaṁ raktadaśaṁ śubham.  
sthitāyāḥ parvatasyāgrē mārutō.paharacchanaiḥ ॥4.66.12॥

Verse no. 12 – That lady with beautiful large eyes wore a yellow garment that had red fringes.

She stood charmingly on the summit of that mountain. Just at that moment the Wind God arrived, and the result was that a strong gust of wind began blowing, which filled her loose garment and made a billow of it. By-and-by, the wind grew stronger, and finally her clothes were blown away. (12)

स ददर्श ततस्तस्या वृत्तावूरु सुसंहतौ ।  
स्तनौ च पीनौ सहितौ सुजातं चारु चाननम् ॥4.66.13॥

sa dadarśa tatastasyā vṛttāvūrū susaṅhatau.  
stanau ca pīnau sahitaṭ sujātaṅ cāru cānanam ॥4.66.13॥

Verse no. 13 - It was then that he (i.e. the Wind God) saw her curved, well-set thighs, her beautiful, well carved, plump and pointed breasts, and her lovely, chiselled and pleasing face. (13)

तां विशालायतश्रोणीं तनुमध्यां यशस्विनीम् ।  
दृष्ट्वैव शुभसर्वाङ्गीं पवनः काममोहितः ॥4.66.14॥

tāṅ viśālāyataśrōṇīṅ tanumadhyāṅ yaśasvinīm.  
dr̥ṣṭvāiva śubhasarvāṅgīṅ pavanaḥ kāmamōhitaḥ ॥4.66.14॥

Verse no. 14 - On seeing the broad hips, slender waist and beautiful limbs of that famous lady, the Wind God became infatuated. (14)

स तां भुजाभ्यां दीर्घाभ्यां पर्यष्वजत मारुतः ।  
मन्मथाविष्टसर्वाङ्गो गतात्मा तामनिन्दिताम् ॥4.66.15॥

sa tāṅ bhuajābhyāṅ dīrghābhyāṅ paryaṣvajata mārutaḥ.  
manmathāviṣṭasarvāṅgō gatātmā tāmaninditām ॥4.66.15॥

Verse no. 15 - The Wind God lost his self-control and temptations overtook him. His whole being was overpowered by love and passion for her beautiful, flawless body. Unable to restrain himself any longer, he extended his long arms and embraced her. (15)

सा तु तत्रैव सम्भ्रान्ता सुव्रता वाक्यमब्रवीत् ।  
एकपत्नीव्रतमिदं को नाशयितुमिच्छति ॥4.66.16॥

sā tu tatraiva sambhrāntā suvratā vākyamabravīt.  
ēkapatnīvratamidaṅ kō nāśayitumicchati ॥4.66.16॥

Verse no. 16 - She was bewildered by this sudden and unexpected embrace by someone she did not know. Being chaste by nature, and a strict observer of the principles of probity and propriety, never thinking of violating her vows of chastity, she was stunned, alarmed and worried by this mysterious development.

She became nervous and said alarmingly: ‘Who is this that dares to violate me and break my vows of chastity and loyalty towards my husband (Kesari), for I am wedded to him alone, and never think of being touched by any other male.’ (16)

**अञ्जनाया वक्षुत्वा मारुतः प्रत्यभाषत ।**

**न त्वां हिंसामि सुश्रोणि मा भूते सुभगे भयम् ॥4.66.17॥**

añjanāyā vacśutvā mārutaḥ pratyabhāṣata.

na tvāñ hiñsāmi suśrōṇi! mā bhūttē subhagē bhayam ॥4.66.17॥

Verse no. 17 - On hearing Anjana's words, the Wind God replied, ‘Oh auspicious lady, I mean no harm to thee. I have reached out to you only mentally, and have enjoyed this encounter at the mental and emotional level alone. I have not touched thine body in physical terms. So therefore, you need not fear.’<sup>1</sup> (17)

[Note—<sup>1</sup>What the Wind God hints at and intends to say is that Anjana need not worry of inviting her husband Kesari’s wrath or scorn from the world for this encounter that she fears would damage her reputation forever, for no one would ever know what had happened unless she herself divulges it instead of maintaining secrecy over the incident. This would help her save her reputation and honour before others.

Further, from a practical point of view, what the Wind God basically says is that it is not necessary that one needs to actually touch anything physically in this world to enjoy that thing and derive pleasure which he seeks from that thing. It can be done at the mental level too. But while physical interaction is seen by the world and it could lead one to trouble and land one in a soup, such interaction done at the mental level allows that person to enjoy the pleasure that he seeks, but with the privilege of maintaining secrecy about the whole affair, thereby freeing him from embarrassment, ridicule and scorn.

By extension it would clearly mean that ‘sin’ has two dimensions—one is its grosser form when the wrong is done at the physical plane of existence, and the other is its subtler form when the same sin is committed by a person in his mind and thoughts. Both corrupt him; both forms are sins nevertheless, even if one is its manifested form, and the other is its unseen and hidden form.]

**मनसाऽस्मि गतो यत्त्वां परिष्वज्य यशस्विनीम् ।**

**वीर्यवान्बुद्धिसम्पन्नः पुत्रस्तव भविष्यति ॥4.66.18॥**

manasā.smi gatō yattvāñ pariṣvajya yaśasvinīm.

vīryavānbuddhisampanna: putrastava bhaviṣyati ॥4.66.18॥

Verse no. 18 - [The Wind God continued—] ‘Oh honourable lady renowned for her righteousness (yaśasvinīm)! I have had the pleasure of deriving enjoyment by embracing thee and being united with thee only at the mental level, without actually touching thee physically’<sup>1</sup>. [So therefore, there is no need for thee to worry for thine reputation. Further, no one is witness to this encounter, and so unless thou show

imprudence and fail to observe discretion yourself, there is no cause for thee to panic and lose thine self-respect.]

Nevertheless, this encounter, albeit done at a subtle level of the mind instead of the physical level of the body, cannot go in vain and unrewarded. Hence, by my blessings, thou shalt bear a son who wouldst be endowed with excellent wisdom, qualities and virtues, and have great valour, strength and courage<sup>2</sup>. (18)

[Note—<sup>1</sup>In this context, refer to note appended to verse no. 17 herein above.

All inmates of this creation who have life, i.e. the inhabitants of the animate world, such as humans and animals and other creatures of the mortal world in which we live, as well as those who live in the heaven, such as the many Gods, and they include the Wind God, have two levels of existence—one is the physical level that is at the gross level of existence and is visible to the naked eye, and the other is at the subtle level that is not visible to one's eyes. The physical body of a creature comes under the former category, while the creature's mind and heart, collectively called the 'Mana', come under the latter category.

The Wind God had not revealed his actual form that would have been 'visible' at all to Anjana or to anyone present anywhere near; he had made contact with Anjana in an 'invisible form' by the way of a gust of wind blowing over her, because no one can actually see the air or the wind, but one can only feel or experience their existence or presence by the effect they have on a person. When the 'wind' blows, no one can actually see it, but its presence is evident when it ruffles one's hairs and caresses one's skin with its soft and subtle touch which everyone can feel or experience. That is why hot wind, such as the one blowing in deserts or on hot summer days, scorches a person's skin and makes him very restless and thirsty. On the other hand, cool breeze is very soothing and comforting. Similarly, no one actually sees the 'air', but its presence is evident when we breathe, because if there is no air we feel suffocated.

This is what the Wind God meant while assuring Anjana that this secret encounter would not harm her reputation—because countless creatures feel the embrace of the 'wind' when it blows over them, but no hue or cry is raised over it; it is quite natural for it to happen, and no one even notices it as something especial.

<sup>2</sup>But in the case of Anjana, this encounter with the 'wind' was a different matter, as it was done purposely by the Wind God with a mental desire to enjoy contact with her. So therefore, it was tantamount to having an intercourse with her, albeit at a subtle level of the mind. And this encounter could not go in vain, as the Wind God is one of the most 'potent' forces in creation, the other being the Fire God and the Water God—because without this Trinity of Primary Elements, no life would survive in this creation.

This is why the Wind God blessed Anjana that she would definitely bear a son with matchless qualities and virtues, as the child would be a fruit of this once-in-a-lifetime encounter.]

**महासत्त्वो महातेजा महाबलपराक्रमः ।**

**लङ्घने प्लवने चैव भविष्यति हि मत्समः ॥4.66.19॥**

mahāsattvō mahātējā mahābalaparākramah.  
laṅghanē plavanē caiva bhaviṣyati hi matsamah ।।4.66.19।।

Verse no. 19 – That son would have great courage and power; he would be endowed with great energy and radiance; and he will have exceptional valour, strength and gallantry that would be natural to his character.

Besides this, he would be like me in his ability to leap, cross and fly over all obstacles whatsoever<sup>1</sup>. (19)

[Note—<sup>1</sup>It is a normal observance that the wind can go anywhere, cover any distance, go to any height, and even pass through small holes. It is the wind that carries the clouds on its back across the wide realm of the sky. The wind blows with equal speed on the plains as well as on the summits of the highest mountains. The wind can pass through small apertures and crevices. It can also pass through water as is seen in the form of bubbles when air is blown through a pipe in it.

This particular boon granted by the Wind God came in handy when Hanuman had to leap across, or fly across, the ocean to reach Lanka in search of Sita, and then come back with equal ease. It also explains how Hanuman was able to enter the impregnable fort of Lanka in a very miniature form, as small as a mosquito, as narrated in all the version of the Ramayana—it is because he found some hole or space in the brickwork or the stones of the wall of the fort or one of its mighty gates, and then quietly sneaked in through it.]

एवमुक्ता ततस्तुष्टा जननी ते महाकपे ।  
गुहायां त्वां महाबाहो प्रजज्ञे प्लवगर्षभम् ।।4.66.20।।

ēvamuktā tatastuṣṭā jananī tē mahākapē.  
guhāyān tvān mahābāhō prajājñē plavagarṣabham ।।4.66.20।।

Verse no. 20 - Oh great monkey (mahākapē)! When your mother (Anjana) heard this assurance from the Wind God, she was very pleased, and felt happy and comforted.

Oh the one with arms that are strong and muscular (mahābāhō)! In the monkey race, thou art as strong and powerful as a bull (plavagarṣabham). She (Anjana) then retired to a cave, where she gave birth to you. (20)

अभ्युत्थितं ततस्सूर्य बालो दृष्ट्वा महावने ।  
फलं चेति जिघृक्षुस्त्वमुत्प्लुत्याभ्युद्गतो दिवम् ।।4.66.21।।

abhyutthitaṁ tatassūryaṁ bālō dṛṣṭvā mahāvanē.  
phalaṁ cēti jighṛkṣustvamutplutyābhyudgatō divam ।।4.66.21।।

Verse no. 21 - Once it so happened that when you were in a great forest you saw the sun rising in the sky from behind the canopy of trees.

Thinking that the bright disc of the sun was a ripe fruit dangling from the roof of the forest (i.e. the sky that covered the forest), you decided to reach out to it in

order to grab it and taste it. So, with this intention, you made a giant leap and went flying into the sky towards the sun. (21)

शतानि त्रीणि गत्वाऽथ योजनानां महाकपे ।

तेजसा तस्य निर्धूतो न विषादं ततोगतः ॥4.66.22॥

śatāni trīṇi gatvā.ṭha yōjanānāṅ mahākapē!

tējasā tasya nirdhūtō na viṣādaṅ tatōgataḥ ॥4.66.22॥

Verse no. 22 - Oh great monkey (mahākapē)! You went on flying and reached the height of three hundred Yojans (1 Yojan = approx. 8 miles), yet the blinding brightness, the splendour and the heat of the sun did not deter you, nor did it make you feel depressed or lose courage. (22)

तावदापपत स्तूर्णमन्तरिक्षं महाकपे ।

क्षिप्तमिन्द्रेण ते वज्रं कोपाविष्टेन धीमता ॥4.66.23॥

tāvadāpapata stūrṇamantarikṣaṅ mahākapē!

kṣiptamindreṇa tē vajraṅ kōpāviṣṭēna dhīmatā ॥4.66.23॥

Verse no. 23 – Oh great monkey (mahākapē)! When you reached the sun in a short span of time (without bothering about its heat or fearing that the sun might scorch you to death, thereby showing your formidable courage, dare-devilry and the indomitable spirit to overcome all obstacles that come in your way and allow you to do what you want), the king of Gods, i.e. Indra, became alarmed (because the physical sun is a visible manifestation of the Sun God, and being the King of the Gods it was obligatory on Indra to protect one of his subjects from danger or harm of any kind). So, Indra vented his annoyance by shooting his weapon known as the Vajra (literally referring to the thunderbolt) at you. The Vajra was like a gleaming dart that was dazzling with high voltage energy<sup>1</sup>. (23)

[Note—<sup>1</sup>According to Anand Ramayan, Saar Kand, Sarga 13, verse nos. 164-183, it was Rahu (the demon with a severed head who was given the permission to devour the sun and the moon once in a while to satisfy his hunger and vent his anger at them for divulging the demon's identity and preventing him from drinking Amrit, the ambrosia of eternity, when it was being distributed amongst the gods) who had gone to threaten Indra to stop Hanuman from grabbing the sun as the latter was meant to be gobbled by Rahu to the exclusion of all others, for otherwise he (Rahu) will get at Indra's throat and kill him instead of the sun. Therefore, Indra was left with no choice but to go and throw his Vajra at Hanuman in order to stop him from grabbing the sun.]

तदा शैलाग्रशिखरे वामो हनुरभज्यत ।  
ततो हि नामधेयं ते हनुमानिति कीर्त्यते ॥4.66.24॥

tadā śailāgrasikharē vāmō hanurabhajyata.  
tatō hi nāmadhēyaṁ tē hanumāniti kīrtyatē ॥4.66.24॥

Verse no. 24 – When hit by the Vajra, your chin was broken (slightly dented; hanurabhajyata), and you fell down and landed on the edge of a rock on the summit of a mighty mountain (śailāgrasikharē).

Since then, you are widely and popularly known as Hanuman, i.e. the one with a broken chin (nāmadhēyaṁ tē hanumāniti)<sup>1</sup>. (24)

[Note—<sup>1</sup>The word Hanuman has two interpretations: viz. (i) one who has a broken chin; and (ii) the one whose excessive pride, about his own ability and strength, which had made him arrogant, was destroyed.]

तस्त्वावि निहतं दृष्ट्वा वायुर्गन्धवहस्स्वयम् ।  
त्रैलोक्ये भृशसङ्क्रुद्धो न ववौ वै प्रभञ्जनः ॥4.66.25॥

tastvāvi nihataṁ dr̥ṣṭvā vāyurgandhavahassvayam.  
trailōkyē bhr̥śasaṅkr̥ddhō na vavau vai prabhañjanaḥ ॥4.66.25॥

Verse no. 25 - When the Wind God, who is famed as being a carrier of smell or fragrance (vāyurgandhavahassvayam), saw that you have been injured (by the Vajra thrown by Indra), he became very angry (because you are his son).

To take revenge, the Wind God, who is so powerful that he can break (uproot) the tallest and the sturdiest of trees (prabhañjanaḥ), stopped his movement (i.e. the wind stopped blowing) in the entire realm of the three worlds (i.e. everywhere; which obviously meant suffocation for every entity that had life). (25)

सम्भ्रान्ताश्च सूर्यास्सर्वे त्रैलोक्ये क्षुभिते सति ।  
प्रसादयन्ति संक्रुद्धं मारुतं भुवनेश्वराः ॥4.66.26॥

sambhrāntāśca sūrāssarvē trailōkyē kṣubhitē sati.  
prasādayanti saṅkr̥ddhaṁ mārutaṁ bhuvanēśvarāḥ ॥4.66.26॥

Verse no. 26 – This event, i.e. the cessation of flow of air or wind in the world, caused immense fear amongst the Gods, because when the wind or the air stopped flowing there was havoc in the whole world, and the animate creation was terrified and extremely distressed.

Faced with the prospect of complete annihilation, all the guardians or the Lords of the world (bhuvanēśvarāḥ; i.e. all the Gods) got together and began to propitiate the Wind God in order to calm down his anger, and to pray to him to have



mercy on the creatures by forgiving them while restoring the flow of the air and the wind simultaneously. (26)

प्रसादिते च पवने ब्रह्मा तुभ्यं वरं ददौ ।

अशस्त्रवध्यतां तात समरे सत्यविक्रम ॥4.66.27॥

prasāditē ca pavanē brahmā tubhyaṁ varaṁ dadau.  
aśastravadhyatāṁ tāta! samarē satyavikrama ॥4.66.27॥

Verse no. 27 – My dear (tāta)! In order to completely satisfy the Wind God and remove the cause of his anger, Brahma— the creator, the eldest of the Gods, and the patriarch of creation— granted you a boon that you would not be killed by any kind of weapon that may strike you during a battle (aśastravadhyatāṁ). This boon made you truly invincible and a valiant, fearless warrior whom no power in creation could ever defeat or subdue (satyavikrama). (27)

वज्रस्य च निपातेन विरुजं त्वां समीक्ष्य च ।

सहस्रेनेत्रः प्रीतात्मा ददौ ते वरमुत्तमम् ॥4.66.28॥

स्वच्छन्दतश्च मरणं तेभूयादिति वै प्रभो ।

स त्वं केसरिणः पुत्रः क्षेत्रजो भीमविक्रमः ॥4.66.29॥

मारुतस्यौरसः पुत्रस्तेजसा चापि तत्समः ।

त्वं हि वायुसुतो वत्स प्लवने चापि तत्समः ॥4.66.30॥

vajrasya ca nipātēna virujaṁ tvāṁ samīkṣya ca.  
sahasranētraḥ prītātmā dadau tē varamuttamam ॥4.66.28॥  
svacchandataśca maraṇaṁ tēbhūyāditi vai prabhō.  
sa tvaṁ kēsariṇaḥ putraḥ kṣētrajō bhīmavikramaḥ ॥4.66.29॥  
mārutasyaurasaḥ putrastējasā cāpi tatsamaḥ.  
tvaṁ hi vāyusutō vatsa! plavanē cāpi tatsamaḥ ॥4.66.30॥

Verse no. 28-30 – When Indra, who has a thousand eyes (sahasranētraḥ), observed that your injury caused by the strike of his Vajra had immediately healed by the blessings of Brahma, he was mightily pleased. In his turn he also gave you a wonderful boon, blessing you thus: “Oh Lord (prabhō)! You would have the right to choose when to die (svacchandataśca maraṇaṁ). Thus, death would come to you only when you so wish, and never otherwise (maraṇaṁ tēbhūyāditi vai). [To wit, you will conquer death.]” [28-28½ ]

Jamvant continued: ‘In this way, you are a very powerful, strong and most valiant (bhīmavikramaḥ) son of Kesari (because your mother Anjan was legally wedded to him; Kesari was her husband and Lord, and therefore had the sole right to beget a son from her; sa tvaṁ kēsariṇaḥ putraḥ kṣētrajō).

But at the same time as this fact, you had also inherited the remarkable genes of the powerful Wind God (“mārutasyaurasaḥ”: because of reasons cited herein

above in this narration). Hence, your strength, power and valour bear his stamp as well, making you as strong, powerful and valiant as him (the Wind God: *putrastējasā cāpi tatsamaḥ*). [29-29 ½ ]

Therefore, oh dear son (*vatsa*), being the son of the Wind God, you have inherited all the spectacular qualities of the latter, and so you are as competent and able like your father to be able to fly in the sky and leap across the ocean with ease (in order to reach Lanka and search for Sita)<sup>1</sup>. [30] (28-30)

[Note—<sup>1</sup>Jamvant also implied that Hanuman need not fear of being harmed in any way by the ferocious demons living in Lanka—as the boons granted to him by Brahma and Indra would protect him like an impenetrable shield.]

**(vi) Valmiki Ramayan, Kishkindha Kand, Sarga 67, verse nos. 9-31½:**

In these verses, Lord Hanuman has outlined his stupendous and unmatched abilities, chiefly highlighting his power to fly in the sky for long distances emulating Garud, the king of birds and the celestial Eagle, as well as his own father, the Wind-God. He also asserts that no obstacle would ever be able to stop him or hinder his progress, and that he has the strength and the power to crush mountains and earth should they act as obstacles in his path. He does not fear the ocean or the rivers as he could put his legs in them to stop the flow of water, cause huge tidal waves and the water to recede and inundate the surrounding land, as well as empty all water bodies, such as the ocean, the rivers, the lakes and the streams, by splashing their water out if the situation so demanded. He also declares that he fears neither Indra, the king of gods, nor Brahma, the creator.

अरुजत्सर्वताग्राणि हुताशनसखोऽनिलः ।

बलवानप्रमेयश्च वायुराकाशगोचरः ॥4.67.9॥

तस्याहं शीघ्रवेगस्य शीघ्रगस्य महात्मनः ।

मारुतस्यौरसः पुत्रः प्लवनेनास्मि तत्समः ॥4.67.10॥

उत्सहेयं हि विस्तीर्णमालिखन्तमिवाम्बरम् ।

मेरुं गिरिमसङ्गेन परिगन्तुं सहस्रशः ॥4.67.11॥

arujatsarvatāgrāṇi hutāśanasakho'nilaḥ /

balavānaprameyaśca vāyurākāśagocaraḥ //4.67.9//

tasyāhaṃ śīghravegasya śīghragasya mahātmanaḥ /

mārutasyaurasaḥ putraḥ plavanenāsmi tatsamaḥ //4.67.10//

utsaheyaṃ hi vistīrṇamālikhantamivāmbaram /

meruṃ girimasaṅgena parigantum sahasraśaḥ //4.67.11//

Verse nos. 9-11: “The all-powerful and mighty Wind-God moves freely across the sky; he is unstoppable and a friend of the Fire-God. By his force he is able to topple huge boulders from atop mountains and hills<sup>1</sup>. (9)

I am a son of that powerful Wind-God who can move exceptionally swiftly, and like him I too am able to jump and swiftly cover huge distances very easily, without any effort. (10)

I can circumambulate (i.e. go around) Mt. Meru—which stretches for hundreds of thousands of miles and rises high enough to touch the sky, giving the impression that it is a long line marked across the firmament—effortlessly, without even taking a break to rest, and navigate around it in the sky as many times as I wish to do. (11)

[Note—<sup>1</sup>This would happen in a practical way because strong wind, and its many manifestations such as storms, hurricanes and tornadoes, can uproot tall trees that grow on mountain sides, and topple them. These toppled trees would obviously slide down the steep slopes of the mountain, dragging along with them loosened soil, mud, snow, ice and rock and boulders, creating a huge avalanche that would cascade downhill with a tremendous speed and thunder, crushing anything that comes in the way.]

बाहुवेगप्रणुन्नेन सागरेणाहमुत्सहे ।

समाप्लावयितुं लोकं सपर्वतनदीह्रदम् ॥4.67.12॥

ममोरुजङ्घावेगेन भविष्यति समुत्थितः ।

सम्मूर्च्छितमहाग्राहस्समुद्रो वरुणालयः ॥4.67.13॥

bāhuvegapraṇunṇena sāgareṇāhamutsahe /

samāplāvayitum lokam saparvatanadīhṛadam //4.67.12//

mamorujaṅghāvegena bhaviṣyati samutthitaḥ /

sammūrccitamahāgrāhassamudro varuṇālayaḥ //4.67.13//

Verse nos. 12-13: With the might and force of my arms, I can stir all the oceans, the rivers, and other water bodies. I can use my arms to block the flow of water in these water bodies, and push them back\*. I can lift mountains too and submerge them in the oceans. If needed, I can as easily lift the whole world (i.e. earth and the planets) and submerge all of them in the celestial ocean. (12)

The mighty ocean, representing the power of the Water-God (known as ‘Varun’), would rise high and get filled with giant waves when I resolutely plant my legs inside it and push it back with my muscular thighs\*. As a consequence, large crocodiles and other countless marine animals would be so stunned and terrified that they would rise to the surface, fearing that a catastrophic event resembling doomsday is unfolding in their world. (13)

[Note--\*This is once again is a natural phenomenon. If a huge boulder, or any other kind of large obstacle that is big enough to stop the flow of water, is put right in the middle of the river or stream, it is obvious that the held-up mass of water would start overflowing the banks and swamp the surrounding land. This is how floods occur: when the volume of the incoming water exceeds the capacity of the banks of the river to handle it, the excess water would flow over the banks to inundate the surrounding land. In the present case, Hanuman says that he would do the same thing by planting his muscular legs that have so large thighs as to block the flow of waters in the oceans and rivers, thereby causing huge tidal waves, floods and tsunami.]

पन्नगाशनमाकाशे पतन्तं पक्षिसेविते ।

वैनतेयमहं शक्तः परिगन्तुं सहस्रशः ॥4.67.14॥

pannagāśanamākāśe patantaṁ pakṣisevite /  
vainateyamahaṁ śaktaḥ parigantaṁ sahasraśaḥ //4.67.14//

Verse no. 14: I can fly around Garud<sup>1</sup>, the celestial bird who can gulp down poisonous serpents and is the son of Vintaa, countless times even as he continues to fly or glide across the sky. (14)

[Note—<sup>1</sup>Garud is a heavenly Eagle, and is a mount of Lord Vishnu, the Supreme Being. Vishnu rides on the back of Garud to go to any desired place.]

उदयात्प्रस्थितं वापि ज्वलन्तं रश्मिमालिनम् ।

अनस्तमितमादित्यमभिगन्तुं समुत्सहे ॥4.67.15॥

ततो भूमिमसंस्पृश्य पुनरागन्तुमुत्सहे ।

प्रवेगेनैव महता भीमेन प्लवगर्षभाः ॥4.67.16॥

udayātprasthitaṁ vāpi jvalantaṁ raśmimālinam /  
anastamitamādityamabhigantaṁ samutsahe //4.67.15//  
tato bhūmimasaspr̥śya punarāgantumutsahe /  
pravegenaiva mahatā bhīmena plavagarṣabhāḥ //4.67.16//

Verse nos. 15-16: Hanuman continued: “Oh my great monkey friends! I can leap up and touch the blazing sun after it has risen from behind Mt. Udayachal in the east, and before it sets in the western horizon. Not only this, I can go up to touch the sun, come back to earth swiftly, and go back again quickly to the sun without even setting my foot on the earth to take rest, for more than one time, and between the time sun rises in the east and sets in the west. {To wit, I can repeatedly go to and fro from the sun during the course of the day while it travels from the eastern horizon to the western horizon, between the time of sun-rise and sun-set. During this to-and-fro journey, I will not put my foot on earth even once, either to take rest on earth, or for any other purpose or reason.} (15-16)

उत्सहेयमतिक्रान्तुं सर्वानाकाशगोचरान् ।

सागरं क्षोभयिष्यामि दारयिष्यामि मेदिनीम् ॥4.67.17॥

पर्वतांश्चूर्णयिष्यामि प्लवमानः प्लवङ्गमाः ।

हरिष्याम्यूरुवेगेन प्लवमानो महार्णवम् ॥4.67.18॥

utsaheyamatikrāntuṁ sarvānākāśagocarān /  
sāgaraṁ kṣobhayiṣyāmi dārayiṣyāmi medinīm //4.67.17//  
parvatāṁścūrṇayiṣyāmi plavamānaḥ plavaṅgamāḥ /

hariṣyāmyūruvegena plavamāno mahārṇavam //4.67.18//

Verse nos. 17-18: Please note that I have the necessary courage, and I can say with confidence that I can go beyond all the creatures that fly high up in the sky. Not only this, I can even go to and beyond the farthest planets, stars and other celestial bodies in the remotest corners of the sky. If I desire, I have the ability to not only stir up the ocean and rivers but suck them all up or throw out their water effortlessly. I can tear apart or cause the earth to crumble to dust, and I can similarly crush the mountains by repeatedly jumping over them, much like a giant hammer that would reduce anything to pulp when it starts pounding the latter. {If any mountain or water body thinks it can stop me from going ahead, I will teach them the lesson of their lives which they would never forget. I would stir the ocean and push back its water, making it spill all over its banks and drown the earth. If any mountain stands in my way, I would pound it so hard that it would be reduced to rubble. If earth tries any dirty trick on me, I would stomp so hard on it that it would crack, and then I would simply pick up its pieces and throw them into the celestial ocean to drown. So, let them be wary of me and desist from trying to play fools with me!}

Since I am able to jump long distances and fly high, I can very easily leap across this ocean and reach its other end.<sup>1</sup> (17-18)

[Note—<sup>1</sup>We must keep in mind the context in which Hanuman is making these assertions. It was necessary to cross the ocean and reach the island of Lanka in order to search for Sita. The distance from the mainland to the island was 100 Yojans (approx. 800 miles). Further, there was the problem of facing unknown and unpredictable obstacles. This had confounded the group of monkeys and bears, for they did not know how to go across this vast stretch of water, and deal with unknown problems in an un-chartered territory. So therefore, Hanuman is assuring them here that they need not worry as he has the ability to go and come back from Lanka unscathed. Further, they also need not worry for his safety, because he has the ability to overcome and trounce any kind of obstacle that may come in his way.]

लतानां विविधं पुष्पं पादपानां च सर्वशः ।

अनुयास्यन्ति मामद्य प्लवमानं विहायसा ॥4.67.19॥

भविष्यति हि मे पन्थास्स्वातेः पन्था इवाम्बरे ।

चरन्तं घोरमाकाशमुत्पतिष्यन्तमेव वा ॥4.67.20॥

द्रक्ष्यन्ति निपतिष्यन्तं च सर्वभूतानि वानराः । 4.67.20 ½ ।

latānāṃ vividhaṃ puṣpaṃ pādapānāṃ ca sarvaśaḥ /

anuyāsyanti māmadya plavamānaṃ vihāyasā //4.67.19//

bhaviṣyati hi me panthāssvāteḥ panthā ivāmbare /

carantaṃ ghoramākāśamutpatiṣyantameva vā //4.67.20//

drakṣyanti nipatiṣyantaṃ ca sarvabhūtāni vānarāḥ / 4.67.20½ /

Verse nos. 19-20½ : When I dash across the sky with lightening speed, many kind of flowers and leaves from creepers and trees would get detached and dragged alongside by the vacuum created behind me due to my enormous speed<sup>1</sup>. (19)

With countless flowers following behind me and strewing the path I tread, one would get the impression that innumerable stars and colourful gems are covering the path for me<sup>2</sup>. My dear monkey friends, today the world would see an amazing spectacle: everyone would observe that I am streaking in a straight line (like a meteor) through the firmament, leaping high in the sky (like a rocket or missile launch), and then descending easily on the other side of the ocean (like a glider or an airplane that lands on the runway at the airport). (20-20½ )

[Note—<sup>1</sup>When a speeding car passes by, dust and fallen leaves on the ground would be raised and get sucked behind the vehicle due to the vacuum created in the space immediately behind the speeding car. A similar phenomenon would occur when Hanuman dashes through the air.

<sup>2</sup>Further, my path being covered with an assortment of colourful flowers would give the impression that the gods themselves have scattered flowers on my path to express their solidarity with me and bless me with success.]

महामेरुप्रतीकाशं मां द्रक्ष्यथ वानराः ॥4.67.21॥

दिवमावृत्य गच्छन्तं ग्रसमानमिवाम्बरम् । 4.67.21 ½ ।

विधमिष्यामि जीमूतान्कम्पयिष्यामि पर्वतान् ॥4.67.22॥

सागरं शोषयिष्यामि प्लवमानस्समाहितः । 4.67.22 ½ ।

mahāmerupratikāśaṃ māṃ drakṣyatha vānarāḥ //4.67.21//  
divamāvṛtya gacchantam grasamānamivāmbaram / 4.67.21½ /  
vidhamiṣyāmi jīmūtānkampayīṣyāmi parvatān //4.67.22//  
sāgaram śoṣayiṣyāmi plavamānassamāhitaḥ / 4.67.22½ /

Verse nos. 21-22½ : Oh respected monkeys! You will see yourself today that I would expand my body to such a huge extent that I would resemble the great and lofty Mt. Meru (the mountain of gods) flying across the sky, covering its view from all the sides as if I was literally swallowing the sky and blanketing the heavens. On my way forward, I would tear through the clouds and shred them to pieces, I would shake the mountains with my thunderous roar, and when I would jump across the ocean, with my mind focussed on the target of reaching the other side of it, even the huge reservoir of water (i.e. ocean) would be like a desert over which a bird flies as rapidly as it can to get over that barren stretch of parched land. (21-22½)

वैनतेयस्य या शक्तिर्मम सा मारुतस्य वा ॥4.67.23॥

ऋते सुपर्णराजानं मारुतं वा महाजवम् ।

न तद्भूतं प्रपश्यामि यन्मां प्लुतमनुव्रजेत् ॥4.67.24॥

vainateyasya yā śaktirmama sā mārutasya vā //4.67.23//  
ṛte suparṇarājānaṃ mārutaṃ vā mahājavam /  
na tadbhūtaṃ prapaśyāmi yanmāṃ plutamanuvrajat //4.67.24//

Verse nos. 23-24: The ability to jump (or go) across the vast stretch of the ocean is possessed by only three personalities—viz. Garud, the son of Vintaa and the king of birds (i.e. the celestial Eagle), myself, and the almighty Wind-God. Other than Garud and the Wind-God, I don't see anybody else who has this ability or competence that he can jump from here and accompany me on my journey over the ocean. Verily indeed, only they (i.e. Garud and the Wind-God) have the ability to fly long distances like me. (23-24)

**निमेषान्तरमात्रेण निरालम्बनमम्बरम् ।**

**सहसा निपतिष्यामि घनादिवद्युदिवोत्थिता ॥4.67.25॥**

nimeṣāntaramātreṇa nirālambanamambaram /  
sahasā nipatiṣyāmi ghanādividyudivotthitā //4.67.25//

Verse no. 25: Just like a streak of lightening from a cloud, I would dash across the sky in a trifle moment like a flash, and in a time taken during the blink of an eye. (25)

**भविष्यति हि मे रूपं प्लवमानस्य सागरे ।**

**विष्णोर्विक्रममाणस्य पुरा त्रीन्विक्रमानिव ॥4.67.26॥**

bhaviṣyati hi me rūpaṃ plavamānasya sāgare /  
viṣṇorvikramamāṇasya purā trīnvikramāniva //4.67.26//

Verse no. 26: Just like Lord Trivikram (also known as 'Vaaman'), who was a manifestation of Lord Vishnu, appeared at the time when he had expanded his body to become so huge that he could measure the entire world in his three giant steps, so likewise I too would appear in my gigantic form when I fly across the sky. (26)

**बुद्ध्या चाहं प्रपश्यामि मनश्चेष्टा च मे तथा ।**

**अहं द्रक्ष्यामि वैदेहीं प्रमोदध्वं प्लवङ्गमाः ॥4.67.27॥**

buddhyā cāhaṃ prapaśyāmi manaśceṣṭā ca me tathā /  
ahaṃ drakṣyāmi vaidehīm pramodadhvaṃ plavaṅgamāḥ //4.67.27//

Verse no. 27: My great monkeys! I am fully confident that by using my intelligence, abilities and determination I will definitely find out about Sita (Vaidehi). So therefore, be happy and rejoice; there is no ground for feeling so despondent and sad. {Cheer up and praise the Lord!} (27)

**मारुतस्य समो वेगे गरुडस्य समो जवे ।**

**अयुतं योजनानां तु गमिष्यामीति मे मतिः ॥4.67.28॥**

mārutasya samo vege garuḍasya samo jave /  
ayutaṃ yojanānāṃ tu gamiṣyāmīti me matiḥ //4.67.28//

Verse no. 28: In speed and abilities to fly long distances, I am like the almighty Wind-God and Garud, the king of birds, both of whom possess matchless powers to fly to any place they want to go. I believe that I can fly unhindered to a distance of a ten-thousand Yojans<sup>1</sup> at one go; I can comfortably cover this distances in a single flight across the sky. (28)

[Note—<sup>1</sup> 1Yojan is roughly 800 miles. Hence, ten-thousand Yojans would be 800 X 10,000 = 8000,000 miles approximately, a stupendous distance.]

वासवस्य सवज्ञस्य ब्रह्मणो वा स्वयम्भुवः ।

विक्रम्य सहसा हस्तादमृतं तदिहानये ॥4.67.29॥

लङ्कां वापि समुत्क्षिप्य गच्छेयमिति मे मतिः ।4.67.29 ½ ।

vāsavasya savajrasya brahmaṇo vā svayambhuvaḥ /  
vikramya sahasā hastādamṛtaṃ tadihānaye //4.67.29//  
laṅkāṃ vāpi samutkṣipya gaccheyamiti me matiḥ / 4.67.29½ /

Verse nos. 29-29½ : If the need so arises, I feel I have the ability and the confidence to directly challenge Indra, the king of gods, and fearlessly snatch the pitcher of ambrosia or divine nectar from his hands, inspite of his wielding the powerful weapon known as Vajra (i.e. thunderbolt). {I will not be intimidated by his powerful weapon; I will snatch the pot of nectar from his hand and neutralise his Vajra as if it was a blade of grass, or a meek weed, or a harmless straw.}

Similarly, I can fearlessly snatch the pot of ambrosia or the divine life-giving nectar from the hands of Brahma, the self-born creator of the world, and bring it here forthwith if the need so arises.

This being the case, I can, and I will, uproot the entire island of Lanka and bring it here if the situation arises. {So therefore, I reiterate once again, please give up your gloomy demeanours and stop feeling sad and despondent. Get up and cheer. Just pray to the Lord for me and my success, and leave the rest to me.}” (29-29½)

तमेवं वानरश्रेष्ठं गर्जन्तममितौजसम् ॥4.67.30॥

प्रहृष्टा हरयस्तत्र समुदैक्षन्त विस्मिताः ।4.67.30½ ।

tamevaṃ vānaraśreṣṭhaṃ garjantamamitaujasam //4.67.30//  
prahrṣṭā harayastatra samudaikṣanta vismitāḥ / 4.67.30½ /

Verse nos. 30-30½ : When Hanuman, the great hero who stood majestically and looked glorious in the midst of the monkeys and bears assembled around him, roared with confidence as he made these assertions and showed his determination to fearlessly complete the assigned task, all his companions looked up at him with amazement, awe, and tremendous respect (like a person would look up at his saviour



and redeemer at a time when the world around the former seems to be collapsing into oblivion). All of them felt rejuvenated and happy. (30-30½)

तस्य तद्वचनं श्रुत्वा ज्ञातीनां शोकनाशनम् ॥4.67.31॥

उवाच परिसंहृष्टो जाम्बवान्हरिसत्तमः ॥4.67.31½॥

tasya tadvacanam śrutvā jñātīnām śokanāśanam //4.67.31//  
uvāca parisamhr̥ṣṭo jāmbavānharisattamaḥ / 4.67.31½ /

Verse no. 31-31½ : Lord Hanuman's words dispelled all sadness, gloom and negative thoughts from the mind of his companions; all of them were filled with renewed vigour and hope. Jamvant, the chief of the bears, felt exceedingly happy when he heard Hanuman. (31-31½)

### 7.5: The special boons granted to Lord Hanuman by different Gods:

In Valmiki's Ramayana, Uttar Kand, Sarga 36, verse nos. 8-26 we read that the creator Brahma told the Gods that Hanuman, who was at the time a child, would be of great help to them in the future. So therefore, it would be fit and proper for all of them to bless him and grant him special powers which would enable the child to fulfill all obligations and successfully complete all assignments given to him when he grows up to become an adult. At this request of Brahma, all the Gods who had accompanied Brahma, blessed the child Hanuman affectionately and granted him unique boons.

Now, let us read about these blessings and different kinds of boons that Hanuman received from the Gods:

भो महेन्द्राग्निवरुणधनेश्वरमहेश्वराः ।

जानतामपि तत्सर्वं हितं वक्ष्यामि श्रूयताम् ॥ ८॥

bho mahendrāgnivaruṇadhaneśvaramaheśvarāḥ .  
jānatāmapī tatsarvaṃ hitaṃ vakṣyāmi śrūyatām .. 8..

Verse no. 8 – Brahma said to the assembled Gods: ‘Oh Indra, the Fire God (Agni), the God of Water (Varun), Mahadev (Lord Shiva), Kuber (the treasurer of heaven) and all other Gods who are here, please listen to me (śrūyatām). Although all of you know everything (by the very virtue of you being ‘Gods’, who are supposed to be all-knowing; “ānatāmapī tatsarvaṃ”), yet I shall elaborate on certain things regarding this child which are directly related to your own good and welfare (tatsarvaṃ hitaṃ vakṣyāmi). Therefore, listen carefully to what I have to say (śrūyatām). (8)

अनेन शिशुना कार्यं कर्तव्यं वो भविष्यति ।

ददतास्य वरान्सर्वं मारुतस्यास्य तुष्टिदान् ॥ ९॥

anena śísunā kāryaṃ kartavyaṃ vo bhaviṣyati .  
dadatāsyā varānsarve mārutasyāsyā tuṣṭidān .. 9..

Verse no. 9 – In the future, many of your important and crucial work would be successfully accomplished with the help of this child (i.e. Hanuman). So therefore, all of you are requested to bless the child (for your own sake).’ (9)

ततः सहस्रनयनः प्रीतिरक्तः शुभाननः |  
कुशे शयमयीं मालां समुत्क्षिप्येदमब्रवीत् || १०||

tataḥ sahasranayanaḥ prītiraktaḥ śubhānanaḥ .  
kuśe śayamayīm mālāṃ samutkṣipyedamabravīt .. 10..

Verse no. 10 – Then (tataḥ), Indra, who has a charming face (prītiraktaḥ śubhānanaḥ) and thousands of eyes (sahasranayanaḥ), placed a beautiful garland of lotus flowers around the neck of the child Hanuman (kuśe śayamayīm mālāṃ samutkṣipyedam) and said benevolently (bravīt) --- (10)

मत्करोत्सृष्टवज्रेण हनुरस्य यथा क्षतः |  
नाम्नैष कपिशार्दूलो भविता हनुमानिति || ११||

matkarotsrṣṭavajreṇa hanurasya yathā kṣataḥ .  
nāmnaiṣa kapiśārdūlo bhavitā hanumāniti .. 11..

Verse no. 11 – Indra said: ‘This child’s chin has been broken due to the Vajra thrown at him by me. Hence, this great Kapi, who would be like a lion in his race (kapiśārdūlo), would be known as “Hanuman”, the one with a broken chin, (nāmnaiṣa --- bhavitā hanumāniti) {to commemorate this episode, as well as to remind him in his future life to be careful in how he behaves and to mind his actions}. (11)

अहमेवास्य दास्यामि परमं वरमुत्तमम् |  
अतः प्रभृति वज्रस्य ममावध्यो भविष्यति || १२||

aḥamevāsyā dāsyāmi paramaṃ varamuttamam .  
ataḥ prabhṛti vajrasya mamāvadyo bhaviṣyati .. 12..

Verse no. 12 – Besides this, in order to compensate for the injury, the suffering, the agony and the ignominy he had to endure due to my Vajra, I am granting him a wonderful boon whereby he would never be injured or be affected in anyway whatsoever by my weapon (Vajra) in the future; he would be immune to Vajra’s effects.’ (12)

मार्ताण्डस्त्वब्रवीत्तत्र भगवांस्तिमिरापहः ।

तेजसोऽस्य मदीयस्य ददामि शतिकां कलाम् ॥ १३॥

mārtāṇḍastvabravīttatra bhagavāṁstimirāpahḥ .  
tejaso.asya madīyasya dadāmi śatikāṁ kalām .. 13..

Verse no. 13 – After that, the Sun God, who is the eliminator of darkness, said (mārtāṇḍastvabravīttatra bhagavāṁstimirāpahḥ): ‘I am granting him the boon that his radiance, splendour, energy and dynamism (tejaso.asya --- dadāmi) would be equivalent to a hundredth part (fraction) of my own radiance, splendour and glory (madīyasya --- śatikāṁ kalām).

{To wit, his glory and radiance would be unmatched, and he would make a mark in this world in the same way as I do when I appear in the sky. His presence would be noticed by all, and just like I support life in all its forms, because without my presence no life can survive in this world, this child would be a beacon of hope for all those who are in distress. He would be better than me in one significant way—my heat often scorches the world, but since he would possess only a hundredth part of my heat, his presence would be soothing, comforting and a provider of solace and succour to all. Further, since I am the source of light in this world, and without me there would be complete darkness, Hanuman too would bear the torch of light of knowledge which dispels darkness in the form of ignorance. He would thus be a torch-bearer of spiritual knowledge as well as secular knowledge.}’ (13)

यदा तु शास्त्राण्यध्येतुं शक्तिरस्य भविष्यति ।

तदास्य शास्त्रं दास्यामि येन वाग्मी भविष्यति ॥ १४॥

yadā tu śāstrāṇyadhyetum śaktirasya bhaviṣyati .  
tadāsyā śāstraṁ dāsyāmi yena vāgmī bhaviṣyati .. 14..

Verse no. 14 – Then the Sun God said to Hanuman: ‘In addition to it, when you grow up to attain an age when you become eligible to study and acquire the knowledge of the scriptures (yadā tu śāstrāṇyadhyetum śaktirasya bhaviṣyati), I shall teach you the scriptures myself (tadāsyā śāstraṁ dāsyāmi) so that you would become an excellent orator and an articulate speaker who can elucidate the knowledge of the scriptures in a fine way (yena vāgmī bhaviṣyati).’ (14)

वरुणश्च वरं प्रादान्नास्य मृत्युर्भविष्यति ।

वर्षायुतशतेनापि मत्पाशादुदकादपि ॥ १५॥

varuṇascha varam prādānnāsyā mṛtyurbhaviṣyati .  
varṣāyutaśatenāpi matpāśādudakādapi .. 15..

Verse no. 15 – Then, the Water God said while granting the following boons to Hanuman (varuṇascha varam prādānnāsyā): ‘Even after the passage of tens of hundred-thousand years (varṣāyutaśatenāpi), I bless him that he shall be immune to

death due to any reason for which water is responsible (*varṣāyutaśatenāpi*), nor shall my snare ever capture him (*matpāśādudakādapi*).

{To wit, he will never die due to thirst, or drought, or excess of water in the external world in the form of floods or heavy rain (*varṣā*), or retention of water inside the body due to some internal malfunctioning organ, such as the failure of the kidneys and disturbance of the fluid balance in the body, like excess discharge of water from the body during diabetes, thinning or thickening of blood, and all such diseases that owe their origin to disturbance of ratio of water in the body that makes a person weak. Further, he would never have to fear from drowning, nor would any kind of water-body, such as the ocean, the river and the lake etc., would be able to obstruct his movement, and neither would the rain-bearing clouds in the sky stop him from going anywhere or obstruct his view of what lies beyond. Swamps, inundations, bogs, marshy grounds and other kinds of wetlands would never trap him.}

 (15)

यमोऽपि दण्डावध्यत्वमरोगत्वं च नित्यशः ।

दिशतेऽस्य वरं तुष्टा अविषादं च संयुगे ॥ १६॥

yamo.api daṇḍāvadhyatvamarogatvaṃ ca nityaśaḥ .  
diśate.asya varam tuṣṭa aviṣādam ca saṃyuge .. 16..

Verse no. 16 – Then came the turn of Yam, the god of death (*yamo.api*), to bless Hanuman. Yam said: ‘He shall be immune to death caused by my mace, and would remain ever healthy (*daṇḍāvadhyatvamarogatvaṃ ca nityaśaḥ*)’<sup>1</sup>.

I grant him this boon that he would be freed from the eternal fear of death, lead a happy and contented life, and suffer from no grief (*diśate.asya varam tuṣṭa aviṣādam ca saṃyuge*). (16)

[Note—<sup>1</sup>An obvious corollary to this statement is that the usual cause of death of all living beings is being hit by the death god’s mace which manifests itself in the form of countless diseases that afflict all creatures.]

गदेयं मामिका नैनं संयुगेषु वधिष्यति ।

इत्येवं वरदः प्राह तदा ह्येकाक्षिपिङ्गलः ॥ १७॥

gadeyaṃ māmikā nainaṃ saṃyugeṣu vadhiṣyati .  
ityevaṃ varadaḥ prāha tadā hyekākṣiṅgalaḥ .. 17..

Verse no. 17 – Then, Kuber, the one-eyed treasurer of the heaven who has a yellow complexion resembling that of gold, the ‘yellow metal’ symbolizing wealth (*hyekākṣiṅgalaḥ*), said: ‘I bless him (Hanuman) (*ityevaṃ varadaḥ*) that he would never suffer from distress or depression during a battle, nor my mace would ever kill him (*gadeyaṃ māmikā nainaṃ saṃyugeṣu vadhiṣyati*)’. (17)

मत्तो मदायुधानां च न वध्योऽयं भविष्यति ।

इत्येवं शङ्करेणापि दत्तोऽस्य परमो वरः ॥ १८॥

matto madāyudhānām ca na vadhyo.ayaṃ bhaviṣyati .  
ityevaṃ śaṅkareṇāpi datto.asya paramo varaḥ .. 18..

Verse no. 18 – Lord Shiva too blessed Hanuman with a similar boon, granting him immunity from harm and suffering from any of his weapons when he said: ‘He shall not be harmed or suffer from the effects of any of my weapons too; he shall not be killed or be mortally wounded by any of my weapons.’<sup>1</sup> (18)

[Note—<sup>1</sup>Lord Shiva’s weapons are the (i) ‘trident’ and the (ii) ‘snakes’ that he wraps around his body, as well as the (iii) ‘dart of high energy fire’ that he would spew out occasionally when he becomes angry; it is shot out from the third eye located in the center of his forehead. This ‘dart of fire’ was the weapon he used to burn to death Kamdeo, the patron god of passion, when the latter tried to disrupt Shiva’s meditation (refer: Ram Charit Manas, Baal Kand, Chaupai line no. 6 that precedes Doha no. 87.)]

सर्वेषां ब्रह्मदण्डानामवध्योऽयं भविष्यति ।

दीर्घायु"स्य महात्मा च इति ब्रह्माब्रवीद्वच् ॥ १९॥

sarveṣāṃ brahmadanḍānāmavadhyo.ayaṃ bhaviṣyati .  
dīrghāyu"sca mahātmā ca iti brahmābravīdvaca.h .. 19..

Verse no. 19 – Then, Brahma (the creator) too blessed Hanuman when he said (brahmābravīdvaca.h): ‘He shall not be killed or mortally wounded in any way whatsoever by my ‘Brahma-danda’ (a scepter or baton-like weapon used by the Creator to punish those with whom he is annoyed; brahmadanḍānāmavadhyo.ayaṃ).

Besides this, he shall have a very long life (dīrghāyu"sca), and shall be a great soul who would achieve the pinnacle of wisdom and erudition (mahātmā).\*

{\*This boon can be read as follows also: “This great soul (mahātmā) shall have a very long life (dīrghāyu"sca).”} (19)

विश्वकर्मा तु दृष्ट्वैनं बालसूर्योपमं शिशुम् ।

शिल्पिना प्रवरः प्राह वरमस्य महामतिः ॥ २०॥

viśvakarmā tu dr̥ṣṭvainaṃ bālasūryopamaṃ śīśum .  
śilpinā pravarāḥ prāha varamasya mahāmatih .. 20..

Verse no. 20 – Vishwakarma, who is an expert architect and builder of the gods, is the patron god who presides over all construction activities in this world (and who had given physical shape to the creation on the instructions of the creator Brahma—“viśvakarmā --- śilpinā pravarāḥ”), then looked at Hanuman (dr̥ṣṭvainaṃ) who had a radiant and charming countenance like that of a young sun (i.e. the rising sun “bālasūryopamaṃ śīśum”), and said as follows: --- (20)

विनिर्मितानि देवानामायुधानीह यानि तु ।  
तेषां सङ्ग्रामकाले तु अवध्योऽयं भविष्यति ॥ २१॥

vinirmitāni devānāmāyudhānīha yāni tu .  
teṣāṃ saṅgrāmakāle tu avadhyo.ayaṃ bhaviṣyati .. 21..

Verse no. 21 – {Vishwakarma said—} ‘All the different kinds of weapons that I have made for the Gods (vinirmitāni devānāmāyudhānīha), verily I bless you that you will be immune to being harmed in any way by them, and none of them would ever be able to kill or mortally wound you in a battle (teṣāṃ saṅgrāmakāle tu avadhyo.ayaṃ). I solemnly declare that none of the weapons I have made would ever be able to kill or mortally injure you in any time in the future (avadhyo.ayaṃ bhaviṣyati).’ (21)

ततः सुराणां तु वरैर्दृष्ट्वा ह्येनमकङ्कृतम् ।  
चतुर्मुखस्तुष्टमुखो वायुमाह जगद्गुरुः ॥ २२॥

tataḥ surāṇāṃ tu varairdṛṣṭvā hyenamakaṅkṛtam .  
caturmukhastuṣṭamukho vāyumāha jagadguruḥ .. 22..

Verse no. 22 – Observing thus that Hanuman has been blessed by all the senior Gods with unique boons (tataḥ surāṇāṃ tu varairdṛṣṭvā) that will prove good for his secure future and well-being (hyenamakaṅkṛtam), the four-headed Brahma, who is the senior-most moral preceptor for the whole creation (“jagadguruḥ”; because he is the creator or author of the Vedas, the ancient scriptures that are the basic texts on all laws and rules in this creation), was mightily pleased himself (caturmukhastuṣṭamukho).

Brahma then turned towards the Wind God (vāyumāha) and said --- (22)

अमित्राणां भयकरो मित्राणामभयङ्करः ।  
अजेयो भविता तेऽत्र पुत्रो मारुतमारुतिः ॥ २३॥

amitrāṇāṃ bhayakaro mitrāṇāmabhayaṅkaraḥ .  
ajeyo bhavitā te.atra putro mārutamārutiḥ .. 23..

Verse no. 23 – {Brahma said to the Wind God—} ‘Oh Wind God (māruta)! Your son Maruti (“mārutiḥ”; Hanuman inherited this name because he was the son of the wind god) would be a terror for the enemy who intimidate others, while being a protector and patron for friends and the humble (amitrāṇāṃ bhayakaro mitrāṇāmabhayaṅkaraḥ).

Your son would never be defeated or subdued by anyone in a battle; he would be invincible and unconquerable (ajeyo bhavitā te.atra putro). (23)

रावणोत्सादनार्थानि रामप्रीतिकराणि च ।  
रोमहर्षकराण्येष कर्ता कर्माणि संयुगे ॥ २४॥

rāvaṇotsādanārthāni rāmaprītikarāṇi ca .  
romaharṣakarāṇyeṣa kartā karmāṇi saṃyuge .. 24..

Verse no. 24 – During the epic War of Lanka, he would be instrumental in the slaying of Ravana (the ferocious demon king of Lanka who had fought the war with Lord Ram—“rāvaṇotsādanārthāni”), and at the same time would do many things that would mightily please Lord Ram, thereby endearing him to the Lord (rāmaprītikarāṇi).

In this way, he would perform many hair-raising deeds of gallantry, bravery, courage and dare-devilry that would be so strange, miraculous and marvellous that the likes of them are never ever heard of or witnessed anywhere else in this world (romaharṣakarāṇyeṣa kartā karmāṇi saṃyuge).’ (24)

एवमुक्त्वा तमामन्त्र्य मारुतं तेऽमरैः सह ।  
यथागतं ययुः सर्वे पितामहपुरोगमाः ॥ २५॥

evamuktvā tamāmantrya mārutaṃ te.amaraiḥ saha .  
yathāgataṃ yayuḥ sarve pitāmahapurogamāḥ .. 25..

Verse no. 25 – In the aforesaid manner, after granting excellent boons to Hanuman, the son of the wind god (mārutaṃ), which made him, amongst other things, immortal and invincible (evamuktvā tamāmantrya --- te.amaraiḥ saha), the grandfather of creation (“pitāmaha”; i.e. Brahma, the creator), and all the other gods who had come with him to meet the Wind God, went back to their respective places (yathāgataṃ yayuḥ sarve --- purogamāḥ). (25)

सोऽपि गन्धवहः पुत्रं प्रगृह्य गृहमानयत् ।  
अञ्जनायास्तमाख्याय वरं दत्तं विनिःसृतः ॥ २६॥

so.api gandhavahaḥ putraṃ pragṛhya gr̥hamānayat .  
añjanāyāstamākhyāya varam dattaṃ viniḥsṛtaḥ .. 26..

Verse no. 26 – The Wind God, who is a carrier of all kinds of aromas (gandhavahaḥ—because all kinds of smells, pleasant or otherwise, are carried from one point to another by air for a short distance, and by wind over long distances), took along his son and went home (putraṃ pragṛhya gr̥hamānayat) to his wife and Hanuman’s mother Anjana.

The Wind God told Anjana everything about the many boons that the different Gods had granted her son Hanuman (*añjanāyāstamākhyāya varam dattam*). After that, he politely went away (*vinīḥsṛtaḥ*). (26)

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## About the Author

Ajai Kumar Chhawchharia left home when he was approximately 29 years of age due to an inner call of his heart that told him to devote his life in the service of his beloved Lord God, Sri Ram. Worldly attractions did not enchant him at all. So, he didn't marry, and after his father's death he came and settled permanently in Ayodhya, the holy town in India associated with Lord Ram.

Presently he works as an honorary manager of a world famous Kanak Bhavan Temple at Ayodhya, and spends his time writing in English so that the world can access the wonderful nectar of metaphysical, spiritual and devotional philosophy that is contained in Indian scriptures for which they are so renowned.

His English Books published separately by a reputed publisher of India, the details of whom can be had by contacting the author on his email given below, include: (i) The series on '108 Upanishads' in five volumes having eighteen parts, (ii) Veda Vyas' 'Adhyatma Ramayan' in two parts, (iii) 'Devi Puran Ramayan', (iv) Valmiki's 'Adbhut Ramayan', and (v) 'Biography of Lord Ram' based on Tulsidas' books.

Genre of Writing: Hindu Spiritualism, Philosophy, Metaphysics, Religious, Devotional and Theological.

The author's Books are available for order online both in 'e-book' format and 'paper-back book' format at following websites—

- (a) [www.amazon.com](http://www.amazon.com) (in their 'kindle' + 'paper-back book' versions),
- (b) [www.pothi.com](http://www.pothi.com) (in 'paper-back book' + 'e-book' versions),
- (c) [www.draft2digital.com](http://www.draft2digital.com) (in 'e-book' version).

(A) List of Books that are currently available as mentioned above :-

(A-1) (1) The Chariot of God: Dharma Rath; (2) OM and Naad; (3) YOGA—Its Practice and Philosophy according to the Upanishads; (4) Ram Geeta; (5) The Revelation of Creation—as envisioned in the Upanishads; (6) The Pentagon of Creation: As Expounded in the Upanishads; (7) The Triumvirate of Creation; (8) Maya: The Whirlpool of Delusions in Creation; (9) Surdas-Ram Charitawali; (10-a) The legend of Lord Shiva: Book 1 'Lord Shiva's marriage with Parvati'; (10-b) Book 2 'Lord Shiva's Sacred Hymns'; (10-c) Book 3 'Shiva's different names & their significance, Shiva Puran, Upanishads'; (11) the Mahavakyas of the Upanishads; (13) Lord Ram's marriage with Sita (based on Tulsidas' books "Ram Charit Manas", "Janki Mangal", "Ram Lala Nahachu" & "Geetawali", and sage Veda Vyas' book "Adhyatma Ramayan"; (14) "Anthology of Sacred Hymns, Stotras & Mantras of Lord Ram"; (15) "Vairagya Shatkam" of king-sage Bhartrihari; (16) An Anthology of the Sanyas Upanishads-Parts 1 and 2; (17) "Kaag-Bhusund Ramayan" or the "Aadi Ramayan" based on Tulsidas' Ram Charit Manas; (18) The Legendary Glory of Hanuman; (19) "Narad Bhakti Sutra"—Aphorisms for Devotion for God and the Principles of Love for the Lord; (20) "Shandilya Bhakti Sutra"—Aphorisms for

Devotion for God and the Principles of Love for the Lord according to the illustrious sage Shandilya; (21) “Bhakti Sutra Mala”—A Garland of Spiritual Wisdom in the form of an Anthology of Aphorisms pertaining to Bhakti or devotion, love and affection for Lord God; (22) Glory of Lord Ram’s Holy Name, Sacred Mantras, Stotras & Hymns; (23) Saints and Non-Saints: Their Distinguishing Characters and Qualities; (24) A True Guru (Qualities, Importance and Need of a True Teacher, Preceptor, Guide and Advisor); (25) “Sundar Kand” of Ram Charit Manas; (26) The Story of Ravana and the Epic War of Lanka—Told in Slow Motion (based on, and will have the full relevant Text of, Ram Charit Manas, Adhyatma Ramayan, Anand Ramayan, Geetawali Ramayan, and Kavitawali Ramayan); (27) The Great Ancient Sages, Seers, Saints and Enlightened Kings of India; (28) The Metaphor of the Hansa in the Upanishads: The symbolism of a Grand Swan used to explain the wisdom of spiritual and metaphysical principles by the Upanishads; (28) Devotional Stotras and Stutis (hymns and prayers) of Lord Hanuman; (29) The Legendary Story of Lord Hanuman—spanning three eras of Treta, Dwapar and Kali Yugas.

(A-2) Goswami Tulsidas Series: (1) ‘Dohawali’; (2) ‘Parvati Mangal’; (3) ‘Kavitawali’; (4) ‘Janki Mangal’; (5) ‘Ram Lala Nahachu’; (6) ‘Geetawali Ramayan’; (7) ‘Vairagya Sandipani’; (8) ‘Vinai Patrika’; (9) ‘Barvai Ramayan’.

(A-3) A full-blown English rendering of Tulsidas’ epic ‘Ram Charit Manas’, otherwise also known as the “Ramayana” according to Goswami Tulsidas. My English version of this Book is comprehensive and an elaborate one, as it runs into many thousands of pages that endeavour to explain each single verse of the Book ‘Ram Charit Manas’ in fine detail from different perspectives, with the aid of explanatory notes and references.

(A-4) Detailed English renderings, with explanatory notes and commentaries of the 108 Upanishads classified according to the Vedic tradition = 6 volumes; 18 parts. [Vol. 1=Rig Veda Upanishads; Vol. 2= Sam Veda Upanishads; Vol. 3= Shukla Yajur Veda Upanishads; Vol. 4= Krishna Yajur Veda Upanishads; Vol. 5= Atharva Veda Upanishads; Vol. 6= Vedanta Concepts explained with specific references to the relevant Upanishads.

(A-5) (i) English rendering of Adbhut Ramayan by sage Valmiki.  
 (ii) English rendering of Adhyatma Ramayan by sage Veda Vyasa.  
 (iii) English rendering of Devi Puran’s Ramayan by sage Veda Vyasa.  
 (iv) A Divine Biography of Lord Ram & Glory of Lord’s Holy Name.

All the Author’s Books listed under (A-1, A-2 and A-3) are available as e-books and printed books on the internet at the following websites: (a) [www.amazon.com](http://www.amazon.com); (b) [www.draft2digital.com](http://www.draft2digital.com); and (c) [www.pothi.com](http://www.pothi.com).

(B-1) Further, Books listed under A-3, A-4 and A-5 are available in Printed Book format from a reputed Indian Publisher as follows:

Name and contact of Publisher of above Printed Books listed under (B-2):

Chaukhamba Publishing House, Delhi. [Sri Neeraj Gupta.]

Postal Address: 4697/2, Street no. 21-A, (HDFC Bank wali Gali),

Ansari Road, Darayaganj, Delhi—110002.

Phone: Mobile (Neeraj Gupta)—+919811133683

Office: 011-23286537; 011-32996391

Email: [chaukhambapublishinghouse@gmail.com](mailto:chaukhambapublishinghouse@gmail.com)  
[chaukhamba\\_neerj@yahoo.com](mailto:chaukhamba_neerj@yahoo.com)

(B-2) The following Books of Goswami Tulsidas listed under A-2—viz. Vinay Patrika, Geetawali Ramayan, Kavitaawali Ramayan, Dohawali, Parvati Mangal, Janki Mangal, Vairagya Sandipani, Barvai Ramayan, Ram Lala Nahachu, along with certain other Books (e.g. Upanishads Dedicated to Lord Ram, Shandilya Bhakti Sutra, Narad Bhakti Sutra etc.) are being published by the following Indian Publisher:

Pratibha Prakashan, prop. Sri Radheyshyam Shukla, Delhi.

Address: 7259/23, Ajindra Market, Prem Nagar, Shakti Nagar, Delhi 110007

Mobile: +91-93508 84227;

Landline phone: +91-114708 4852.

Email: [pratibhabooks1@gmail.com](mailto:pratibhabooks1@gmail.com)

Contact details of Ajai Kumar Chhawchharia—

Postal address:-36-A, Rajghat Colony, Parikrama Marg, P.O.—Ayodhya, Pin—224123, Distt. Ayodhya (Faizabad), U.P. India.

Phone:—(India) +919451290400; +919935613060.

Website: < [www.tulsidas-ram-books.weebly.com](http://www.tulsidas-ram-books.weebly.com) >

Email of Author: (i) < [ajaichhawchharia@gmail.com](mailto:ajaichhawchharia@gmail.com) >

(ii) < [ajaikumarbooks@gmail.com](mailto:ajaikumarbooks@gmail.com) >

Archive.org: < [https://archive.org/details/@ajai\\_kumar\\_chhawchharia](https://archive.org/details/@ajai_kumar_chhawchharia) >

Facebook ID < [www.facebook.com/ajaikumarchhawchharia8](https://www.facebook.com/ajaikumarchhawchharia8) >

Linkedin: < [www.linkedin.com/AjaiKumarChhawchharia](https://www.linkedin.com/AjaiKumarChhawchharia) >

Goodreads:

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